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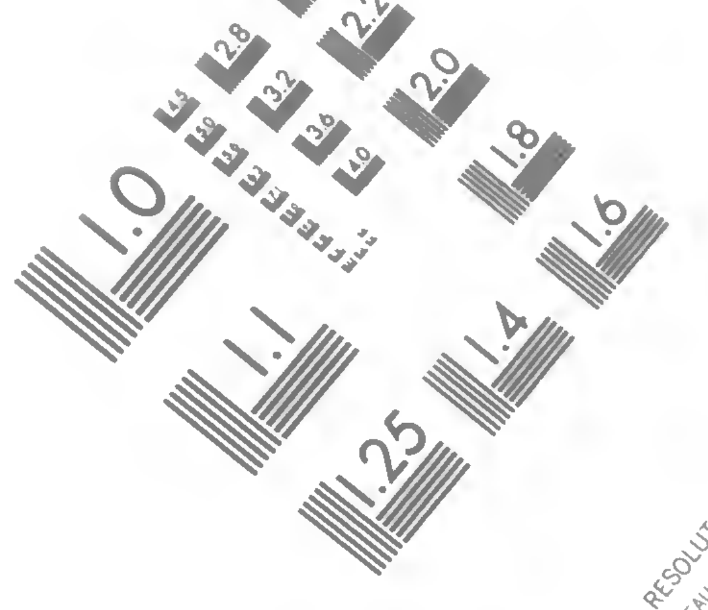
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MICROCOPY RESOLUTION TEST CHART
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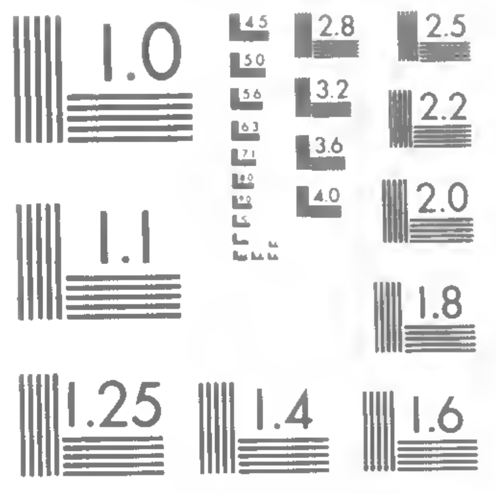
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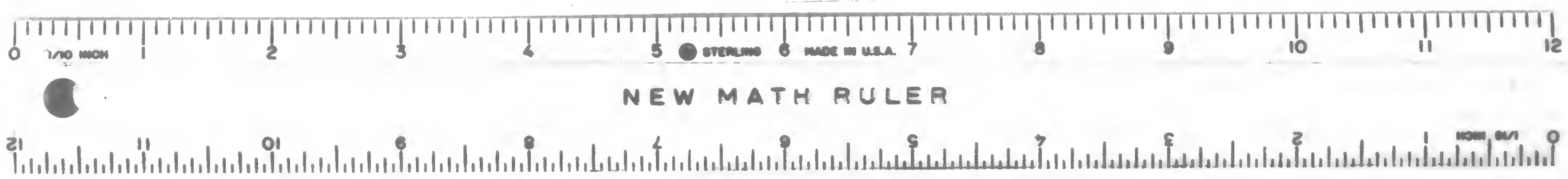
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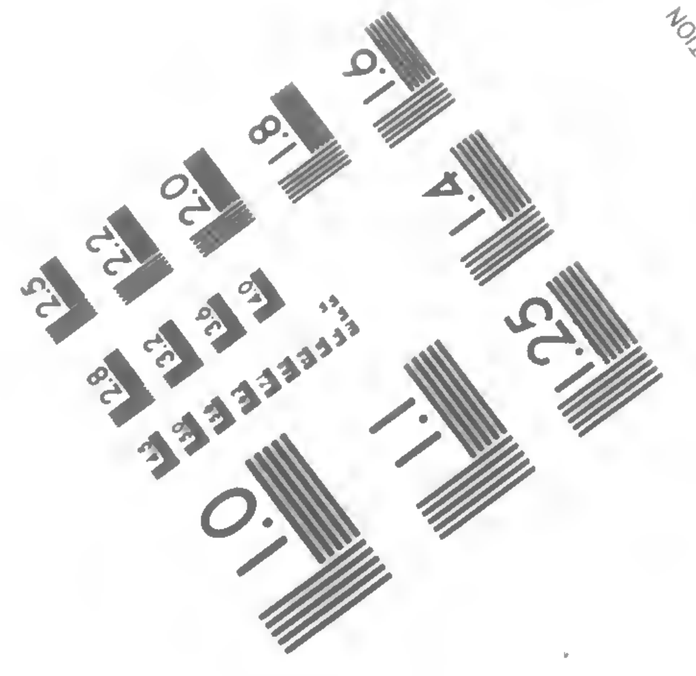
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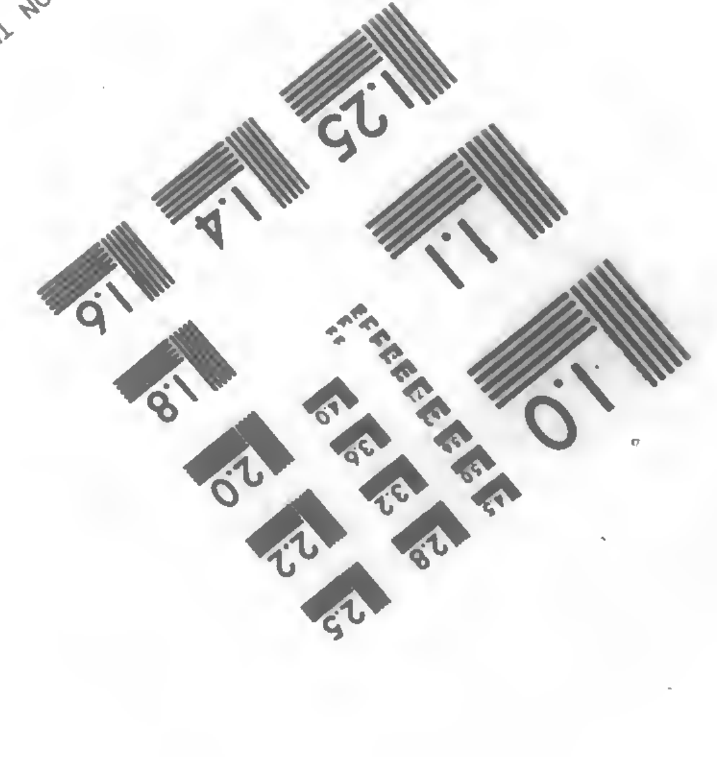
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and Fulke, William ____________

Title A defence of the sincere and true translation of the Holy Scriptures.

Publisher, if a book ____________

Publication Date(s) or period covered 1633

No. of vols. (   ) Pages (   ) Other (   )

Place of Publication ____________

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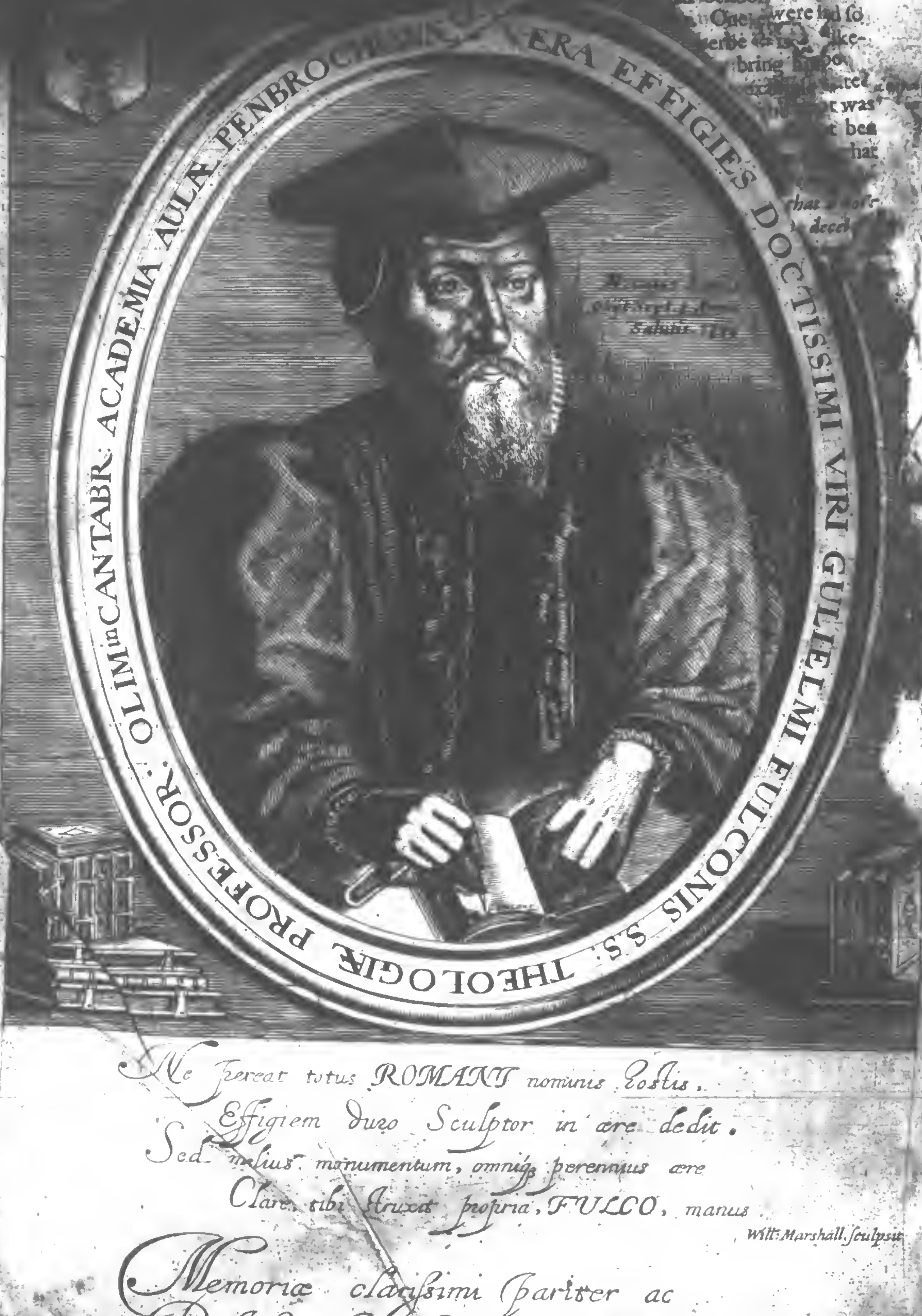
VERA EFFIGIES DOCTISSIMI VIRI GULIELMI FULCONIS S.S. THEOLOGIÆ PROFESSOR: OLIM in CANTABR: ACADEMIA AULÆ PENBROCHIANÆ

Ne pereat totus ROMANI nominis hostis,
Effigiem duro Sculptor in ære dedit.
Sed melius monumentum, omniq; perennius ære
Clare tibi struxit propria, FULCO, manus.

Will: Marshall. sculpsit

Memoriæ clarissimi pariter ac
Doctissimi Viri Dedicavit A.G.

ſeverall writers, if they were heaped together, would make a book [illegible] beloved: in this ſo cleere a caſe, to cite any examples, I ſee not to what purpoſe [illegible] ſhould uſe it, leſſe it were to make little children that learne [illegible] in the Grammar Schoole, [illegible] like-neſſes of your intollerable arrogancie, and incredible ignorance. One [illegible] were led ſo bring you out of S. *Marke*, not unlike this of S. *Luke*, but the verbe [illegible] like-ϗ φέρουσιν αὐτὸν ἐπὶ γολγοθᾶ τόπον ὅ ἐστι μεθερμηνευόμενον, κρανίου τόπος. and they bring [illegible] place *Golgotha*, which is beeing interpreted the place of Sculls. This example [illegible] then ſufficient for ſo plaine a matter, For although it bee an elegancie for the [illegible] was agree in caſe with the Antecedent ſometimes, yet to make a perpetuall [illegible] bee proceedeth of too much raſhneſſe, want of knowledge and conſideration. [illegible] hat *bee able to bring one example like to this of* S. Luke, *where the Relative not ag*[illegible] *with the Antecedent, the Participle may bee reſolved by the verbe Subſtantive that* [illegible] *preſſed: and I wilfully abuſe whatſoever knowledge I have of the Greeke tongue, to deceive the ignorant, or elſe I have no skill at all, to ſpeake ſo barbarouſly, and ruſtically of Greeke elegancie, and I know in my conſcience, it is as greate a* Solœciſme *in Greeke; and no more elegancie then to ſay in Latine,* In meo ſanguine fuſus pro vobis, *which in the Schoole deſerveth whipping:* and I know not what beſide. But touching the ſimilitude of the *Solœciſme*, if you had made your example alike, that is put in the Relatiue in the Latine, as it is in the Greeke *In meo ſanguine qui fuſus pro vobis*, there is no more *Solœciſme* in the one, then in the other. But all this while I bring no example, and you urge an example, yea ſo extreamely, that you ſay confidently, I ſhall never bee able to bring one: but what if I bring two or three? who then abuſeth his knowledge in the Greeke? who hath no skill at all? who deſerveth whipping? Have you ſo read all Authours, and beare them, and all their phraſes ſo well in minde, that you dare before all the world avouche, that I ſhall never bee able to bring one example? But to let all the world ſee your vanitie, I will beginne with *Theognis*, who in the 863. of his *Elegiacke* ſentences writeth thus:

Πολλοῖς ἀχρήστοισι θεὸς διδοῖ ἀνδράσιν ὄλβον
Ἐσθλὸν ὃς οὐδ' αὐτῷ βέλτερος οὐδὲν ἐὼν,
Οὔτε φίλοις—

See you here the relative ὃς beeing the nominative caſe not agreeing with his antecedent ὄλβον of the accuſative caſe, but comming before the verbe ἐστὶ that is included in the particle ἐών; What can you here ſay? will you cavill at the ſubjunctive Article? then reade a few verſes after, and ſee whether this *Poet* uſeth not as indifferently the prepoſitive article as the ſubjunctive, for the relative.

Πῖν' οἶνον τὸν ἐμῆς κορυφῆς ὕπο Ταϋγέτοιο,
Ἄμπελοι ἤνεγκαν τὰς ἐφύτευσ' ὁ γέρων.

And within two verſes,

Τοῦ πίνων ἀπὸ μὲν χαλεπὰς σκεδάσεις μελεδῶνας

ſpeaking of the ſame wine.

Alſo *Theocritus* in 25. *Eidyll.*

Οὐλομένοις ὀφίεσσι, τὰ ϗ θεοὶ ἐχθαίροντι.

And in the 24. Eidyll.

Καὶ ποτὶ τὸν θεὸν ἦνθε τὸν ὕβρισε.

From *Theocritus* let us paſſe to *Heſiodus*, out of whom it were over tedious to cite how often hee uſeth the article prepoſitive for the Relative, and not agreeing in caſe with the Antecedent: but an example or two ſhall ſerve, where the verbe ſubſtantive is underſtood, and not expreſſed, nor any other verbe to governe the relative, yet not agreeing in caſe with the Antecedent.

Κρήνης τ' ἀενάου ϗ ἀπορρύτου, ἥ τ' ἀθόλωτος.

Againe in ἐν ἡμέρ.

Οἴωνους κρίνας οἱ ἐπ' ἔργματι τούτῳ ἄεισοι.

Here mee thinkes, I heare you grudge againſt Poetrie, and poeticall licence, as doubtleſſe you would quarrell againſt prophane authorities, if I ſhould bring you any like examples out of Proſaicall writers.

Wee muſt ſee therefore, whether wee are not able to bring examples of the like phraſe, out of the holy Scriptures. First that *Solœcophanes* is found in Saint *Luke*, I will referre you to the firſt *Chapter* of his Goſpell, *verſe* 74. and *chap.* 6. *verſ.* 4. Likewiſe [illegible] 27, *verſ.* 3. and *Act.* 13 *verſ.* 6. But for the like *Solœcophanes* to this in queſtion, *Luke* [illegible] will ſend you firſt to Saint *Paul*, *Coloſſ.* [illegible] *verſ.* 26. πληρῶσαι τὸν λόγον τοῦ Θεοῦ, [illegible] ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων ϗ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγ[illegible] τὸ μυστήριον, muſt needes bee the accuſative caſe, as τὸν λόγον is, by [illegible] τὸ ἀποκεκρυμμένον, for all the word, as [illegible], the nominative caſe, [illegible] *condi*

v. 7.
Act.
118.
mb.
158.
ib. 11. cen
Fauſt. cap

[illegible] ſhould [illegible] the nominative [illegible] tranſlated [illegible] *ut impleam verbum Dei, myſterium* [illegible] *nunc autem manifeſtatum eſt ſanctis ejus.* [illegible] the nominative caſe and the accuſative of the [illegible], I will bring you yet more plaine examples [illegible] *chap.* 1. *verſ.* 4. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ τοῦ ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος. Grace to you [illegible] from [illegible], or from God, (as ſome coppies have) which is, and which was, [illegible] to come. Would not your Grammarian ſay it is a plaine *Solœciſme*, becauſe [illegible], and ὁ ἐρχόμενος, what have you here to quarrell? Is not ἀπὸ τοῦ ὁ ὢν, and [illegible] ſame Phraſe that is in S. *Luke.* τῷ αἵματι, τὸ ἐκχυνόμενον; Well, let us go a [illegible], to the next verſe of the ſame Chapter, where wee reade thus, καὶ ἀπὸ Ἰησοῦ Χριστοῦ, [illegible], ὁ πρωτότοκος ἐκ τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς. And from Ieſus [illegible] which is a faithfull witneſſe, the firſt borne from the dead, and Prince over the [illegible] the earth. The more uſuall conſtruction would require, that hee ſhould have ſaid, ἀπὸ Ἰησοῦ Χριστοῦ τοῦ μάρτυρος τοῦ πιστοῦ, τοῦ πρωτοτόκου καὶ τοῦ ἄρχοντος. But that hee uſeth the ſame *Solœcophanes*, which S. *Luke* doeth. *chap.* 22. (If the reading bee not altered) where the Article præpoſitive is put in the place of the ſubjunctive, and agreeth not in caſe with the antecedent, as often it doeth, but being the nominative caſe, commeth before the verbe ἐστι, which is not expreſſed, but muſt needes bee underſtood: as even your vulgar Tranſlatour doeth acknowledge, rendring it in both verſes thus: *ab eo qui eſt, et qui erat, et qui venturus eſt,* and *à Ieſu Chriſto qui eſt teſtis fidelis, &c.* Theſe examples I doubt not, but they are ſufficient to ſatiſfie any reaſonable man, to ſhew that I have not invented a new conſtruction that was never heard of, to ſave *Bezaes* credite, and whereof I am able to give not ſo much as one example. But that I may overthrow M. *Martines* vaine inſultation, with a whole cloud of examples, I will yet adde one or two more. In the ſame revelation. *chap,* 8. *verſ.* 9. Thus we reade καὶ ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχάς, and there dyed the third of all creatures, which are in the ſea, which had lives. Your vulgar Latine text turneth it thus. *Et mortua eſt tertia pars creaturæ, eorum qui habebant animas in mari,* And there dyed the third part of the creatures, of thoſe things which had life in the ſea. In which tranſlation, although the order of the wordes, which Saint *Iohn* uſeth, is ſomewhat inverted: yet the ſenſe remaineth the ſame, and τὰ ἔχοντα is tranſlated, *quæ habebant,* which agreeth not with τῶν κτισμάτων in caſe, as every childe that can decline a Greeke noune, doeth know: where otherwiſe the moſt common conſtruction were to have ſaid, τῶν κτισμάτων, τῶν ἐχόντων. Therefore the phraſe and conſtruction is the ſame, which is *Luk.* 22. τῷ αἵματι, τὸ ἐκχυνόμενον. What can fine [illegible] *Gregorie*, which carpeth at my skill, that ſpeake ſo barbarouſly, and ruſtically of [illegible] Greeke elegancies, what can M. *Gregorie Martine* I ſay, the great Linguiſt of the Seminarie of Rhemes, alledge, why theſe phraſes are not alike? or rather changing the [illegible] des in figure the very ſame? And if hee have anything to cavill againſt this example, as I ſee not what hee can have, yet have I another out of the ſame booke, *cap.* 3. *v.* 12. [illegible] ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ κα[illegible] ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου. And I will write upon him the name of my God, [illegible] of the citie of my God, the new Hieruſalem, which deſcendeth out of [illegible] my God. The vulgar Latine tranſlation differeth not from this, which ſayth: [illegible] *ſuper eum nomen Dei mei, et nomen civitatis Dei mei, novæ Hieruſalem, quæ de*[illegible] *à Deo meo.* Here the antecedent is of the genitive caſe, the relative of the nominative [illegible] which commeth before the verbe ἐστι, underſtood in the participle καταβαίνουσα, [illegible] 22. it is in the participle, ἐκχυνόμενον. By theſe examples, in ſeeking whereof, I [illegible] you, I ſpent no greate time, you may learne to bee wiſer hereafter, and not to condemne all men, beſide your ſelfe, out of your Readers chayre at Rhemes, of ignorance, unskilfulneſſe, barbarouſneſſe, ruſticitie, yea wilfulneſſe, and madneſſe, where you your ſelfe deſerve a much ſharper cenſure, through your immoderate inſultation, the matter thereof being more falſe and forged, then wee might juſtly have borne, if wee had beene overtaken with a little Grammaticall ignorance. By theſe examples I truſt you ſee, or if you will needes bee blinde, all the young Grecians in England, may ſee, that as in the Latine tranſlation, you confeſſe the relative ſtandeth more likely to bee referred to the word *Sanguine*, then to the word *Calix*, ſo in the Greeke, there is no [illegible] to remove it from the next manifeſt and [illegible] antecedent, to a word further off, with which the ſignification of the participle cannot agree. For who would ſay that a [illegible] for us? And though you [illegible] a *Metonymy* of [illegible] that which is [illegible], what is that I pray you? Not [illegible] you will [illegible], I am [illegible], but the bloud of Chriſt

Chriſt. If [illegible] that vaine nugation which [illegible] which bloud is ſhedd for you, [illegible]. Is that bloud in the cuppe diverſe from that [illegible] new [illegible] is confirmed? If it bee the ſame, how often was it ſhed? If [illegible] in the [illegible], how holdeth your unbloudy ſacrifice? Or how can you ſay [illegible] in the cuppe, where, by your rule of concomitants, it is not ſeparated from the [illegible] as it was in his paſsion? If it were not ſeparated, as certainely his bloud was not [illegible] from his body, in the ſupper, how can that which was in the cuppe, bee his bloud [illegible] ſhed for us? for the word of ſhedding ſignifyeth ſeparation. Wherefore it [illegible] referred to that in the cuppe, but to his bloud which was ſhed on the croſſe for [illegible] there is a manifeſt *Enallage* or change of the Tempes. The preſent beeing put for [illegible] ture as it is manifeſt by the other Evangeliſts, where the word of ſhedding, can bee [illegible] red to nothing elſe, but to his bloud ſhedd upon the croſſe: wherefore the Gree[illegible] can here reſolve you of no ambiguity, as in the place you cite, *Act,* 14. Neither was [illegible] ever any auncient writer that ſtumbled upon this ambiguity, but all with one conſent referre the word of ſhedding to his bloud, and not to the cuppe, or the content thereof, ſo many as ſpeake of it.

Mart. 40. *And this is one commoditie among others, that we reape of the Greeke text, to reſolve the ambiguity that is ſometime in the Latine: whereas you neither admit the one nor the other, but as you liſt, neither doeth the Greeke ſatisfie you, be it never ſo plaine and infallible, but you will deviſe that it is corrupted, that there is a ſolœciſme, that the ſame ſolœciſme is an elegancie, and thereupon you tranſlate your owne device, and not the word of God. Which whence can it proceed but of moſt wilfull corruption? See* chap 17. num. 10.11.12.

Fulk. 40. This is nothing but generall rayling, and impudent ſlaundering, as in the particular ſections before is proved. For wee neither deviſe that the text is corrupted, to alter anything of the text, no not where it is undoubtedly corrupted, as in the name of *Ieremie. Mat.* 27. Neither deviſe wee a *Solœciſme*, when wee admoniſh that there is a *Solœcophanes*, which of no Papiſt that ever I heard was before obſerved. Neither make wee a *Solœciſme* to bee an elegancie, when wee ſay againſt them that confound a *Solœciſme* with *Solœcophanes*, that *Solœcophanes* is a figure uſed ſometimes of moſt eloquent writers, neither is it ſtraiteway a vertue of elegancie of ſpeech whatſoever eloquent writers ſometimes have uſed: wherefore wee tranſlate nothing of our owne deviſe, but wee tranſlate the word of God without any wilfull corruption.

Mart. 41. *If in ambiguous Hebrew words of doubtfull ſignification, where the Greeke giveth one cer*[illegible] *ſenſe, you refuſe the Greeke, and take your advantage of the other ſenſe: what is this but wilf*[illegible] *partialitie? ſo you doe in,* Redime Eleemoſynis peccata tua, Dan. 4. *and* Inclinavi cor meum ad faciendas juſtificationes tuas propter retributionem. *And* Nimis honorati ſunt amici [illegible] Deus, &c. *And yet at another time you follow the determination of the Greeke for ano*[illegible] *advantage: as* Pſal. 19. *Adore his footeſtoole,* becauſe hee is holy. *Whereas in the Hebr*[illegible] *it may bee as in our Latine,* becauſe it is holy. *See* chap. 13. num. 18. chap. 9. num. 23. [illegible] chap. 18. num. 1. 2. *So you flee from the Hebrew to the Greeke, and from this to that a*[illegible] *from both to the vulgar Latine, as is ſhewed in other places. And as S.* Auguſtine *ſay*[illegible] Fauſtus *the Manichee, You are the rule of trueth, whatſoever is for you, is true: whatſ*[illegible] *is againſt you, is not true.*

Fulk. 41. If Hebrew wordes bee ambiguous, wee take that ſenſe which agreeth with othe[illegible] that are plaine, and without all ambiguitie, and this is no partialitie, but wiſedome and love of the trueth: not to ground any new doctrine upon ſuch places onely, where the Hebrew word is ambiguous, and may have diverſe ſignifications. As you doe the redemption of ſinnes by almes, upon that place of *Daniel* 4. Where you confeſſe that the Hebrew word is ambiguous, and are not able to bring one plaine text for it, where the wordes are not ambiguous. But wee ground our refuſall upon an hundred plaine texts, that aſcribe the whole glory of our ranſome and redemption from ſinnes, to the onely mercy of God. But as well this text, as the other two, that you cite in the Chapters by you quoted, ſhall bee throughly diſcuſſed, to ſee if you have any advantage at our Tranſlatours of the ſame. But on the contrary ſide (you ſay) that at another time wee follow the determination of the Greeke for another advantage, as in that text, *Pſalm.* 89. Adore his foote-ſtoole, becauſe hee is holy, whereas in the Hebrew it may bee as in your Latine, becauſe it is holy. I anſwer, that wee follow not the determination of the Greeke, as moved by the onely authoritie thereof, for any advantage, but becauſe wee learne our interpretation out of the very Pſalme it ſelfe. For whereas the Prophet [illegible] 5. *verſe* hath ſayd, Exalt yee the Lord our God, and worſhip at the [illegible] feete, for hee is holy: in the laſt verſe of the ſame, hee repeateth againe the [illegible] e the Lord our God, and worſhip him in his holy hill, for the Lord our . In this verſe for his foote-ſtoole hee placeth the holy hill, which expreſſeth foote-ſtoole was, namely the holy Arke, and for *Cadhoſhhu*, holy is hee, now *Cadoſh Iehovah*, holy is the Lord our God, which putteth the other verſe out of ity. Wherefore if wee take teſtimonie of the Greeke, wee fly not to the Greeke the Hebrew, but ſhew that the Hebrew may ſo bee underſtood, having other more ne arguments then the teſtimonie of the Greeke. Againe, it is utterly falſe that ou ſay, (wee fly from both Hebrew and Greeke to the Latine, for wee never fly from the Hebr, but acknowledge it as the fountaine and ſpring, from whence wee muſt receive ible trueth of Gods word, of the olde Teſtament, following the Latine or ſo farre, as they follow the trueth of the Hebrew text, and no farther. As for the of S. *Auguſtine* to *Fauſtus* the *Manichee*; (You are the rule of truth) doeth moſt aptly agree to you Papiſts and to your Pope: for you will not affoord unto the Scriptures ſelves, any authority or certainety of trueth, but upon your approbation and interpretation. Wherefore not onely that which hee ſayth to *Fauſtus* the *Manichee*, agreeth aptly to you: whatſoever is for you is true, whatſoever is againſt you, is not true: but that alſo which hee reporteth, *Tyconius* the Donatiſt ſayd of his ſect (*Quod volumus ſanctum eſt*, whatſoever we will is holy) you your ſelves take upon you. For no doctrine is good nor holy, though it be proved never ſo plainly out of the holy Scripture, except it be allowed by you for Catholike and holy.

קדוש הוא
2 קדוש יהוה

What ſhall I ſpeake of the Hebrew particle vau? *which* (Gen. 14. verſ. 18.) *muſt in no caſe bee tranſlated*, becauſe, *leſt it ſhould proove that Melchiſedeck offered ſacrifice of bread and wine, as all the Fathers expound it: but* (Luk. 1. verſ 42.) *where they tranſlate the equivalent Greeke particle* καὶ, *there* Beza *prooveth the ſayd particle to ſignifie*, becauſe, *and tranſlateth accordingly, and the Engliſh Bezits likewiſe. I will not urge them why, we like the ſenſe well, and* Theophilact *ſo expoundeth it. But if the Greeke copulative may be ſo tranſlated, why not the Hebrew copulative much more, which often in the Scripture is uſed in that ſenſe?* See chap. 17. num. 13. 14.

והוא כהן

Quia benedictus, for & benedictus fructus ventris tui.

42. That the Hebrew particle *Vau*, is ſometimes to bee taken for a caſuall conjunction, and ſignifyeth, *becauſe*: no man denyeth: but that it muſt bee taken ſo. *Gen.* 14. becauſe καὶ is taken ſo, *Luk.* 1. 42. what reaſon is this? But all the Fathers (ſay you) expounde *Melchiſedechs* bringing foorth of bread and wine, to bee a ſacrifice. I graunt that many doe, but not all: yet doe not they ground upon the conjunction caſuall, for *Cyprian Lib*, 2. *Epiſt*. 3. *ad Cacilium* readeth thus, *Fuit autem ſacerdos*, and hee was a Prieſt. So doeth *Hierome Epiſt. ad Euagrium*, expounding the very Hebrew text, ſay, *Et Melchiſedech rex Salem protulit panem et vinum, erat autem ſacerdos Dei excelſi*, The word *protulit* alſo hath *Ambroſe, de myſterijs initiand. Auguſtine* upon the title of the 33. *Pſalme. Cyprian* in the Epiſtle before named, and the vulgar Latine hath *proferens. Hierome Epiſt. ad Evagrium*, ſheweth that the beſt learned of the Hebrews judgement was, that *Melchiſedech victori Abraham obviam proceſſerit, et in refectionem, tam ipſius, quam pugnatorum ipſius, panes vinumque protulerit. Melchiſedech* came foorth to meete *Abraham* the Conquerour, and for refection, as well of him, as of his warriours, brought foorth bread and wine. And after many interpretations of the Greeke writers which hee rehearſeth, in the end hee will determine nothing of his owne judgement. The Authour of *Scholaſtica hiſtoria. Cap.* 64. agreeth with the interpretation of the Hebrewes. *At verò Melchiſedech rex Salem obtulit ei panem et vinum: quod (quaſi exponens) Ioſephus ait: miniſtravit exercitui xenia, et multam abundantiam rerum opportunarum ſimul exhibuit, et ſuper epulas benedixit Deum, qui Abrahæ ſubdiderat inimicos. Erat enim ſacerdos Dei altiſſimi.* But *Melchiſedech* king of Salem, offered unto him bread and wine, which *Ioſephus* (as it were expounding of it) ſayth: hee miniſtred to his army the duties of hoſpitality, " and gave him great plenty of the things neceſſary, and beſide the feaſt, or at the feaſt, hee " bleſſed God, which had ſubdued unto Abraham his enemies: for hee was a Prieſt of the " higheſt God. Therefore not all the Fathers ſo judged of *Melchiſedechs* bread and wine. But againſt all them that referred the ſame to his Prieſthood, wee oppoſe the Apoſtle to the Hebrews, *cap.* 7. who ſearching of purpoſe whatſoever was in *Melchiſedech*, wherein hee reſembled Chriſt, ſo that hee omitted not the interpretation of his name, nor of his city, maketh no mention of his ſacrifice of bread and wine, whereas nothing ſeemeth to have greater reſemblance, then that, which deceived many of the auncient Fathers, but yet was not obſerved of the holy Ghoſt.

RT. 43. *But I would aske rather, why* κεχαριτωμένη *may not in any caſe bee tranſlated*, full of grace: *whereas* ἡλκωμένος *is tranſlated*, full of ſores. *Both wordes beeing of like forme and force.* See chap. 18. numb. 4. 5.

Luc. 1. v. 28.
Luc. 16. v. 20.

FULK. 43. The word beeing a participle is beſt tranſlated by a participle for the o if wee had a participle in Engliſh, to ſay ſored or botched, wee but for lacke of a participle, wee are conſtrained to uſe the noune, full of ſores. you, whether you would tranſlate κεχρυσωμένος, full of gold, or gilded all other verbs of that forme, where there is in Engliſh a participle: why ought no wiſe κεχαριτωμένη be tranſlated by the participle?

MART. 44. *Againe, why ſay they* (Heb. 13.) Let your converſation bee without covetouſn *ſay not*, Let marriage bee honourable in all, and the bed undefiled; *both beeing alike by the Apoſtle, and by way of exhortation, as the reſt that goeth before and foll* chap. 15. numb. 15.

FULK. 44. Although the ſenſe were not greatly different, yet the particle δὲ following in th part of the verſe, πόρνους δὲ, &c. but fornicators and adulterers God will judge, ſhew the former part of the verſe is an affirmation, rather then an exhortation. Againe t poſe of the Apoſtle is plaine, to diſwade them from whoredome and adulterie, and not to exhort marryed men to uſe marryage temperately, but for avoyding of whoredome and adultery, which God will puniſh, to ſhew the remedie that God hath provided for mans infirmity, to be honourable and voyd of filthineſſe.

MART. 45. *Are we too ſuſpicious, think you? How can* feare *be tranſlated, that which he feared*; * repentance, *them that repent or amend their life*; tradition, *the doctrine delivered*; temples, *ſhrines*; idols, *devotions*; every humane creature, *all ordinances of man*; foreknowledge, *providence*; ſoule, *carcaſe*; hell, *grave*; altar, *temple*; table, *altar*; *and ſuch like?*

Heb. 5.
*Beza A
v. 20.
2 T

FULK. 45. Wee thinke you not more ſuſpicious, then malicious. From his feare, may well (for explications ſake) bee tranſlated, from that which hee feared, *Heb.* 5. *verſ.* 7. even as hope is ſometimes taken for that which we hope for, as *Coloſſ.* 1. *verſ.* 5. *Tit.* 2 *verſ.* 13. So may repentance in *Beza Act.* 26. *verſ.* 20. ſignify them that repent, as circumciſion often ſignifyeth them that are circumciſed: neither is there any change of the ſenſe, to ſay the fruits worthy of repentance, or the fruits worthy of them that repent, or amend their life. And I pray you, what doeth tradition, 2 *Theſſal.* 2. & 3. ſignify, but the doctrine delivered? Doeth not the Apoſtle declare what his tradition was, when hee delivereth this doctrine, that if any man will not worke, let him not eate? 2 *Theſſ.* 3. *verſ.* 10. The word ναούς, as it is uſed *Act.* 19. *verſ.* 24. ſignifyeth neither temples nor ſhrines, but certaine idolatrous coynes, on which was ſtamped the figure of *Dianaes* temple, more like to your Popiſh ſhrines, t to the Temple of God. Where Idols are tranſlated devotions, I know not, except y meane *Act.* 17. *verſ.* 23. where the word is σεβάσματα, which your vulgar Latine Tranſla 2 *Theſſal.* 2. calleth *quod colitur*, that which is devoutly worſhipped, and ſo the word ſignifyeth whatſoever is religiouſly worſhipped and adored, and not Idols, as you ſay, nor *Simulachra*, Images, as your Tranſlatour calleth them *Act.* 17. For it is derived of σεβάζω, or σεβάζομαι, which ſignifyeth to adore, to worſhip, to honour devoutly, or religiouſly. Every humane creature ſignifyeth in that place, 1 *Pet.* 2. every magiſtrate, of what creation or ordination ſoever he bee, and ſo is meant by that tranſlation (all ordinances of men) not all lawes of men, which yet were not impious, if you adde the reſtraint, for the Lord, for whom nothing can bee, that is againſt his Law. The reſt of your quarrels bee all anſwered before.

MART. 46. *What cauſed theſe ſtrange ſpeeches in their Engliſh Bibles?* Thou ſhalt not leave my ſoule in the grave. Thou haſt delivered my ſoule from the loweſt grave. A covetous man is a worſhipper of Images. By laying on of the handes of the Eldership. Haile freely beloved. SINNE lyeth at the doore, and thou ſhalt rule over HIM. Breake off thy ſinnes with righteouſneſſe, *for* Redeeme with almes. Iealouſie is cruell as the grave, *for* as hell, *Cant. Cant.* 8. *Bib. an.* 1579. The griefes of the grave caught mee, *Pſalme* 116. *And* God will redeeme my ſoule from the power of the grave. O grave I will bee thy deſtruction, *Oſ.* 13. *and ſuch like. What made* Calvin *ſo tranſlate into Latine, that if you turne it into Engliſh, the ſenſe is, that God powred water upon us abundantly, meaning the holy Ghoſt? What elſe, but becauſe he would take away the neceſſity of materiall water in Baptiſme, as in his Commentarie and Bezaes it is evident?*

Pſal
Bib. 1
Pſalm. 48.
Tit. 3.

FULK. 46. Theſe ſpeaches are not ſtrange in Gods Church, howſoever they ſound in your eares. So many of them as tranſlate for *Sheol*, the grave, have their anſwers, *ſect.* 32. and *chap.* 7. which is appoynted for that queſtion. The covetous man a worſhipper of Images, *ſect.* 5. of this chapter, and *chap.* 3. *numb.* 13. The laying on of handes of the Eldership, is warranted by the ſignification of the Greeke word πρεσβυτέριον, which ſignifyeth a company of Elders, as it is tranſlated by your owne vulgar Latine Interpreter, *Luke* 22. *verſe* 66. *Seniores plebis*, The Elders of the people: and *Act.* 22. *v.* 5. hee calleth πᾶν τὸ πρεσβυτέριον, *Omnes majores natu*. And for a conſiſtory of Elders, is the word *Presbyterium* uſed in

Latine by *Cyprian, lib. 3. epiſt. 11.* and *lib. 2. epiſt. 8. 10.* Of la[illegible]e freely beloved [illegible] ſake late[illegible] *ſect. 43.* Of the text *Gen. 4. v. 7.* Sinne lyeth at the doore, &c. *ſect. 28.* and *chap. 10, ſect. 9.* of *Dan. 4. breake, for redeeme thy ſinnes, ſect. 41.*

If *Calvin Tit. 3.* did wrongly interprete that which is ſpoken of water, to bee meant of the holy Ghoſt, what is that to our tranſlation? But certaine it is, that *Calvin* never meant to take away the neceſſity of materiall water from the Sacrament of Baptiſme, although hee taught that the want of the externall Sacrament, where it cannot bee had, doth not deprive Gods elect from eternall ſalvation: neither hath *Beza* any other meaning in his annotation.

MART. 47. *I had meant to have but briefely skimmed over theſe things, but multitude of matter maketh me too long, as it chanceth to a man that wadeth through myry and foule places, and yet the greateſt demonſtration that they are wilfull corrupters is behind, which onely I will adde, and for the reſt referre the Reader to the whole booke.*

FULK. 47. It is a ſmall ſigne that multitude of matter is cauſe of your length, when you repeate one matter in ſo many ſections. Your ſimilitude of a man wading in foule and myry places, doeth well agree unto you, for you have beene all this while wading in the puddle of your ſlanders, miſpriſions, and falſe accuſations, In which you have ſo bewrayed your ſelfe, as you ſhall not eaſily purge your ſelfe from the myre of them. But becauſe you ſay the greateſt demonſtration that wee are wilfull corrupters is behinde, though it be tedious for us to rake in ſuch a gogmire of your forgeries and falſe accuſations, yet we will take courage, and conſider what mayne demonſtration you can make, to prove us in our Engliſh tranſlations to bee wilfull corrupters.

MART. 48. *Doubt you whether they tranſlate of purpoſe and partialitie, in favour of their opinions? You ſhall heare themſelves ſay ſo, and proteſt it. If I dealt with Lutherans, this one teſtimonie of Luther were ſufficient, who being asked why he added* onely *into the text,* Rom. 3. *anſwered that he did it to explicate the Apoſtles ſenſe more plainly, that is, to make the Apoſtle ſay as are plainly that faith onely juſtifyeth. And his Diſciple* Illyricus *diſputeth the matter, that the Apoſtle ſaying,* by faith without workes, *ſaith indeed,* onely faith. *But becauſe I deale rather with our Engliſh Calviniſts, and* Beza *is their chiefe Tranſlatour, and a Captaine among them, whom they profeſſe to follow in the title of the new Teſtament,* Anno 1580. *and by the very name of their Geneva Bibles, let us ſee what hee ſaith.*

Tom. 2. fol. [illegible] *edit. Witteb. Anno* 1551.

The expreſſe teſtimonies of Beza, (whom the Engliſh hereticall tranſlations follow herein) that hee doeth wilfully and of purpoſe tranſlate againſt ſuch and ſuch Catholike aſſertions.

[illegible]8. I thinke there is no man doubteth, but they tranſlated the Scripture with purpoſe to maintaine their opinions; but whether they have wittingly and wilfully tranſlated falſely, to maintaine any errours, or hereticall opinions, that is the matter in queſtion, and which hath neede of your greateſt demonſtration, to make it apparant. That *Luther* might rightly interpret the place *Rom. 3.* of onely faith juſtifying, by the excluding of workes, I have before acknowledged, and *Illyricus* doeth rightly defend it. But that hee did put in the word (onely) in his tranſlation, which is not in the originall, I will not take upon mee to excuſe, ſeeing the trueth of that doctrine is manifeſt, without that addition: and *Luther* himſelfe in his latter editions hath reformed it. Againe, what fault ſoever other men have committed in their tranſlation, wee are unjuſtly charged therewith, except wee follow the ſame in ours. That we profeſſe to follow *Beza* by the very name of our Geneva Bibles, it is a very ridiculous argument. For our Bibles are ſo commonly called, becauſe they were tranſlated and firſt printed at Geneva, not by *Beza*, who at that time had ſcarce finiſhed his tranſlation of the new Teſtament, and never dealt with Tranſlating of the old, ſo farre as wee know, but by certaine godly and learned Engliſhmen, which lived there in Queene *Maries* time, to enjoy the liberty of a good conſcience, which they could not have in their owne Countrey.

MART. 49. *Firſt, concerning* μετανοεῖτε, *which the vulgar Latine and* Eraſmus *tranſlate,* Agite poenitentiam, Repent, *or* Doe penance: This interpretation (*ſaith hee*) I refuſe for many cauſes, but for this eſpecially, that many ignorant perſons have taken hereby an occaſion of the falſe opinions of SATISFACTION, wherewith the Church is troubled at this day, *Loe of purpoſe againſt Satisfaction, he will not tranſlate the Greeke word as it ought to be, and as it is proved to ſignifie, both in this booke, and in the annotations upon the new Teſtament. A little after ſpeaking of the ſame word, he ſaith:* Why I have changed the name *poenitentia*, I have told a little before: * *Affirming that he will never uſe thoſe wordes, but* reſipiſcere, and reſipiſcentia, *that is, amendment of life: becauſe of their hereſie, that repentance is nothing elſe but a meere amendment of former life, without recompence, or ſatiſfaction, or penance, for the ſinnes before committed. See chap.* 13.

Matt. 3. v. 2.

* *Loco ſupra citato.*

FULK. 49. Of purpoſe againſt the hereſie of ſatiſfaction, *Beza* will not tranſlate the Greeke word as the vulgar Latine Tranſlatour doeth, but yet as the Greeke word ought to be tranſlated: *Eraſmus* finding the vulgar Latine inſufficient, hath added [illegible] of

of your former life. Neither doeth *Beza* finde fault with the Engliſh word repent, but with the Latine, *Agite poenitentiam*, when you tranſlate it, doe penance, meaning thereby, payne or ſatiſfaction for ſinnes paſſed, to bee a neceſſary part of true repentance, which is not conteyned in the Greeke word μετανοεῖν, which ſignifyeth changing of the minde, that is not onely a ſorrow for the ſinne paſſed, but alſo a purpoſe of amendment, which is beſt expreſſed by the Latine word *Reſipiſcere*, which is alwayes taken in the good part, as μετανοεῖν is in the Scripture, whereas the Latine wordes *poenitere*, and *poenitentia* are uſed in Latine, of ſorrow or repentance that is too late. *As poenitere* and *poenitentia* may bee ſayd of *Iudas* griefe of minde, which cauſed him to hang himſelfe, but not μετανοεῖν or μετάνοια, or *reſipiſcere* and *reſipiſcentia*: and therefore the holy Ghoſt ſpeaking of his ſorrow, uſeth another word, μεταμέλειν, and μεταμέλεια. And this is the cauſe why *Beza* refuſed the word *poenitentia*, having a Latine word that more properly doeth expreſſe the Greeke word, as wee might lawfully doe in Engliſh, if wee had another Engliſh word proper to that repentance which is alwayes joyned with fayth, and purpoſe of amendment, for want whereof, wee are conſtrayned to uſe the wordes repent and repentance, which may bee taken in good part, or in evill. For wee ſay repentance too late, and *Iudas* repented too late, but there is no μετάνοια that can bee called too late. But where you ſay that *reſipiſcere* and *reſipiſcentia*, is nothing but amendment of life, and that repentance in our hereſie, is nothing elſe but a meere amendment of former life, you ſpeake untruely; for thoſe wordes doe ſignifie not onely amendment of life, but alſo ſorrow for the ſinnes paſt, although without recompence or ſatiſfaction, which you call penance, for the ſinnes before committed: for wee know no recompence or ſatiſfaction made to God for our ſinnes, but the death of Chriſt, who is the propitiation for our ſinnes, 1 *Iohn* 1. Neither hath your blaſphemous ſatiſfaction any ground in the Greeke word μετανοεῖν, but onely a fooliſh colour by the Latine tranſlation *Agite poenitentiam*, which it is like your Latine Interpreter did never dreame of, and therefore hee uſeth the word *Reſipiſcere, 2 Tim. 2.* of them to whom God ſhould give μετάνοιαν, repentance to the acknowledging of the trueth, *et reſipiſcant*, and ſo they may repent, or as you tranſlate it, recover themſelves from the ſnare of the Devill. Seeing therefore repentance is the gift of God, it is no recompence or ſatiſfaction made by us to God, to anſwer his juſtice, but an earneſt and true griefe of minde for our tranſgreſſion of Gods Law, and offending againſt his majeſty, with a certaine purpoſe and determination of amendment, ſo neere as God ſhall give us grace. Hitherto therefore wee have no demonſtration of any wilfull corruption, but a declaration of the cauſe that moved *Beza* to uſe a more exact tranſlation, and ſuch as commeth neerer to the originall word, then that which the vulgar tranſlation hath uſed, upon which, occaſion of a great blaſphemie hath beene taken, and is yet maintained.

MART. 50. *Againe, concerning the word* Iuſtifications, *which in the Scripture very often ſignifie the commandements, he ſayth this:* The Greeke Interpreters of the Bible (*meaning the Septuaginta*) apply this word to ſignify the whole Law of God, and therefore commonly it is wont to be tranſlated word for word, *Iuſtificationes*: which interpretation therefore onely I rejected, that I might take away this occaſion alſo of cavilling againſt juſtification by fayth, *and ſo for* Iuſtificationes *hee putteth* conſtituta, Tullies *word forſooth, as hee ſayth. Can you have a more plaine teſtimonie of his hereticall purpoſe?*

FULK. 50. Concerning the Greeke word δικαιώμασι, which *Beza* tranſlateth *Conſtitutionibus*, conſtitutions, and you confeſſe that in Scripture it doeth very often ſignifie the commandements, hee ſayth firſt, that as the whole Law of God is divided into three parts, Morall, Ceremoniall, and Iudiciall, ſo the Hebrewes have three ſeverall wordes, to expreſſe the ſeverall precepts of thoſe Lawes. For the Hebrew word which ſignifyeth the Ceremoniall precepts, the Greekes uſe to tranſlate δικαιώματα. So the ſenſe is, that *Zacharie* and *Elizabeth* were juſt, walking in all the Morall commandements, and obſerving the holy rites and ceremonies, as much as concerned them. But the third word, which ſignifyeth Iudgements, S. *Luke* doeth not adde, becauſe the exerciſe of Iudiciall caſes did not belong unto them, beeing private perſons. After this hee ſayth, that the Greeke Interpreters of the Bible transferred this word unto the whole Law of God, and eſpecially to the holy ceremonies: ſo verily, exceedingly commending the Law, that it is a certaine rule of all Iuſtice, and therefore men are wont commonly in reſpect of the word, to turne it, Iuſtifications. And this word in this place, *Beza* indeed confeſſeth that hee refuſed to uſe, for avoyding of cavillations againſt juſtification by fayth, ſeeing hee hath none other word, neither would hee for offence ſeeke any new word, to expreſſe juſtification by fayth, whereas the word δικαιώματα in this text, *Luke 1. verſe 6.* ſignifyeth not that by which they were made juſt, but the commandements or precepts of God, by walking in which, they were declared to bee juſt. For by the workes of the Law (ſuch as S. Luke here ſpeaketh of) no fleſh ſhall bee juſtifyed before God. Therefore *δικαιώματα* in this place, muſt have another ſenſe, then juſtifications, namely, commandements, as you ſay it is often taken, or conſtitutions, as *Beza* calleth them, which before God and the world, are not of ſuch difference, that you ſhould charge him with wilfull corruption, for tranſlating that word conſtitutions, which you confeſſe ſignifyeth very often, commandements, wherefore here appeareth no hereticall purpoſe, except you will ſay, that juſtification by faith, which S. *Paul* ſo often, ſo diligently, and ſo purpoſedly doeth teach, is an hereſie.

1. *Againe, when hee had rejected this tranſlation* (Act.2. verſ.27.) Non derelinques animam meam in inferno, Thou ſhalt not leave my ſoule in Hell: *becauſe (as hee ſaith) hereupon grew the errours of Chriſts deſcending into Hell, of Limbus, and of Purgatory: at length hee concludeth thus:* Whereas the doubtfull interpretation of one or two wordes hath brought foorth ſo many Monſters, I choſe rather * ſimply, for ſoule, to ſay, carcaſſe, for hell, grave; then to foſter theſe foule errours.

* Loe how ſimply *Anima*, carcaſſe. *Infernus*, grave.

51. *Beza* ſheweth, that becauſe the doubtfull interpretation of the Hebrew word *Sheol* into ᾅδης, which doeth not properly ſignify Hell, but a darke place, ſuch as the pitt is, wherein the dead are put, and of the Poets is taken for hell, had bred ſuch monſters, as *Limbus patrum*, Purgatory, and Chriſts deſcending into them: therefore hee did plainely tranſlate that verſe, as it is meant, of the rayſing up of Chriſts body out of the grave, which if hee had tranſlated out of Hebrew, as hee did out of Greeke, had not beene offenſive, nor untrue, as I have ſhewed in anſwer to your Preface, *Sect. 46.* And of this Chapter, *Sect. 32.* But ſeeing *Beza* himſelfe, hath altered that tranſlation, and it was never followed of our Engliſh Tranſlatours, what demonſtration is this, that wee are wilfull corrupters of the holy Scriptures?

52. *Againe, when hee had tranſlated for,* Whom heaven muſt receive, *thus,* who muſt be contained in heaven: *hee ſayth,* whereas we have uſed the paſſive kind of ſpeech, rather then the Active (*which is in the Greeke:*) we did it to avoyd all ambiguity. For it is very expedient, that there ſhouldbe in the Church of God, this perſpicuous teſtimony againſt them, that for aſcending by fayth into heaven, ſo to be joyned to our head, obſtinately maintaine that Chriſt muſt be called againe out of heaven unto us. *Meaning his preſence in the B. Sacrament, and inveighing no leſſe againſt the Lutherans, then the Catholikes, as the * Lutherans doe here againſt him, for this wilfull interpretation, and that by* Calvins *owne judgement, who thinketh it a forced tranſlation.*

ὃν δεῖ οὐρανὸν δέξασθαι. Act. 3. v. 21.

* Flac. Illyr.

52. True it is, that hee meant concerning the manner of Chriſts preſence in the bleſſed Sacrament, and that ſo hee tranſlated, to exclude the carnall manner of preſence, which the Papiſts have invented: but all this while the tranſlation is true, and warranted by *Gregorie Nazianzene*, as I have ſhewed before, *Sect. 36.* of this chapter. For hee that ſayth, Heaven muſt receive Chriſt, (as you doe) cannot deny, except he bee madd, but that Chriſt muſt bee received of Heaven. So that *Beza* doeth none otherwiſe tranſlate, then you doe, *Qui dæmonia habebant*, which is actively thus to bee tranſlated, thoſe who had Devills, and you ſay, which were poſſeſt of Devills, that is, were had of Devills. That the Lutherans finde fault with *Bezaes* tranſlation, it proveth it not to bee falſe, hee hath juſtifyed it ſufficiently in his anſwer to *Selneccerus*, and the Divines of Iena. Neither doeth *Calvine* (as you ſay untruely) thinke it a forced tranſlation, but not weighing the ſentence ſufficiently, ſuppoſeth that the wordes are placed ambiguouſly, for that it ſeemeth to bee doubtfull, whether wee ſhould ſay, that Heaven muſt receive Chriſt, or that Chriſt muſt receive Heaven. But if it be once graunted (as it is of you) that Heaven muſt receive Chriſt, there is neither *Calvine*, nor *Illyricus*, nor any man that beareth the face, but of a young Grammarian, yea of a reaſonable man, which can deny, that converſion by the paſſive: Chriſt muſt bee received of Heaven. Therefore if you had any reſpect of your credite, with men of underſtanding, you would not for ſhame, rehearſe this quarell ſo often, which hath not ſo much as any colour or ſhew of reaſon to maintaine it, but that you abuſe the names of *Illyricus* and *Calvine*, as miſliking it, whoſe arguments by no meanes will ſerve your turne, becauſe that which is denyed by them, or doubtfull to them, is plaine and confeſſed by you.

53. *But* Beza *goeth forward ſtill in this kinde,* Rom. 5. verſ. 18. *whereas* Eraſmus *had put* propagatum eſt, *indifferently both of* Adams *ſinne which made us truely ſinners, and of Chriſts juſtice, which maketh us truely juſt: hee rejecting it, among other cauſes why it diſpleaſed him, ſaith:* That old errour of the Sophiſts (*meaning the Catholikes*) which for imputative juſtice put an inherent qualitie in the place, is ſo great, and ſo execrable to all good men, that I think nothing is ſo much to bee avoyded as it.

FVLK. 53. A manifeſt ecclipſis, or want of wordes, beeing in that verſe, for which *Eraſmus* hath put *propagatum eſt*, which word is ambiguous, and may give occaſion of errour, for men to thinke, that the righteouſneſſe of Chriſt commeth by propagations as the guiltineſſe of *Adam* doeth: *Beza* thought good to ſupply the lacke, rather by ſuch wordes as are warranted by the text, *verſ.* 12. 15. and 16. and can give no occaſion of errour. And therefore thus hee rendreth that verſe, *Nempe igitur, ſicut per unam offenſam reatus venit in omnes homines ad condemnationem: ita per unam juſtificationem, beneficium redundavit in omnes homines ad juſtificationem vitæ.* Now therefore, as by one offence guiltineſſe came upon all men unto condemnation: ſo by one juſtification, the benefit abounded toward all men unto juſtification of life. In this verſe, theſe wordes, guiltineſſe came, and, the benefit abounded, are added for explication ſake, and are taken out of the verſes going before, in which the Apoſtle ſpeaketh of the ſame matter. Therefore *Beza* to avoyde occaſion of the hereſie of the Papiſts, of juſtice inherent, among other cauſes which hee rehearſeth, refuſeth that word, by which *Eraſmus* ſupplyed the text, and uſeth ſuch wordes for that purpoſe, as the Apoſtle himſelfe in the verſes precedent doeth often, for this neceſſary ſupply: which ſeeing it muſt bee made, that there may bee a ſenſe and underſtanding: who can miſlike that it ſhould bee made by the Apoſtles owne wordes? or who can ſuppoſe that the Apoſtle would leave any other wordes to bee underſtood, then ſuch as hee himſelfe had before expreſſed? And as for the hereſie of inherent juſtice, it can have no hold in this verſe, except ſome ſuch word bee added for ſupply, as the Apoſtle never uſed in this caſe. That Chriſts juſtice doeth make us as truely juſt, as *Adams* ſinne made us truely ſinners, there is no queſtion, but by what meanes wee are made juſt, wee ſay as the Scripture teacheth us to ſpeake, that juſtice is imputed to us through fayth, *Rom. 4.* The Papiſts ſay it is a qualitie inherent within us, for which wordes and matter, they have no warrant in the holy Scripture.

MART. 54. *Theſe few examples prove unto us that the Scriptures tranſlated verbatim, exactly, and according to the propper uſe and ſignification of the words, doe by the Heretikes confeſſion make for the Catholikes, and therefore* Beza *ſaith hee altereth the wordes into other: and (I thinke) it may ſuffice any indifferent Reader to judge of his purpoſe and meaning in other places of his tranſlation, and conſequently of theirs, that either allow him, or follow him, which are our Engliſh Calviniſts, and Bezites. Many other ways there are to make moſt certaine proofe of their Wilfulneſſe, as when * the Tranſlation is framed according to their falſe and hereticall commentarie: and when they will avouch their tranſlations out of prophane writers,* Homer, Plutarch, Pliny, Tully, Virgil, and Terence, *and reject the Eccleſiaſticall uſe of words in the Scriptures and Fathers: which* Beza *doeth for the moſt part always. But it were infinite to note all the markes, and by theſe, the wiſe Reader may conceive the reſt.*

* Col. & Ti Beza 2.15.

FVLK. 54. Theſe examples proove nothing leſſe. For to runne over them all briefely, the firſt two, wee tranſlate *verbatim*, A man is juſtifyed by fayth, without the workes of the Law, and repent, and repentance, wee ſay for μετανοεῖν and μετάνοια. What make theſe for Poperie? If *Luk. 1. v. 6.* wee ſhould call δικαιώματα juſtifications, what ſhould Poperie gaine, but a vaine cavill? when you your ſelves confeſſe, that thoſe juſtifications are often uſed for commandements? *Act, 3. verſ. 27.* all our Engliſh tranſlations are as you would have them. Thou ſhalt not leave my ſoule in hell, nor ſuffer thine holy one to ſee corruption, by which verſe no deſcent into *Limbus*, but the reſurrection from death can bee proved. If wee tranſlate as you doe *Act. 3. v. 2. 1.* whom heaven muſt receive, we will eaſily convince that Chriſt muſt bee received of heaven. In the laſt example the queſtion is not, how the word is to be tranſlated, but by what word the want of the text is to be ſupplyed, which we ſupply not with words of our owne, but with the Apoſtles owne words.

Have you not gained greatly by tranſlating *verbatim*, exactly, and according to the propper uſe and ſignification of the wordes? I like well that every indifferent Reader may judge by theſe examples, of *Bezaes* purpoſe in other places of his tranſlation. But you have two other ways, to make certaine proofe of their wilfulneſſe: The firſt is, when the tranſlation is framed according to their hereticall commentarie. A reaſonable man would thinke rather, that the commentarie were framed according to the text, then the text to the commentarie. But to juſtifie the trueth of thoſe tranſlations, for the firſt text you quote, it is handled *Sect. 29.* of this Chapter, and ſo conſequently *cap. 7.* The ſecond is anſwered *Sect. 46.* the other two concerning Tradition *Sect. 23.* of the preface, and in the chapter following. The ſecond way of proofe is, when they will avouch their tranſlations out of prophane writers. I thinke there is no better way, to know the proper, or diverſe ſignification of wordes, then out of ancient writers, though they bee never ſo prophane who uſed the wordes moſt indifferently, in reſpect of our controverſies, of which they were altogether ignorant. As for the Eccleſiaſticall uſe of wordes in the Scripture, and the Fathers, which *Beza* (you ſay) doeth for the moſt part reiect, it is untrue: except there bee good and ſufficient cauſe, why hee ſhould ſo doe, warranted by the Scripture it ſelfe, or neceſſary circumſtances of the places, which hee doeth tranſlate. For if the Scripture have uſed a word in one ſignification ſometimes, it is not neceſſary that it ſhould always uſe it in the ſame ſignification, when it is proved by auncient writers that the word hath other ſignifications, more proper to the place, and agreeable to the rule of fayth, which perhaps the uſuall ſignification is not. As for example, the Scripture uſeth very often this word παῖς for a boy, or ſervant. but when the ſame word is applied to our Saviour Christ, in the prayer of the Apoſtle, *Act.* 4. 27. Who would not rather tranſlate it childe, or ſonne as the word doeth ſometimes, but more ſeldome ſignifie? How the Fathers of the Church have uſed wordes, it is no rule for Tranſlatours of the Scripture to follow, who oftentimes uſed wordes, as the people did then take them, and not as they ſignified in the Apoſtles time. As μετάνοια for a publike teſtification of repentance, which wee call penance: χειροτονία for impoſition of handes, and ſuch like, in which ſenſe theſe wordes were never uſed before the Apoſtles times, and therefore it is not like, that they would beginne a new uſe of them, without ſome manifeſt explication of their meaning, without the which no man could have underſtood them: as they have done in the uſe of theſe wordes πίστις, βάπτισμα, ἐκκλησία, and ſuch like. It is not a fault therefore, prudently to ſeeke even out of prophane writers, what is the propper ſignification of wordes, and how many ſignifications a word may have, and reverently to judge, which is moſt apt for the place to bee tranſlated, and moſt agreeable with the holy Ghoſts meaning in that text: and not always to bee tyed to the uſuall ſignification of wordes, as they are ſometimes taken in the Scripture, and much leſſe as they are uſed of the auncient Fathers.

5. *But would you thinke that theſe men could notwithſtanding ſpeake very gravely and honeſtly against voluntary and wilfull tranſlations of Scripture, that ſo notoriouſly therein offend themſelves? Hearken what* Beza *ſaith againſt* Caſtaleo *and the like:* The matter (*ſayth hee*) is now come to this poynt that the Tranſlatours of Scripture out of the Greeke into Latine, or into any other tongue, thinke that they may lawfully doe any thing in tranſlating. Whom if a man reprehend, hee ſhall bee anſwered by and by, that they doe the office of a Tranſlatour, not that tranſlateth word for word, but that expreſſeth the ſenſe. So it commeth to paſſe, that whiles every man will rather freely follow his owne judgement, then bee a religious Interpreter of the holy Ghoſt, hee doeth rather pervert many things then tranſlate them. *Is not this well ſayd, if he had done accordingly? but doing the cleane contrary, as hath beene proved, hee is a diſſembling hypocrite in ſo ſaying, and a wilfull Heretike in ſo doing, and condemned by his owne judgement.*

Annot. act. 10. vers. 46.

K. 55. No wiſe man doubteth, but they could both ſpeake very gravely and avoyde moſt religiouſly all voluntarie, and wilfull tranſlations of Scripture, that might tend to maintaine any errour. And the rather they will bee perſwaded, that *Beza* hath avoyded that lewde kinde of tranſlation, for which hee reproveth *Caſtaleo*, when they will ſee, that you ſo malicious an enemie unto him, having ſpent all your invention to ſeeke holes in his tranſlation, can finde nothing but ſuch childiſh cavills, as when they bee diſcovered, men will marveile that you were not aſhamed to move them.

ART. 56. *But after this generall view of their wilfull purpoſe and hereticall intention, let us examine their falſe tranſlations more particularly, and argue the caſe with them more at large, and preſſe them to anſwer, whether in their conſcience it bee ſo or no, as hitherto is ſayd: and that by ſeverall* Chapters of ſuch Controverſies *as their corruptions concerne: and firſt of all (without further curioſity whence to beginne, in caſes ſo indifferent) of* Traditions.

FVLK. 56. The more particularly you examine our tranſlations, the freer, I hope, they ſhall bee found from falſehood, and wilfull corruption. And the more at large you argue the caſe, and preſſe us to anſwer, the more you ſhall make the caſe to appeare worſe on your ſide, and the trueth cleerer on our part. And as God is witneſſe of our conſcience and ſinceritie in ſetting foorth his word, without adulteration, or corruption, ſo I appeale to the conſciences of all indifferent Readers whether hitherto you have gotten any advantage againſt us in this whole Chapter, which yet you profeſſe to bee the abridgement, and ſumme of your whole Treatiſe.

Martine.

MARTIN.

CHAP. II.

Hereticall tranſlation of holy Scripture, againſt Apoſtolicall TRADITIONS.

*THis is a matter of ſuch importance, that if they ſhould graunt any Traditions of the Apoſtles, and not pretend the written word onely, they know that by *ſuch Traditions mentioned in all antiquity, their Religion were wholly defaced and overthrowne. For remedie whereof, and for the defacing of all ſuch Traditions, they bend their tranſlations againſt them in this wonderfull manner: Whereſoever the holy Scripture ſpeaketh againſt certaine Traditions of the Iewes, partly frivolous, partly repugnant to the Law of God, there all the Engliſh tranſlations follow the Greeke exactly, never omitting this word* Tradition. *Contrarywiſe, whereſoever the holy Scripture ſpeaketh in the commendation of* Traditions, *to wit, ſuch Traditions as the Apoſtle delivered to the Church, there all their ſaid tranſlations agree not to follow the Greeke, which is ſtill the ſelfe ſame word, but for* Traditions, *they tranſlate* ordinances or inſtructions. *Why ſo, and to what purpoſe? Wee appeale to the Warrant of their conſcience, which continually accuſeth them of an hereticall meaning, whether by urging the word* Traditions *whereſoever they are diſcommended, and by ſuppreſſing the word whereſoever they are commended, their purpoſe and intent bee not to ſignifie to the Reader, that all Traditions are naught, and none good; all reproveable, none allowable.*

*See
notati
the new
ſtament.
2 Theſſ.2.
παραδόσεις

FVLKE.

TRaditions indeed is a matter of ſuch importance, as if you may bee allowed whatſoever you will thruſt upon us under the name of unwritten Traditions, the written word of God ſhall ſerve to no purpoſe at all. For firſt, as you plainely profeſſe, the holy Scripture ſhall not bee accounted ſufficient to teach all trueth neceſſary to ſalvation, that the man of God may bee perfect, prepared to all good workes. Secondly, with the Valentinian Heretikes, you accuſe the Scriptures of uncertaine underſtanding without your Traditions, under pretence of which, you will bring in what you liſt, though it bee never ſo contrary to the holy Scriptures plaine wordes, by colour of interpretation, as you doe the worſhipping of Images, and many other like hereſies. As for the mention that is made of Apoſtolicall Traditions in diverſe of the auncient Fathers, ſome of them are ſuch as you your ſelves obſerve not, and not for the tenth part of thoſe that you obſerve, can you bring any teſtimonie out of the auncient Fathers, as is proved ſufficiently by ſo many propoſitions as were ſet downe by the Biſhop of Sariſburie M. *Iewell*, whereof you can bring no proofe for any one to have beene taught within five hundred yeares after Chriſt. Now concerning the Traditions of the Apoſtles, what they were, who can bee a better witneſſe unto us then *Ignatius* the diſciple of the Apoſtles, of whom *Euſebius* writeth, that when hee was led towards Rome, where hee ſuffered Martyrdome, hee earneſtly exhorted the Churches by which hee paſſed, to continue in the faith, and againſt all hereſies which even then beganne to budde up, hee charged them to retaine faſt the Tradition of the Apoſtles, which by that time hee proteſted to bee committed to writing: for by that time were all the bookes of the new Teſtament written. The wordes of *Euſebius* concerning this matter are, *li.3.c.35.* [illegible] ἐγγράφως ἤδη μαρτυρόμενος, [illegible] διατυποῦσθαι ἀναγκαῖον ἡγεῖτο. And hee exhorted them ſtraightly to keepe the Tradition of the Apoſtles, which teſtifying that it was now for aſſurance committed to writing, hee thought neceſſary to bee plainely taught. Againſt this Tradition of the Apoſtles, which for certainety and aſſurance is contained in their holy and undoubted writings, wee ſay nothing, but ſtrive altogether for it. But becauſe the word Traditions is by you Papiſts taken to ſignifie a doctrine ſecretly delivered by word of mouth, without authoritie of the holy Scriptures, wee doe willingly avoyde the word in our tranſlations, where the ſimple might bee deceived, to thinke that the holy Ghoſt did ever commend any ſuch to the Church, which hee would not have to bee committed to writing in the holy Scriptures: and in ſteade of that word ſo commonly taken, although it doth not neceſſarily ſignifie any ſuch matters, wee doe uſe ſuch wordes, as doe truely expreſſe the Apoſtles meaning, and the Greeke word doeth alſo ſignifie. Therefore wee uſe the wordes of ordinances, or inſtructions, or inſtitutions, or the doctrine delivered, all which beeing of one ſenſe, the Greeke word παραδόσεις doeth ſignifie, and the ſame doeth tradition ſignifie, if it bee rightly underſtood: but ſeeing it hath beene commonly taken, and is urged of the Papiſts to ſignifie onely a doctrine delivered beſide the word of God written, in ſuch places where the holy Ghoſt uſeth the Greeke word παραδόσεις in that ſenſe, wee tranſlate by that word (tradition) where hee uſeth it for ſuch doctrine as is grounded upon the holy Scriptures, our Tranſlatours have avoyded it, not of any hereticall meaning, that all [illegible] (traditions) are naught, but that all ſuch as have not the holy Scripture to teſtifie of them, and to warrant them, are evill, and to bee avoyded of all true Chriſtians, which cannot without blaſphemie acknowledge any imperfection in the holy Scriptures of God, which are able to make a man wiſe unto ſalvation, if they ſhould think any doctrine neceſſary to ſalvation not to bee contained therein.

Mart. 2. *For example,* Matt. 15. *thus they tranſlate;* Why doe thy Diſciples tranſgreſſe the TRADITION of the Elders? *And againe;* Why doe you alſo tranſgreſſe the commandement of God by your TRADITION? *And againe;* Thus have you made the commandement of God of none effect by your TRADITION. *Here (I warrant you) all the bells ſound Tradition, and the word is never omitted, and it is very well and honeſtly tranſlated, for ſo the Greeke word doeth properly ſignifie. But now on the other ſide, concerning good Traditions, let us ſee their dealing. The Apoſtle by the ſelfe ſame word both in Greeke and Latine, ſayth thus;* Therefore, brethren, ſtand and holde faſt the TRADITIONS which you have learned either by word, or by our Epiſtle. *And againe;* Withdraw your ſelves from every brother walking inordinately, and not according to the TRADITION which they have received of us. *And againe, according to the Greeke which they profeſſe to follow;* I prayſe you brethren, that in all things you are mindefull of mee, and as I have delivered unto you, you keepe my TRADITIONS.

παράδοσιν.

2 Theſ 2.v.15. παραδόσεις, *traditiones.*
2 Theſſ.3.6.
1 Cor.15.2 καθὼς παρέδωκα, τὰς παραδόσεις κατέχετε.

Fulk. 2. No marveile though you cannot abide the bells ſounding againſt mans Traditions, which ſounding muſt needes trouble your conſcience more then it offendeth your eares, ſeeing you know that many of thoſe things which you defend under the name of Traditions, againſt holy Scriptures, have not God for their Authour, which forbiddeth to bee worſhipped in ſuch ſort, but man, or rather Sathan, which hath inſpired ſuch things unto men, thereby to diſhonour God, and to diſcredite his holy and moſt certaine written word. Yet you ſay it is well and honeſtly tranſlated: God knoweth how faine you would there were no ſuch text extant in the Goſpell againſt your ſuperſtition and will-worſhipping. But now let us ſee our craftie dealing (as you count it) againſt good Traditions. In the firſt text, 2 *Theſſal.* 2. *verſ.* 15. you may ſee your underſtanding of Traditions quite overthrowne; for the Apoſtle ſpeaketh of ſuch Traditions as were delivered to them partly by preaching, and partly by his Epiſtle. Therefore Tradition doeth not ſignifie a doctrine delivered by word of mouth onely. But yet you will ſay it ſignifyeth here a doctrine delivered by word of mouth alſo, which is not written. How prove you that? Becauſe all that the Apoſtle preached was not contained in his Epiſtles to the Theſſalonians, therefore was it no where written in the Scriptures? What the Tradition was in the ſecond text, 2 *Theſſal.* 3. *v.* 6. is expreſſed by and by after, That hee which will not labour, muſt not eate. Was this doctrine never written before? When God commandeth every man to labour in his vocation. As for the third place, 1 *Cor.* 11. 2. your owne vulgar Latine Tranſlatour both teacheth us how to tranſlate it, and alſo dischargeth our tranſlation of hereſie and corruption, for hee calleth παραδόσεις in that place *præcepta,* præcepts, or inſtructions, or commaundements, or ordinances; I ſee no great difference in theſe words: by which his tranſlation hee ſheweth, that in the other places, 2 *Theſſ.* 2. & 3. hee meaneth the ſame thing by *Traditiones,* Traditions, that wee doe by ordinances or inſtructions, and might as well have uſed the word *præcepta* in thoſe two places, as hee did in this one, if it had pleaſed him.

Mart. 3. *Here wee ſee plaine mention of S. Pauls Traditions, and conſequently of Apoſtolicall Traditions, yea and Traditions by word of mouth, delivered to the ſayd Churches without writing or Scripture. In all which places looke (gentle reader) and ſeeke all their Engliſh tranſlations, and thou ſhalt* not once finde the word* Tradition, *but in ſtead thereof,* ordinances, inſtructions, preachings, inſtitutions, *and any word elſe rather then* Tradition: *inſomuch that Beza their maſter tranſlateth it* traditam doctrinam, the doctrine delivered, *putting the ſingular number for the plurall, and adding* (doctrine) *of his owne; ſo framing the text of holy Scripture according to his falſe commentarie; or rather putting his commentarie in the text, and making it the text of Scripture. Who would thinke their malice and partialitie againſt Traditions were ſo great,*

* Yet M. Fulke ſayth, it is found there, p.153. againſt D.Saunders Rocke. If hee give not us an inſtance, let him give himſelfe the lie.
2 Theſſ.& 3. παραδόσεις.

[illegible] that they ſhould all agree with one conſent ſo duly and exactly in theſe and theſe places to [illegible], which in other places doe ſo gladly uſe it, the Greeke word being all one in all the ſaid places?

Fulk. 3. There is no queſtion but the Apoſtles by word of mouth, that is, by preaching and teaching, delivered the doctrine of the Goſpell to the Churches; but that they preached, taught, or delivered any doctrine, as neceſſary to ſalvation, which they prooved not out of the holy Scriptures, and which is not contained in the new Teſtament or the old, this is not yet proved, neither ever can it bee proved. Such matters of ceremonies, order, and diſcipline, which are mutable, no man denies, but they might and did deliver, but yet in them nothing but agreeable to the generall rules ſet downe in the Scripture. But in all theſe places the word Tradition cannot once bee found. Yet M. *Fulke* ſaith it is found. Who doth? Where ſaith hee ſo? You anſwer, *pag.* 153. againſt D. *Saunders* Rocke: therefore if hee give not an inſtance, let him give himſelfe the lie. But hee that chargeth *Fulke* to ſay it is found, lieth the more: for ſo he ſaith not; reade the place who will. Hee ſpeaketh againſt *Saunder,* who affirmed that the very name of Tradition uſed in the better part, cannot bee ſuffered to bee in the Engliſh Bible; as though there were ſome decree of the Synod, or Act of Parliament againſt it, and ſaith, it may bee and is ſuffered in that ſenſe which the holy Ghoſt uſeth it, but not to bring prayer for the dead, or any thing contrary to the Scripture under the name of Traditions Apoſtolike. By which words I meane, that there is no prohibition or edict to the contrary, but if any man will uſe the word Tradition in tranſlation of the Bible, hee is permitted ſo to doe, I doe not affirme it is ſo found. But as if I ſhould ſay, The Papiſts in England are ſuffered to live as becommeth good ſubjects, I affirme not that they are, or ſhall bee found ſo to live. But to omit this fooliſh quarrell, *Beza* our Maſter is ſaid to have tranſlated παραδόσεις the doctrine delivered, putting the ſingular number for the plurall, and adding (doctrine) of his owne. What an hainous matter here is. The word doctrine is a collective, comprehending many precepts or traditions, and in the next chapter the Apoſtle uſeth the ſame word in the ſingular number. Againe, 1 *Theſſ.* 4. *v.* 2. he calleth the ſame παραγγελίας, precepts or documents, which word ſignifieth the ſame that παραδόσεις, witneſſe your vulgar Latine Tranſlator, which gives one word for both, *præcepta,* 1 *Cor.* 11. & 1 *Theſſ.* 4. And that the word doctrine is added to the text, it is a fond cavill: for the word doctrine is contained in παράδοσις, which ſignifieth a deliverie, but whereof, if not of doctrine? Our Saviour Chriſt alſo, *Matth.* 15. *v.* 9. by the teſtimonie of *Eſay,* reproveth the Tradition of the Phariſees, teaching the doctrines, precepts of men, which teſtimonie of *Eſay* could take no hold of them, if Traditions were not doctrines and precepts. So that in this tranſlation of *Beza* (cry out as loud as you can) there is neither fraud nor corruption, malice nor partialitie, but a prudent declining of that tearme, which might give occaſion of error, and the Apoſtles meaning truely and faithfully delivered. To ſhew that one word may bee diverſly tranſlated, eſpecially when it ſignifieth divers things, to wiſe men is needleſſe. I have ſaid before, you your ſelues tranſlate, or elſe you ſhould bee taken for mad men, the Latine word *Tradere* (of which Tradition is derived) ſometimes to deliver, ſometimes to betray, and yet the Greeke and Latine word being all one in all the ſaid places.

Mart. 4. *Yea they doe elſewhere ſo gladly uſe this word Tradition, when it may tend to the diſcredit thereof, that they put the ſaid word in all their Engliſh Bibles, with the like full conſent as before, when it is not in the Greeke at all: As when they tranſlate thus,* If yee bee dead with Chriſt from the rudiments of the world, why as though living in the world, ARE YE LEAD WITH TRADITIONS? *And as another* Engliſh tranſlation of theirs rendeth more heretically,* Why are yee burdened with Traditions? *Tell us ſincerely, you that profeſſe to have skill in the Greeke, and to tranſlate according to the Greeke, tell us wee beſeech you, whether this Greeke word* δόγμα *doe ſignifie Traditions, and* δογματίζεσθε, *to bee lead or burdened with Traditions. You cannot bee ignorant that it doth not ſo ſignifie, but as a little before in the ſame chapter, and in other places, your ſelues tranſlate,* δόγματα, ordinances, decrees; *ſo* τί δογματίζεσθε, *muſt bee (as in the vulgar Latine it is)* Quid decernitis? *Why doe you ordaine or decree? or, why are you lead with* decrees?

Col.2.20. τί δογματίζεσθε.
* Of the yeere 1579.
Col.2.14. Epheſ.2.15. δόγμασιν. τοῖς δόγμασιν.

Fulk. 4. It grieveth you that Tradition ſhould bee mentioned ſo often in the ill part as it is. And it ſeemeth you would defend the Coloſſians againſt S. *Paul,* who reproveth them becauſe they were led with ordinances, according to the precepts and doctrines of men. But you ſeeme to make light of ſuch Traditions, and therefore you count that the more hereticall tranſlation, which ſaith, why are you burdened with Traditions? Wherefore (I pray you) is that more hereticall? Doe you not thinke that ſuch Traditions, as are the commandements and doctrines of men, are burdenous to mens conſciences?

enceſ? But they that haue ſkill in the Greeke tongue muſt tell you ſincerely, whether this word δόγμα doe ſignifie tradition, and δογματίζεσθαι to bee lead or burdened with traditions. I anſwere you, if δόγματα (as you confeſſe) ſignifie ordinances and decrees, or doctrines, and the word tradition ſignifieth the ſame, why ſhould not δογματίζεσθαι ſignifie to bee lead or burdened with traditions, as well as with ordinances, cuſtomes, or decrees? Theſe words differ much in ſound, but not greatly in ſignification. *Dogmata Pythagorea,* that might never bee put in writing, what were they but the traditions of *Pythagoras?* Such were the Philoſophicall decrees called δόγματα, whereof *Tully* ſpeaketh in his booke *de finibus,* which were *dictata,* taught by word of mouth, which to ſet foorth, among them was counted an haynous offence: might not thoſe rightly bee called Traditions?

MART.5. *Iuſtifie your tranſlation if you can, either out of Scriptures, Fathers, or Lexicon: and make us a good reaſon why you put the word* traditions *here, where it is not in the Greeke; and would not put it in the places before, where you know it is moſt evidently in the Greeke. Yea you muſt tell us, why you tranſlate for tradition,* ordinance; *and contrary for ordinance,* tradition; *ſo turning cat in pan (as they ſay) at your pleaſure; and wreſting both the one and the other to one end, that you may make the very name of Traditions odious among the people, be they never ſo authenticall, even from the Apoſtles; which your conſcience knoweth; and you ſhall anſwer for it at the dreadfull day.*

ἐν δόγμασι they tranſlate ordinances, & δόγματα tradition, cleane contrary.

FVLK.5. Firſt out of Scripture I juſtifie it thus: Thoſe *dogmata* againſt which the Apoſtle writeth, were according to the precepts and doctrines of men: but ſuch the Scripture calleth traditions, *Math.*15. Therefore theſe were traditions. Secondly, out of the Fathers: *Chryſoſtome* upon this place ſaith, *Traditiones Græcorum taxat,* hee reproveth the traditions of the Greekes, ſaying all is but a humane doctrine. Second, Saint *Ambroſe* upon this text: Loue not the world, ſaith hee, nor thoſe errours *quos humana adinvenit traditio,* which the tradition of men hath invented. And afterward: *Sagina enim carnalis ſenſus humana traditio eſt:* For the tradition of man is the pampering of carnall ſenſe, by which hee ſaith men are ſo burdened, that they cannot bee joyned to the head which is aboue. Yet burdening with traditions is called of you the more hereticall tranſlation. Say as much to *Ambroſe,* that hee maketh an hereticall commentarie. The Interpreter of *Theodoret,* printed at *Collen* 1573. hath tranſlated in the very text, for δογματίζεσθε, *traditiones hominum,* traditions of men. You ſee now this matter is not ſo void of teſtimonie of the Fathers, as you ſuppoſed. The reaſon you require us to make, is made often before. Wee thought it not meet to expreſſe the Greeke word in both places by the ſame Engliſh word, becauſe the Engliſh word as it [illegible]ed by you, is not ſo indifferent to ſignifie the doctrine of God delivered out of the Scriptures, as to ſignifie doctrines of men diviſed beſide the Scriptures. If wee muſt anſwer why wee call tradition ordinance, and ordinance tradition; let your vulgar Latine Interpreter anſwer us, or you for him, why hee calleth tradition precept, and uſage or precept, tradition. The one hee doth, 1 *Cor.* 11. *v.*2. the other *Act.*6. *v.*14. where the Greeke is ἔθη, ſignifying there precepts or obſervations commanded, hee tranſlateth *traditiones,* as in the other place the Greeke being παραδόσεις, hee tranſlateth *præcepta.* If this bee lawfull for him, why ſhould it bee counted corruption or falſe tranſlation in us? ſeeing wee are moved with as good reaſon as can bee yeelded for him. As for authenticall and Apoſtolicall Traditions, that are grounded upon the doctrine of the Apoſtles expreſſed in their writings, wee ſhall bee ready to receiue them whenſoever they ſhall bee brought forth. If they cannot bee proved by the Scriptures, which are written that wee might beleeue, and beleeving haue eternall life, and which are able to make us wiſe unto ſalvation, wee haue nothing to doe with them, wee may well ſpare them, nay wee dare not admit them, leſt wee ſhould anſwer for blaſphemie againſt the holy Scriptures, in that dreadfull day, if by admitting of ſuch traditions, wee ſhould profeſſe, that the doctrine contained in the holy Scriptures is unperfect or inſufficient to ſalvation.

MART.6. *Somewhat more excuſable it is, but yet proceeding of the ſame hereticall humour, and on your part (that ſhould exactly follow the Greeke) falſly tranſlated, when you tranſlate in* Saint Peters *Epiſtle thus:* You were not redeemed with corruptible things from your vaine converſation received by the tradition of the Fathers: *where the Greeke is thus rather to bee tranſlated,* from your vaine converſation delivered by the Fathers: *But your fingers itched to foiſt in the word* tradition, *and for* delivered, *to ſay* received, *becauſe it is the phraſe of the Catholike Church, that it hath* received *many things* by tradition, *which you would here controll by likeneſſe of words in this falſe tranſlation.*

1 Pet.1.18.

ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου.

FVLK.6. I marvell why you ſhould count it an hereticall humour, to uſe the word tradition alſo in the evill part, which the holy Ghoſt ſo uſeth, and your owne vulgar Tranſlator alſo: but

but that you are more partiall in allowing the traditions of men, then wee in avoiding the tearme ſometimes, onely for doubt that traditions of men ſhould creepe into the place of Gods commandements. But how is it falſly tranſlated on our part, that profeſſe to follow the Greeke, which is truely tranſlated in your vulgar Latine text, which profeſſeth to tranſlate the Greeke, as well as wee? belike becauſe wee ſay, received by the tradition of the fathers, which according to the Greeke ſhould bee, delivered by the fathers, but that our fingers itched to foyſt in the word tradition. What I pray you? hath your vulgar tranſlator foyſted in that word? did his fingers itch againſt ſuch Catholike phraſes, that hee would controule them by a falſe tranſlation? doe you not perceiue that while you raile upon us, you revile your owne vulgar Latine tranſlation, which hath the ſame word tradition, for which you ſtorme againſt us? But for, *delivered,* wee haue ſaid, *received.* See whither frowardneſſe driveth you, the Apoſtle ſaith, they were delivered from the vaine converſation of their fathers tradition. Doe you then underſtand, that it was delivered by the fathers, but not received by their ſonnes? Certainely they were delivered from that vaine converſation which they had received. For receiving doth neceſſarily import delivering. And becauſe you called for a Lexicon in the next Section before, *Scapula* will teach you, that πατροπαράδοτος doth ſignifie, as indifferently, *à patre, traditus,* as *à patre acceptus,* delivered by the father, and received by the father. What wrangling then is this, about the Moone ſhine in the water, to cry out falſe tranſlation, foyſting, itching fingers, and I know not what?

MART.7. *But concerning the word* tradition, *you will ſay perhaps the ſenſe thereof is included in the Greeke word,* delivered. *Wee grant. But would you bee content, if wee ſhould alwayes expreſly adde,* tradition, *where it is ſo included? then ſhould wee ſay* 1 Cor.11.2. I pray you that as I haue delivered you *(by tradition)* you keepe my precepts *or* traditions. *And againe v.*23. For I received of our Lord, which alſo I delivered unto you *(by tradition) &c. And* Luc.1.v.2. As they *(by tradition)* delivered unto us, which from the beginning ſaw &c. *And ſuch like, by your example, wee ſhould tranſlate in this ſort. But wee uſe not this licentious manner in tranſlating holy Scriptures, neither is it a tranſlators part, but an interpreters, and his that maketh a commentarie: neither doth a good cauſe neede other tranſlation than the expreſſe text of the Scripture giveth.*

Tradit. παραδόσεις.

FVLK.7. Wee will ſay it is contained in the Greeke word πατροπαραδότου which ſignifieth received by tradition or deliverie from the Fathers, and not in the verbe παραδίδωμι which ſignifieth otherwiſe many times, than ſimply to deliver, and when it ſignifieth to deliver, it doth not alway ſignifie to deliver by word of mouth, without writing, as you underſtand tradition: but as well by writing, as by preaching. As when S. *Paul* ſaith, I received of the Lord, that which I delivered unto you, ſpeaking of the inſtitution of the Supper, hee meaneth that which the Evangeliſts had written, and hee himſelfe doth write. So 2 *Theſſ.*2. when hee willeth them to hold the traditions; which they had learned of him, hee ſpeaketh not onely of ſuch as they learned by his preaching: but ſuch alſo as they learned by his Epiſtle. Wherefore if you ſhould expreſly adde the word tradition in your partiall ſignification, whereſoever you finde the word delivered, you ſhould not onely tranſlate ridiculouſly, but alſo heretically and falſly. Words in derivation and compoſition, doe not alwayes ſignifie according to their primitiue.

MART.8. *And if you will yet ſay, that our vulgar Latine tranſlation hath here the word,* tradition: *wee grant it hath ſo, and therefore wee alſo tranſlate accordingly. But you profeſſe to tranſlate the Greeke, and not the vulgar Latine, which you in England condemne as Papiſticall, and * ſay it is the worſt of all, though * Beza your Maſter pronounce it to bee the very beſt: and will you notwithſtanding follow the ſaid vulgar Latine, rather than the Greeke, to make traditions odious? Yea ſuch is your partialitie one way, and inconſtancie another way, that for your hereticall purpoſe you are content to follow the old Latine tranſlation, though it differ from the Greeke, and againe another time you will not follow it, though it bee all one with the Greeke moſt exactly, as in the place before alledged, where the vulgar Latine tranſlation hath nothing of tradition, but* Quid decernitis, *as it is in the Greeke: you tranſlate,* Why are yee burdened with traditions?

Diſcovery of the Rocke. pag.147.

fat. in nouum Teſt.1556.

Col.2.20.

FVLK.8. You may bee ſure wee will ſay, that wee know to bee true, and ſufficient to diſcharge our tranſlation from your fooliſh and malicious quarrelling. But wee profeſſe (you ſay) to tranſlate the Greeke, and not the vulgar Latine. And I pray you, what doth your vulgar Latine Interpreter profeſſe to tranſlate, but the Greeke? If hee then tranſlating out of Greeke, could finde tradition in the Greeke word, why ſhould not wee finde the ſame, eſpecially being admoniſhed by him: who if hee tranſlated truely, why are wee blamed for doing as hee did: if his tranſlation bee falſe, why is it allowed as the onely authenticall text. Wee follow not therefore the Latine tranſlation, but joyne with it whereſoever it followeth the Greeke, as wee doe in ten thouſand places more than this, and willingly depart not from it, but where it departeth from the Greeke, or elſe uſeth ſuch words as would bee offenſiue, if they were tranſlated into Engliſh, or occaſion of errour, as you doe likewiſe, when you depart from the proper and uſuall ſignification of words, which your Latine tranſlator uſeth: as when you call *fænerator*, a creditor, which ſignifieth an Vſurer, *Luk.7. Stabulum*, an Inne, and *ſtabularius*, an hoſt, *Luc.* 10. *Vna Sabathi*, the firſt of the Sabbaoth, *Iohn* 2. *Eccleſia*, the aſſembly, *Act.7. Baptiſmata*, waſhings, *Marc.* 7. and ſuch like. But wee in *England* (you ſay) condemne the Latine tranſlation, as papiſticall. Wee accuſe it as not true, in many places, and wee ſay it is the worſt of all, though *Beza*, our Maſter, pronounce it to bee the very beſt. This toucheth mee ſomewhat, for in the margent is noted Diſcoverie of the Rocke, *pag.* 147. where in deede ſpeaking of the Hebrew text, of the old Teſtament, and the Greeke of the new, the Greeke tranſlation of the Septuaginta, and the common Latine tranſlation, I ſay the Tridentine Councell alloweth none for authenticall but the common Latine tranſlation, that is, the worſt of all. Now what ſaith *Beza* contrary to this? ſpeaking of the divers Latine tranſlations of the new Teſtament onely, hee ſaith of the vulgar Latine, that hee followeth it for the moſt part, and preferreth it before all the reſt, *maxima ex parte amplector & cæteris omnibus antepono.* So that I ſpeake of the whole Bible, *Beza* of the new Teſtament onely. I ſpeake of the vulgar Latine text, in compariſon of the originall Hebrew and Greeke, and the Septuagintaes tranſlation: *Beza* of the Latine tranſlation of the new Teſtament, in compariſon of all other Latine tranſlations, that were before him, as *Eraſmus, Caſtallion*, and ſuch like. According to your olde manner therefore, you rehearſe out of my writings, either falſifying the words, or perverting the meaning. Theſe things conſidered, you haue no cauſe to accuſe us of partialitie and inconſtancie, for following, or leauing your Latine text, which wee never did but upon good ground, and reaſon ſufficient.

MART. 9. *So that a blinde man may ſee, you frame your tranſlations to bolſter your errours and hereſies, without all reſpect of following ſincerely either the Greeke or the Latine. But for the Latine no marvell, the Greeke at the leaſt, why doe you not follow? Is it the Greeke that induceth you to ſay ordinances for traditions, traditions for decrees, ordinances for iuſtifications, Elder for Prieſt, graue for hell, image for idoll? tell us before God, and in your conſcience, whether it be, becauſe you will exactly follow the Greeke: nay tell us truely, and ſhame the Devill, whether the Greeke words doe not ſound, and ſignifie moſt properly that, which you of purpoſe will not tranſlate, for diſadvantaging your hereſies? And firſt let us ſee concerning the queſtion of Images.*

παραδόσεις. δόγματα. δικαιώματα. πρεσβύτεροι, ᾅδης. εἴδωλον.

FVLK. 9. A blinde man may ſee, that you cavill, and ſlaunder, quarrell and raile, without reſpect either of conſcience towards God, or honeſty toward the world: in ſo much, that moſt commonly, you forget the credit of your owne vulgar Latine tranſlation, ſo you may haue a colour to finde fault with ours. And yet againe you aſke, whether it be the Greeke, which induceth us to ſay, for παραδόσεις ordinances, and for δόγματα, traditions, &c. I tell you, the Greeke alloweth us ſo to ſay, which is ſufficient, when other godly cauſes moue us beſide, ſo to tranſlate. Is it the Latine that induceth you to ſay, for an Vſurer, a Creditor: for a ſtable, an Inne? for, what was done, what was chaunced: for, faſtening to, crucifying: for, bee you ſaved, ſaue your ſelues: for creature, creation: for, confeſſed, promiſed: for a boate, a ſhippe: for a ſhippe, a boate: for ſinging, piping: for hay, graſſe: for refection, refectorie: for fooliſhneſſe, madneſſe: for an image, an Idoll, &c. I blame not all theſe as falſe tranſlations, yet every man may ſee, they are neither uſuall, nor proper: yet as for ſome of theſe (though not for all) I know you may giue good reaſon, ſo may wee, for any ſhew of alteration, or departing from the uſuall ſignification of the Greeke word, that you are able to alledge againſt us.

Fœnerator. Stabulum. Quod factum. Act.5. Affigentes, act.2. Saluamini, act.7. Confeſſus, act.7 Nauiculam, luc.5. Nauis, marc.4. Cecinimus, mat.11. Fœnum, mat. 14. Refectio, mar 14. Inſipientia, luc.6. Simulachrum.

MARTIN.

CHAP. III.

Hereticall tranſlation againſt ſacred IMAGES.

I *Beſeech you, what is the next and readieſt, and moſt proper Engliſh of* Idolum, idololatra, idololatria? *is it not* idoll, Idolater, Idolatrie? *are not theſe plaine Engliſh words, and well knowen in our language? VVhy ſought you further for other tearmes and words, if you had meant faithfully? What needed that circumſtance of three words for one,* Worſhipper of Images, *and,* worſhipping of Images? *whether (I pray) is the more naturall and convenient ſpeech, either in our Engliſh tongue, or for the truth of the thing, to ſay as the holy Scripture doth,* Covetouſneſſe is idolatrie, *and conſequently,* The covetous man is an Idolater: *or as you tranſlate,* Covetouſneſſe is worſhipping of Images, *and,* The covetous man is a worſhipper of images.

εἴδωλον. εἰδωλολάτρης. εἰδωλολατρεία. Bib 1577. Eph. 5. Col. 3.

FVLKE.

IF you aske for the readieſt and moſt proper Engliſh of theſe words, I muſt needes anſwere you, an image, a worſhipper of images, and worſhipping of images, as we haue ſometimes tranſlated. The other, that you would haue, Idoll, Idolater, and idolatrie, bee rather Greekiſh than Engliſh words: which though they bee uſed of many Engliſh men, yet are they not underſtood of all, as the other bee. And therefore I ſay, the more naturall, and convenient ſpeech for our Engliſh tongue, and as convenient for the truth of the thing it is to ſay, covetouſneſſe is the worſhipping of images, and the covetous man is a worſhipper of images: as to ſay covetouſneſſe is idolatrie, and the covetous man is an Idolater, as I haue proved before. Seeing *Idolum* by your owne interpreter is called *Simulachrum*, and *Simulachrum* ſignifieth as much as *Imago* an Image, *Cap.* 1. *numb.* 5.

MART. 2. *Wee ſay commonly in Engliſh, Such a rich man maketh his money his God: and the Apoſtle ſaith in like manner of ſome,* Whoſe belly is their God, Phil. 3. *and generally every creature is our idoll, when wee eſteeme it ſo exceedingly that wee make it our God. But who ever heard in Engliſh, that our money, or belly, were our images, and that by eſteeming of them too much, we become worſhippers of Images? Among your ſelues are there not ſome even of your Superintendents, of whom the Apoſtle ſpeaketh, that make an idoll of their money and belly by covetouſnes and belly cheere? Yet can wee not call you therefore in any true ſenſe,* worſhippers of images, *neither would you abide it. You ſee then that there is a great difference betwixt Idoll & image, idolatrie and worſhipping of images: and even ſo great difference is there betwixt Saint* Pauls *words and your tranſlation.*

The abſurdity of this tranſlation, *A covetous man is a worſhipper of images.*

FVLK. 2. Before you can ſhew that abſurditie of this tranſlation, a covetous man is a worſhipper of images, you muſt defend your owne vulgar Latine tranſlation, which calleth εἰδωλολατρεία *ſimulachrorum ſervitus*, which I haue proved to ſignifie the ſeruing or worſhipping of images, *cap.* 1. *numb.* 5. Now to our Engliſh phraſe, a rich man maketh his money his God, a Glutton his belly, and ſo of other Creatures honoured aboue meaſure. I ſay the worſhipping of Images may bee after two ſorts, either when they are worſhipped as gods, (as among the groſſer ſort of the Gentiles and Papiſts) and then it is againſt the firſt commaundement, *Thou ſhalt haue none other gods but mee*: or elſe when men pretend to worſhippe God by them, as the Iſraelites did in the Calfe, *Exod.* 32. and in *Ieroboams* calues, and in the brazen Serpent, as the wiſer ſort of the Gentiles and Papiſts pretend to doe in worſhipping their images: and then it is a ſinne againſt the ſecond commaundement. *Thou ſhalt make to thy ſelfe no graven images, Thou ſhalt not fall downe to them nor worſhip them.* By ſimilitude therefore of them that truſted in images as their gods, and ſo honoured them, which were not able to helpe them, the Apoſtle calleth the covetous man a worſhipper of images, and covetouſneſſe worſhipping of images: and not properly: but becauſe their money is the ſame occaſion of departing from God, that the images was to the worſhipper of them. So if we will ſpeake unproperly, as the Apoſtle ſaith, their bellie is their God, wee may ſay, it is their Idoll, or their image, which they worſhippe as God: not that the bellie, or any ſuch thing is God, or an idoll, or an image properly, but that it is ſo tearmed, for that to ſuch vile creatures, is given that divine honour, which is due to God: but by worſhippers of idols, and images, is given to idols or images. I confeſſe the uſe of the Engliſh tongue, in theſe ſpeeches, is rather to call them idols, than images, and to extend the name idoll (which is alwayes taken in the evill part) to that which the word image cannot ſo aptly ſignifie: yet in truth of the thing there is no difference betweene idoll and image, worſhipping of idols, and worſhipping of images, whether you ſpeake of ſuch as bee idols and images ſo properly called, or of ſuch as bee onely by ſimilitude, figuratiuely ſo named. If any of our Superintendents bee ſuch as you ſpeake of, I wiſh them amended or elſe remooved. For my part I know none to bee ſuch, although I wiſh to the beſt, encreaſe of Gods grace, to deſpiſe the world, and to bee more earneſt in ſetting foorth Gods glory. As for the great difference you ſpeake of, betwixt Saint *Pauls* words, and our tranſlation, I ſee none as yet.

MART.3. *Will you ſee more yet to this purpoſe? In the Engliſh Bible printed in the yeere* 1562, *you reade thus:* How agreeth the Temple of God with images? *Can we be ignorant of Satans cogitations herein, that it was tranſlated of purpoſe to delude the ſimple people and to make them beleeue that the Apoſtle ſpeaketh againſt ſacred images in the Churches, which were then in plucking downe in* England, *when this your tranſlation was firſt publiſhed in print? Whereas in very truth you know, that the Apoſtle here partly interpreteth himſelfe to ſpeake of men, as of Gods Temples wherein he dwelleth, partly alludeth to* Salomons *Temple, which did very well agree with images (for it had the Cherubins, which were the repreſentations of Angels, and the figures of Oxen to beare up the lavatorie) but with idols it could not agree: and therefore the Apoſtles words are theſe,* How agreeth the Temple of God with idols?

2 Cor.6.

Salomons Temple did well agree with images, but not with idols.

FVLK. 3. Wee had need to ſee more, before wee bee convicted of corruption: for hitherto wee haue ſeene nothing, but a fooliſh cavill, grounded upon the common uſe of the word idoll in Engliſh, in which ſpeech it is taken onely for unlawfull images, although in the Greeke it ſignifieth as generally, as *Imago* in Latine, and by *Tully* himſelfe is uſed for the ſame. But in the Engliſh Bible printed 1562. we reade thus 2 *Cor.*6. How agreeth the Temple of God with images? Here you cannot bee ignorant of Satans cogitations, that it was tranſlated of purpoſe to make the ſimple people beleeue, that the Apoſtle ſpeaketh againſt ſacred images in Churches, which were then in plucking downe in *England* when this tranſlation was firſt publiſhed in print. You are ſo cunning in Satans cogitations, that hee hath inſpired into you a manifeſt vntruth: for this text was ſo tranſlated, and printed neere 30. yeeres before 1562. in King *Henry* the eights time, when images were not in plucking downe. And when it was printed againe 1562. which was the fifth yeere of her Maieſties reigne (God bee thanked) there was no neede to plucke downe images out of Churches, which were pluckt downe in the firſt and ſecond yeeres of her reigne. Wherefore that purpoſe is vainely imagined of you, for the Tranſlatours purpoſe was the ſame that the Apoſtles, to ſhew that the religion of God, hath nothing to doe with images, made by mans deviſe, to honour them as Gods, or to honour God by them. And where you ſay that the Apoſtle alludeth to *Salomons* temple, which did well agree with images, but not with idols; I anſwere you, *Salomons* temple did not agree with images made by the deviſe of man, to honour God by them, or in them. For the Cherubins were not of mans deviſe: but of Gods commandement: the Oxen to hold up the lavatory, the pomegranats, and other ornaments, were not for any uſe of religion to worſhippe God in them, or by them, but for vſe and garniſhing of the houſe appointed by God in his law, and by direction of his ſpirit in *Salomon*. For the commandement, *Thou ſhalt not make to thy ſelfe*, is no reſtraint unto God, but unto men of their owne braine, or private intent, to make images to ſerue in religion. Therefore the Apoſtle ſpeaking of ſuch images as were forbidden by Gods law, is not otherwiſe to bee vnderſtood, and no more is our tranſlation.

μετὰ εἰδώλων.

The braſen ſerpent, firſt an image, and lawfull: afterward an idoll, & vnlawfull.

MART.4. *When* Moſes *by Gods appointment erected a brazen Serpent, and commanded the people that were ſtung with the ſerpent, to behold it, and therby they were healed: this was an image only, and as an image was it erected and kept and uſed by Gods commandement. But when it grew to bee an idoll (ſaith* S. Auguſtine*) that is, when the people began to adore it as God, then king* Ezechias *brake it in peeces to the great commendation of his pietie and godly zeale. So when the children of* Iſrael *in the abſence of* Moſes *made a calfe, and ſaid,* Theſe are thy Gods ô Iſrael that brought thee out of Egypt, *was it but an Image which they made? was that ſo hainous a matter, that God would ſo haue puniſhed them as he did? No they made it an idoll alſo ſaying,* Theſe are thy Gods ô Iſrael. *And therefore the Apoſtle ſaith to the Corinthians,* Bee not idolaters,

Numb.21.

*Lib.*10. *de Ciuit.c.*8.

4.Reg.18.

Exod 32.

The molten calfe, an idoll.

1 Cor.10.

εἰδωλολάτραι.

as

as ſome of them: *which alſo you tranſlate moſt falſly,* Bee not worſhippers of Images, as ſome of them.

FVLK.4. The braſen ſerpent firſt and laſt was an image, holy when it was commanded by God to bee made as a ſacrament of our redemption by Chriſt, lawfull when it was reſerved onely for memory of that excellent miracle; unlawfull, curſed, and abominable, when it was worſhipped, and therefore juſtly broken in peeces by the godly King *Ezechias*. You cite *Auguſtine* as it pleaſeth you, to follow your owne context: *Quem ſanè ſerpentem propter facti memoriam reſervatum, cùm poſtea populus errans, tanquam idolum colere cœpiſſet, Ezechias, &c.* Which ſerpent truely being reſerved for the memory of the fact, when afterward the people going aſtray, began to worſhip as an Idoll, *Ezechias* the King ſerving God with religious power, with great praiſe of his pietie, brake in peeces. Here it is certaine, that *Auguſtine* (as moſt Eccleſiaſticall writers) uſeth the word *Idolum* for an image abuſed. But, that the people began to adore it as God, hee ſaith not, for they onely worſhipped God by it, falſly indeed, and ſuperſtitiouſly, but yet not beleeving that image to bee God himſelfe, but a holy repreſentation of his power, which was ſhewed by it in the dayes of *Moſes*. That *Ezechias* by religious or Eccleſiaſticall power and authoritie, did put downe idolatrie, you paſſe it by, as though you ſaw it not in Saint *Auguſtine*. But you bring another example, to proue that images, except they bee worſhipped as gods, bee no Idols. In truth, ſeeing all religious worſhip is due onely to God, although the Idolaters intend not to worſhip their images as Gods, yet by worſhipping of them, they make unto themſelues Gods of them, and ſo offend both againſt the firſt and ſecond commandements. Yet how proue you, that the Iſraelites made a God of their Calfe? Becauſe they ſaid, Theſe are thy gods, O *Iſrael*, that brought thee out of the land of *Ægypt*. But even by that ſame ſpeech it is manifeſt, that they worſhipped not the Calfe, as beleeving it to bee God; but contrariwiſe proteſted thereby, that they meaned not to change their God, but to worſhip the ſame God which brought them out of the land of *Egypt*, by that image, which they could not bee ignorant that it was made but yeſterday, of their earings, and therefore could not thinke it was the ſame God that brought them out of the land of *Egypt*, but that they would worſhip God by that viſible ſhape which they ſaw before them. And *Aaron* by his proclamation confirmeth the ſame: To morrow (ſaith hee) ſhall bee holy day to *Iehoua*, that is, to the onely true God, whom they diſhonoured, pretending to worſhip him by that image. So hainous a thing it is, to make images to repreſent God, and worſhip them for his honour, although the worſhipper doe not beleeue them to be Gods. Therefore where wee haue in ſome tranſlations, 1 *Cor.* 10. called thoſe Idolaters worſhippers of Images, wee haue not erred: for an Image it was they worſhipped, thinking to worſhip God thereby. But if either Image, or Idoll, worſhippers of Images, or Idolaters, would pleaſe you, wee haue both in our tranſlations, the one expreſſing what wee meane by the other, that theſe cavillations were needleſſe, but that malice againſt the truth incenſeth you to picke quarrels, and that tranſlation which uſeth the tearmes of Idols and Idolaters, was then in printing at *Geneua*, when Images were in pulling downe in *England*, namely the firſt and ſecond yeeres of the Queenes raigne, being finiſhed the 10. of *April* 1560. which notably confuteth the fond purpoſe that you ſlaunder our Tranſlators to haue had.

MART.5. *Wee ſee then that the Iewes had Images without ſinne, but not idols: Againe, for having idols, they were accounted like unto the Gentiles, as the Pſalme ſaith,* They learned their workes, and ſerved their graven idols. *But they were not accounted like unto the Gentiles for having images, which they had in* Salomons *Temple, and in the braſen ſerpent.* S. *Hierome writeth of the Ammonites and Moabites (who were Gentiles and Idolaters) that comming into the Temple of* Hieruſalem, *and ſeeing the Angelicall images of the Cherubins covering the Propitiatorie, they ſayd, Loe, even as the Gentiles; ſo* Iuda *alſo hath idols of their Religion. Theſe men did put no difference betweene their owne idols, and the Iewes lawfull Images. And are you not aſhamed to bee like to theſe? They accuſed* Salomons *Temple of idols, becauſe they ſaw their lawfull images: you accuſe the Churches of God of idolatrie, becauſe you ſee there the ſacred images of Chriſt and his Saints.*

Pſalm.105.

In c.25. Ezech.

The Proteſtants are like to the Ammonites and Moabites.

FVLK.5. Wee know that the Iewes had images without ſinne, and ſo haue wee: but to haue images in any uſe of religion, without Gods expreſſe commandement, neither is it lawfull for them nor us, becauſe wee haue a generall commandement to the contrary. They were accounted like the Gentiles therefore, for having images contrary to Gods commandement, of their owne appointment, and worſhipping them; not for having images appointed by God, which yet it was not lawfull for them to vvorſhip. But the Proteſtants (you ſay) are like to the Ammonites and Moabites, of whom S. *Hierome* writeth, that comming into the Temple, and ſeeing the Cherubins covering the Propi-

In Ezech.c.25.

torie, they ſaid, Loe, even as the Gentiles, ſo *Iuda* alſo hath idols of their religion; as we accuſe the Church of God of idolatrie, becauſe we ſee there the ſacred images of Chriſt and his Saints.

This that you ſay Saint *Hierome* writeth, hee onely reporteth it, as a ridiculous fable of the Iewes. *Ridiculam verò in hoc loco Hebræi narrant fabulam*: The Hebrewes in this place tell a ridiculous fable. But fables are good enough to bolſter falſe accuſations. Secondly, hee reporteth them to ſay, *Sicut cunctæ gentes colunt ſimulachra, ita & Iuda habet ſua religionis Idola*: As all nations worſhip images, ſo hath *Iuda* alſo idols of their religion. By which words you ſee, that hee calleth images and idols the ſame things. For *ſimulachrum* to bee taken as largely as *imago*, I haue proved before, inſomuch that man is called *ſimulachrum Dei*, the image, not the idoll of God, as idoll is taken in the evill part. But neither are you like to *Iuda*, nor wee to *Ammon* and *Moab* in this caſe: for *Iuda* had Gods commandement to warrant their images, ſo haue not you, but his commandement againſt your images. Againe *Moab* and *Ammon* (if the tale were true) had idolatrous images of their owne, ſo haue not wee.

MART. 6. *But tell us yet (I pray you) doe the holy Scriptures of either Teſtament ſpeake of all manner of images, or rather of the idols of the Gentiles? Your conſcience knoweth that they ſpeake directly againſt the idols, and the idolatrie that was among the Pagans and Infidels: from the which as the Iewes in the old Teſtament, ſo the firſt Chriſtians in the new Teſtament were to bee prohibited. But will you haue a demonſtration that your owne conſcience condemneth you herein, and that you apply all tranſlation to your hereſie? What cauſed you, being otherwiſe in all places ſo ready to tranſlate* images, *yet* Eſay 31. *and* Zachar. 13. *to tranſlate* idols *in all your Bibles with full conſent? Why in theſe places ſpecially, and ſo adviſedly? No doubt becauſe God ſaith there, ſpeaking of this time in the new Teſtament,* In that day every man ſhall caſt out his idols of ſilver and idols of gold: *And,* I will deſtroy the names of the idols out of the earth, ſo that they ſhall no more bee had in remembrance. *In which places if you had tranſlated* images, *you had made the prophecie falſe, becauſe images haue not beene deſtroyed out of the world, but are and haue beene in Chriſtian Countries with honour and reverence, even ſince Chriſts time. Marry in the idols of the Gentiles we ſee it verified, which are deſtroyed in all the world ſo farre as Gentilitie is converted to Chriſt.*

The holy Scripture ſpeaketh againſt the idols of the Gentiles, not againſt all manner of images.

FVLK. 6. Verily the commandement of God, being a commandement of the firſt Table, unto which whatſoever is ſaid in the Scriptures of images, or the worſhip of them forbidden, muſt bee referred, ſpeaking generally of all manner images, made by the deuice of man, for any uſe of religion, whether they bee of Iewes, Pagans, or falſe Chriſtians. But we are offered a demonſtration, that our owne conſcience condemneth us herein, and that wee apply all tranſlation to our hereſie; and that is this: in *Eſay* 31. and Zachar. 13. with one conſent all tranſlate Idols, becauſe God ſpeaketh of the time of the new Teſtament, where if they had tranſlated Images, they had made the prophecie falſe, becauſe Images in Chriſtian Countries are with honour, but Idols of the Gentiles are deſtroyed out of the world ſo farre as Gentilitie is converted to Chriſt. A goodly demonſtration I promiſe you. That the Tranſlators had no ſuch reſpect, it is plaine, for that they doe not underſtand the 31. of *Eſay* of the time of Chriſt, but of the reformation made by *Ezechias*. But in *Eſay* 44. which is a manifeſt prophecie of the Church of Chriſt, they all uſe the word Image. Alſo *Mich.* 5. and in divers other places, where the deſtruction of Idolatrie is propheſied, by the religion of Chriſt, which is verified onely in true Chriſtians: for otherwiſe both the Idolatrie of Pagans, and of falſe Chriſtians, hath remained in many places, and yet remaineth to this day.

MART. 7. *And what were the Pagans idols, or their idolatrie? S.* Paul *telleth us, ſaying,* They changed the glory of the incorruptible God, into the ſimilitude of the image of a corruptible man, and of birds and beaſts, and creeping things, and they ſerved (or worſhipped) the creature more then the Creator. *Doth hee charge them for making the image of man or beaſt? Your ſelues haue hangings and clothes full of ſuch paintings and embroderings of imagerie. Wherewith then are they charged? VVith giving the glory of God to ſuch creatures, which was to make them Idols, and themſelues Idolaters.*

Rom. 1. What were the Idols of the Pagans.

FVLK. 7. That the Pagans changed the glory of God into the ſimilitude of the image of man, &c. it was the extremitie of their madneſſe; but that they made images of man or beaſt, if you will not confeſſe, that *Iupiter, Mars, &c.* were men. *Iſis* a cow or beaſt, yet remember that they made images of their Emperours, and committed idolatrie to them, otherwiſe to make images out of religion, was not the offence of idolatrie in them, nor us, that haue them in hangings, and paintings, and other lawfull images.

MART. 8. *The caſe being thus, why doe you make it two diſtinct things in S.* Paul, *calling the Pagans, Idolaters; and the Chriſtians doing the ſame, Worſhippers of Images; and that in one ſentence, whereas the Apoſtle uſeth but one and the ſelfe ſame Greeke word, in ſpeaking both of Pagans and Chriſtians: It is a marvellous and wilfull corruption, and well to bee* [illegible] *and therefore I will put downe the* [illegible] *ſentence, as it is in your Engliſh tranſlation:* I [illegible] to you, that you ſhould not company with fornicators; and I meant not at all of the fornicators of this world, either of the covetous, or extortioners, either * the idolaters, &c. But that yee company not together, if any that is called a brother, bee a fornicator, or covetous, or * A WORSHIPPER OF IMAGES, or an extortioner. *In the firſt ſpeaking of Pagans, your Tranſlator nameth* idolater, *according to the text; but in the latter part ſpeaking of Chriſtians, you tranſlate the very ſelfe ſame Greeke word,* worſhipper of images. *Why ſo? Forſooth to make the Reader thinke that S. Paul ſpeaketh here not only of Pagan Idolaters, but alſo of Catholike Chriſtians, that reverently kneele in prayer before the Croſſe, the holy Roode, the images of our Saviour Chriſt and his Saints; as though the Apoſtle had commanded ſuch to bee avoyded.*

1 Cor 5. Bib. 1562.

* [illegible]

* [illegible]

FVLK. 8 The reaſon is, becauſe wee count Idolators and worſhippers of Images to bee all one. But it is a marvellous wilfull corruption, that in one ſentence, 1 *Cor.* 5. wee call the Pagans Idolaters, and the Chriſtians worſhippers of Images, and yet the ſame Greeke word in both. If this were a fault, it were but of one tranſlation of the three, for the Geneua Bible hath Idolater in both, the other worſhipper of Idols in the latter place. And wee thinke the latter to bee underſtood of idolatrous Papiſts, which worſhip Idols made with hands of men, as Croſſes, Roodes, and other Images, to as great diſhonour of God, and danger of their ſoules, as Pagans did. So that if it had beene worſhippers of Images in both, the tranſlation had not beene amiſſe.

MART. 9. *Where if you haue yet the face to deny this your malicious and hereticall intent, tell us why all theſe other words are tranſlated and repeated alike in both places,* covetous, fornicators, extortioners, *both Pagans and Chriſtians; and onely this word* (Idolaters) *not ſo, but Pagans, Idolaters, and Chriſtians, worſhippers of Images. At the leaſt you cannot deny but it was of purpoſe done, to make both ſeeme all one, yea and to ſignifie that the Chriſtians doing the foreſaid reverence before ſacred Images (which you call worſhipping of Images) are more to bee avoyded than the Pagan Idolaters: whereas the Apoſtle ſpeaking of Pagans and Chriſtians that committed one and the ſelfe ſame hainous ſinne whatſoever, commandeth the Chriſtian in that caſe to be avoyded for his amendment, leaving the Pagan to himſelfe and to God, as having not to doe to judge of him.*

FVLK. 9. I thinke the cauſe was, that Chriſtians might underſtand who was an Idolater, and what the word Idolater ſignifieth, which was uſed in the former part of the ſentence. And if the Tranſlators purpoſe was by this explication, to diſſwade the Readers from worſhipping of Popiſh images, I ſee not what cauſe hee hath to bee aſhamed thereof, ſeeing the Greeke word ſignifieth as much as he ſaith; not as though Idols were proper only to the Gentiles and images to Chriſtians, for in other places hee uſeth the name of Images, ſpeaking both of the Pagans, and the Chriſtians, 1 *Cor.* 8. Although for my part I could wiſh he had uſed one word in both places, and either called them both Idolaters, or both worſhippers of Images.

MART. 10. *But to this the anſwer belike will bee made, as one of them hath already anſwered in the like caſe, that in the Engliſh Bible appointed to bee read in their Churches, it is otherwiſe, and even as wee would haue it corrected: and therefore (ſaith hee)* it had beene good before we entred into ſuch hainous accuſations, to haue examined our grounds that they had beene true. *As though we accuſe them not truely of falſe tranſlation, unleſſe it bee falſe in that one Bible which for the preſent is read in their Churches: or as though it pertained not to them how their other Engliſh Bibles be tranſlated: or as though the people read not all indifferently without prohibition, and may bee abuſed by every one of them: or as though the Bible which now is read (as wee thinke) in their Churches, haue not the like abſurd tranſlations, yea more abſurd, even in this matter of Images, as it before declared: or as though wee muſt firſt learne what Engliſh tranſlation is read in their Church (which were hard to know, it changeth ſo oft) before wee may be bold to accuſe them of falſe tranſlation: or as though it were not the ſame Bible that was for many yeeres read in their Churches, and is yet in every mans hands, which hath this abſurd tranſlation whereof wee haue laſt ſpoken.*

W. Fulke, confut. of Iohn Howlet, f. 35.

Bib 1577. Col. 3. 15.

FVLK. 10. Mine anſwer was framed to *Howlets* reaſon, who would proue that our ſervice was naught, becauſe the Scriptures were therein read in falſe and ſhameleſſe tranſlations: example of which hee bringeth, 1 *Iohn* 5. Children keepe your ſelues from Images: To whom mine anſwer was apt, when I ſaid, In the Bible appointed to bee read in the ſervice it is otherwiſe, and as hee himſelfe ſaith it ought to bee; which anſwer as though it were made to the generall accuſation of our tranſlations, you with many ſuppoſings, as though this, as though that, would make it ſeeme to bee unſufficient, whereas to *Howlets*

cavill

cauill, it was not onely ſufficient, but alſo proper. And therefore this is a vaine ſuppoſall, *As though wee accuſe them not truely of falſe tranſlation, vnleſſe it bee falſe in that one Bible which for the preſent is read in their Church:* for we grant you not the other to be falſe, becauſe this is true, and ſo are all the reſt. *As though it pertained not to them how their other Engliſh Bibles be tranſlated.* It pertaineth ſo farre, that if there were a fault in the former, wee haue amended it in the later. But in the text for which I anſwered, I acknowledge yet no fault, neither is that mine onely anſwer, for I proue that Image, and idoll with the Apoſtle ſignifieth the ſame thing. *Or as though the people reade not all without prohibition, and may bee abuſed by euery one of them.* There is no ſuch falſe tranſlation in any of them, that the people can bee abuſed thereby, to run into hereſie. Yet againe: *Or as though the Bible which now is read (as wee thinke) haue not the like abſurd tranſlation, yea more abſurd, euen in this matter of Images, as is declared before.* As though you haue proued whatſoeuer you prate of. Once againe: *Or as though wee muſt firſt learne what Engliſh tranſlation is read in their Church (which were hard to know, it changeth ſo often) before wee may bee bold to accuſe them of falſe tranſlation.* If you will accuſe that tranſlation which is read in our Church, as *Howlet* doth, reaſon would you ſhould firſt learne which it is, and that is no hard matter, ſeeing there was neuer more appointed than two, as oft as you ſay wee change. *Or (at laſt) as though it were not the ſame Bible that was for many yeeres read in their Churches, and is yet in euery mans hands, which hath this abſurd tranſlation, whereof wee laſt ſpake.* As though I could propheſie, when I anſwered *Howlet*, for the Bible appointed to bee read in the Church, in 1 *Iohn* 5. that you would finde fault with another text in that tranſlation, that ſometime was read in the Church, and yet is in many mens hands: which although it bee well altered in that point which you quarrell at, in the two latter tranſlations, yet I ſee no abſurditie in the firſt, which for one Greeke word giueth two Engliſh words, both of one ſignification, yea and the latter being plainer, explicating the former, which to Engliſh eares is more obſcure, and leſſe vnderſtood.

MART. 11. *Surely the Bible that wee muſt accuſe, not onely in this point, but for ſundry other moſt groſſe faults and hereticall tranſlations, ſpoken of in other places, is that Bible which was authorized by* Cranmer *their Archbiſhop of* Canterburie, *and read all King* Edwards *time in their Churches, and (as it ſeemeth by the late printing thereof againe,* Anno 1562.) *a great part of this Queenes raigne. And certaine it is, that it was ſo long read in all their Churches, with this venomous and corrupt tranſlation of images, alwayes in ſtead of idols; that it made the deceiued people of their ſect to deſpiſe, contemne, and abandon the very ſigne and image of their ſaluation, the croſſe of Chriſt, the holy Roode, or Crucifix, repreſenting the manner of his bitter paſſion and death, the ſacred images of the bleſſed Virgin* Mary, *the mother of God, and of Saint* Iohn *Euangeliſt, repreſenting their ſtanding by the Croſſe, at the very time of his paſſion. Inſomuch that now by experience wee ſee the foule inconuenience thereof, to wit, that all other images and pictures of infamous harlots, and heretikes, of heathen tyrants, and perſecutors, are lawfull in* England *at this day, and their houſes, parlours, and chambers, are garniſhed with them: onely ſacred images, and repreſentations of the holy myſterie of our redemption, are eſteemed idolatrous, and haue beene openly defaced in moſt ſpightfull manner, and burned, to the great diſhonour of our Sauiour Chriſt and his Saints.* Bib.1562. Ioh.19.v.26.

FVLK. 11. That Bible perhaps you miſlike more than the other tranſlations, becauſe Archbiſhop *Cranmer* allowed it by his authoritie. But howſoeuer it bee, (as I thinke there bee more imperfections in it than in the other) it is not your accuſation, without due and ſubſtantiall proofe, that can make it leſſe eſteemed with any indifferent or wiſe man. If it haue cauſed the people to contemne and abandon all Popiſh Idols, there is cauſe that wee ſhould giue God thankes for it. Albeit not the tranſlation onely, but preaching of the Goſpell, and Chriſt crucified eſpecially, by which Chriſt hath beene truely and liuely painted forth vnto them, and euen crucified among them, hath made them contemne, yea and abhorre all carnall and humane deuices of the image of our ſaluation, or repreſentation of his paſſion, by vaine and dead images, to bee any helpes of faith, religion, or the worſhip of God. Where you ſay it is ſeene by experience, that all other images of infamous harlots, and heretikes, of heathen Tyrants, and perſecutors, are lawfull in *England*, to garniſh houſes, when ſacred images are eſteemed idolatrous, defaced, and burned; I know not well your meaning: for if you haue any true images of the Patriarkes, Prophets, Apoſtles, or other holy perſons, I thinke they bee as lawfull to garniſh priuate houſes, as the other you ſpeake of. Yea the ſtories of the whole Bible painted, both of the old Teſtament, and the new, are not forbidden, but in many places uſed. Prouided alwayes, that in the places appointed for the publike ſeruice of God, ſuch things are not lawfull, for danger of idolatrie, nor in priuate places to bee abuſed, as they are of Papiſts, but rather, though they were as ancient, and as goodly monuments as the braſen ſerpent

was,

was, which no images at this day, can bee, it is to the great honour of God, that they ſhould bee deſpiſed, defaced, burned, and ſtamped to powder, as that was, which ſometime was erected by the commandement of God, by which not onely great miracles were wrought, but the wonderfull myſterie of our ſaluation through faith in Chriſt, was perfigured.

MART. 12. *And concerning the Bible, that at this day is read in their Churches, if it be that of the yeere 1577. it is worſe ſometime in this matter of images then the other. For where the other readeth,* Couetouſneſſe, which is worſhipping of Idols: *there this later (whereunto they appeale) readeth thus,* Couetouſneſſe, which is worſhipping of images: *And Epheſ. 5. it readeth as abſurdly as the other,* A couetous man, which is a worſhipper of images. *Loe, this is the Engliſh Bible, which they referre us vnto, as better tranſlated, and as correcting the fault of the former. But becauſe it is euident by theſe places, that this alſo is partly worſe, and partly as ill as the other, therefore this great confuter of Maſter* Iohn Howlet, *flieth once more to the Geneua Engliſh Bible, ſaying,* Thus wee reade, *and,* ſo we tranſlate: *to wit,* a couetous perſon, which is an Idolater. *Where ſhall wee haue theſe good fellowes, and how ſhall wee bee ſure that they will ſtand to any of their tranſlations? from the firſt read in their Churches, they flee to that that is now read, and from this againe, to the later Geneua Engliſh Bibles, neither read in their Churches (as wee ſuppoſe) nor of greateſt authoritie among them: and wee doubt not but they will as faſt flee from this, to the former againe, when this ſhall be proued in ſome places more falſe and abſurd, than the other.* Col W. fur.fol.33. Fol. 36. Bib.1579.

FVLK. 12. It pleaſeth you worſe perhaps, that leſſe fauoureth your pelting diſtinction of images, and idols, but it is neuer the worſe to bee liked of them, that are wiſe and learned, which know that εἰκὼν, and εἴδωλον, in Greeke, doe ſignifie the ſame thing, which you cannot deny. And where you ſay, in your ſcornefull mood, loe, this is the Bible, which they referre us vnto, as better tranſlated and as correcting the fault of the former, you follow your accuſtomed vaine of lying. For I acknowledge no fault of the former, in this point of images, but confute the frowardneſſe of that fooliſh reaſon, which accuſeth our ſeruice, of reading the Bible in ſhameleſſe tranſlations, in that text 1 *Iohn* 5. whereas in the Bible appointed for the ſeruice, it is not as hee ſaith, but euen as hee would haue us to ſay. I flie not therefore (as it pleaſeth your wiſedome to ſay) from that tranſlation alſo, to the Geneua Bible, neither doe I alledge the Geneua tranſlation for that cauſe you pretend, but to ſhew that albeit wee tranſlate in ſuch words, as you cannot miſlike, yet your venomous ſlaundering pennes, and tongues, can neuer giue ouer your peeuiſh quarrelling. In the place by you quoted, I defend both as true, and anſwerable to the Greeke, and of one ſenſe and meaning, where the ſound of words onely, is diuers, the ſignification of matter, one, and the ſame. And yet you muſt haue your fooliſh floriſh in roperipe tearmes. *Where ſhall wee haue theſe good fellowes, &c.?* You ſhall haue us, by the grace of God, ready to iuſtifie all our tranſlation, from ſhameleſſe falſification, and hereticall corruptions, which is your impudent charge againſt us. And if in matter of leſſer moment, you can deſcrie the leaſt errour, in any, or in all of our tranſlations, wee ſhall bee willing to confeſſe the ſame, and ready to reforme it. For truth is dearer to us, than credit: although wee thinke it better credit, to reforme a fault, than being admoniſhed, wilfully to continue it, or defend it.

MART. 13. *But what matter is it how they reade in their Churches, or how they correct their former tranſlations by the later: when the old corruption remaineth ſtil, being ſet of purpoſe in the top of euery doore within their Churches, in theſe words:* Babes keepe your ſelues from images? *why remaineth that written ſo often and ſo conſpicuouſly in the wals of their Churches, which in their Bibles they correct as a fault? their later Bibles ſay,* Keepe your ſelues from idols: *their Church wals ſay,* Keepe your ſelues from images. *S. Iohn ſpeaking to the lately conuerted Gentiles, biddeth them beware of the idols from whence they were conuerted: they ſpeaking to the old inſtructed Chriſtians, bid them beware of the ſacred image of Chriſt our Sauiour, of the holy Crucifixe of the croſſe, of euery ſuch repreſentation and monument of Chriſts paſſion, and our redemption. And therefore in the very ſame place where theſe holy monuments were wont to ſtand in Catholike times, to wit, in the roode loft, and partition of the Church and chancell: there now ſtand theſe words as confronting and condemning the foreſaid holy monuments,* Babes keepe your ſelues from images. *Which words whoſoeuer eſteemeth as the words of Scripture, and the words of Saint* Iohn, *ſpoken againſt Chriſts image, is made a very babe indeed, and ſottiſhly abuſed by their ſcribled doores, and falſe tranſlations, to count that idolatrie, which is indeede to no other purpoſe, than to the great honour of him whoſe image and picture it is.* 1 Ioh. 5.

FVLK. 13. Still you harpe upon the old untuneable ſtring, that the former is a corruption, which ſaith, Babes keepe your ſelues from images, which ſentence ſore grieueth you, to bee written in the toppe of Church doores, or in place where the roode loft ſtood. And

you aſke why it remaineth on the wals, which wee correct as a fault in the Bibles? The who told you that they correct it as a fault in the Bibles? Is every alteration with you a correction? The one explicateth the other, that Idols of which S. *Iohn* ſpeaketh, bee images abuſed in religion. Not that all images bee idols (as the word Idoll in the Engliſh ſpeech is taken) nor that all idols bee images, but as images that are worſhipped. But S. *Iohn* (you ſay) ſpeaking to the converted Gentiles, biddeth them beware of the Idols from whence they were converted. That is true, but not onely from them, but from all other idols. Except perhaps you thinke, that Chriſtians by that text ſhould not abhorre the images of *Simon Magus* and *Selene*, and the images of the Valentinians, and Gnoſtikes, and other Heretikes, which worſhipped the image of Chriſt, and of S. *Paul* as *Irenæus* and *Epiphanius* doe teſtifie. And it ſeemeth you ſo thinke indeed. For you ſay ſoone after, whoſoever eſteeme thoſe words, as the words of Scripture (if images bee put for idols ſpoken againſt Chriſts image) is made a very babe. Such babes were *Irenæus* and *Epiphanius*, that they condemned this worſhipping of images for hereſie. Such a babe was *Epiphanius*, that finding the image of Chriſt painted in a vaile hanging in a Church at *Anablatha*, hee judged it to bee contrary to the Scriptures, and rent it in peeces. Such a babe was *Tertullian* that ſpeaking of that very text of Saint *Iohn*, little children keepe your ſelues from idols, hee writeth, *Non iam ab idolatria quaſi ab officio, ſed ab idolis, id eſt ab ipſa effigie eorum. Indignum enim ut imago Dei vivi, Imago Idoli & mortui fiat*: Hee biddeth them take heede, not now from idolatrie, as from the ſervice,
but from the idols themſelues, that is to ſay, from the very images, or ſhapes of them. »
For it is unworthy that the image of the living God, ſhould bee made the image of an »
idoll, and that being dead. Finally, ſuch a babe was your vulgar Tranſlatour, that hee »
ſaith. *Filioli cuſtodite vos a ſimulachris*, which is all one, as if hee ſhould haue ſaid *ab imaginibus* (as I haue plentifully proved) children keepe your ſelues from images. As for the purpoſe you pretend to haue in honouring Chriſt by images contrary to his commaundement, is indeede nothing but diſhonouring of him and deſtruction of your ſelues.

Irenæus lib. 1. cap. 20. 23. 24. Epiphan. lib. 1. Tom. 2. H. 27.

MART. 14. *But the gay confuter with whom I beganne, ſaith for further anſwere*: Admit that in ſome of our tranſlations it bee, Children keepe your ſelues from images (*for ſo hee would haue ſaid if it were truely printed*) What great crime of corruption is here committed? *And when it is ſaid againe, this is the crime and fault thereof, that they meane by ſo tranſlating to make the ſimple beleeue that idols and images are all one, which is abſurd: hee replieth that it is no more abſurditie,* than in ſteed of a Greeke word, to uſe a Latine *of the ſame ſignification. And upon this poſition hee graunteth that according to the propertie of the Greeke word a man may ſay,* God made man according to his idoll, *and that generally,* idolum *may as truely bee tranſlated an image, as* Tyrannus *a King (which is very true, both being abſurde) and here hee cited many authours and dictionaries idly, to proue that* idolum *may ſignifie the ſame that* Image.

W. Fulke. Fol. 35.

Gen. 1. κατ' εἰκόνα. εἴδωλον. εἰκών.

FVLK. 14 But this ſcornefull replier with whom I haue to doe, is ſo accuſtomed, to falſe and unhoneſt dealing, that hee can never report any thing that I haue written truely, and as I haue written, but with one forgerie or another, hee will cleane corrupt and pervert my ſaying. As here, hee ſhameth nothing to affirme, that I graunt, that according to the propertie of the Greeke word, a man may ſay. God made man according to his idoll. I will report mine owne words, by which every man may perceive how honeſtly hee dealeth with mee.

But admit that in ſome tranſlation it bee as you ſay: Children keepe your ſelues from »
images: what great crime of corruption is here committed? You ſay that it is to make »
ſimple men beleeue that idols and images are all one which is abſurde. This is no more »
abſurditie, than in ſteede of a Greeke word to uſe a Latine of the ſame ſignification. But »
you reply, that then where *Moſes* ſaith that God made man according to his owne »
image, wee ſhould conſequently ſay, that God made man according to his idoll. I an- »
ſwere, howſoever the name of idols in the Engliſh tongue for the great diſhonour that »
is done to God in worſhipping of images, is become ſo odious that no Chriſtian man »
would ſay, that God made man according to his idoll, no more than a good ſubject would »
call his lawfull Prince a Tyrant, yet according to the Greeke word εἴδωλον may bee as truely »
tranſlated an image, as τύραννος, a King. »

Here if I were diſpoſed to giue the raine to affection, as you doe often being unprovoked by mee, were ſufficient occaſion offered, to inſult againſt your falſhood. But I will forbeare, and in plaine words tell you, that if you bee ſo ſimple, that you cannot underſtand the difference of theſe two propoſitions, εἴδωλον whereſoever it is reade in Greeke, may bee truely tranſlated an image: and this: whereſoever the word image is uſed in En-

gliſh,

gliſh, you may uſe the word idoll, you are unmeete to reade a Divinitie Lecture in *England*, howſoever you bee advanced in Rhemes. If not of ignorance, but of malice, you haue perverted both my words and meaning, let God and all godly men bee judge betweene you and mee. My words are not obſcure nor ambiguous, but that every childe may underſtand my meaning to bee no more but this. That this word idoll is by uſe reſtrained, onely to wicked images. The Greeke word εἴδωλον ſignifieth generally all images, as τύραννος did all Kings, untill Kings that were ſo called, became hatefull for crueltie, which cauſed even the name *tyrannus* to bee odious.

MART. 15. *But I beſeech you Sir, if the Dictionaries tell you that* εἴδωλον *may by the originall propertie of the word ſignifie an image, (which no man denieth) doe they tell you alſo that you may commonly and ordinarily tranſlate it ſo, as the common uſuall ſignification thereof? or doe they tell you that image and idoll are ſo all one, that whereſoever you finde this word image, you may truely call it, idoll? for theſe are the points that wee ſhould defend in your anſwere. For an example, doe they teach you to tranſlate in theſe places thus,* God hath predeſtinated us to be made conformable to the idoll of his ſonne. *And againe,* As wee haue borne the idoll of the earthly (*Adam.*) ſo let us beare the idoll of the heavenly (CHRIST.) *And againe,* Wee are transformed into the ſame idoll, even as our Lords ſpirit. *And againe,* The law having a ſhadow of the good things to come, not the very idoll of the things. *And againe,* *Chriſt* who is the idoll of the inviſible God? *Is this, (I pray you a true tranſlation? yea ſay you,* according to the propertie of the word: but becauſe the name of idols, in the Engliſh tongue, for the great diſhonour done to God in worſhipping of images, is become odious, no Chriſtian man would ſay ſo.

Rom 8 *Imagine.* 1 Cor. 1 *Imaginem.* 2 Cor. 3. Heb. 10. Col. 1. 2 Cor. 4.

FVLK. 15. No man denieth (you ſay) that εἴδωλον may by the originall propertie of the word ſignifie an image. It is well, that being convicted by all Dictionaries, old and new, you will at length yeeld to the truth. But you doe demaund whether the Dictionaries doe tell mee that I may commonly and ordinarily tranſlate it ſo, as the common uſuall ſignification thereof. Sir I meddle onely with the tranſlations of the Scripture, and the Dictionaries tell mee that ſo it uſually ſignifieth, and therefore ſo I may tranſlate in the Scripture, or any other ancient Greeke writer, that uſeth the word according to the originall propertie thereof. Peradventure ſome later Greeke writers reſtraining it onely to wicked images, may ſo uſe the tearme, as the generall ſignification thereof will not agree to the meaning in ſome odde place or other. But that is no matter to plead againſt our tranſlation of the Scripture, when in that time it was written, the word was indifferent, to ſignifie any image. Further than this, you aſke of mee, if the Dictionaries doe tell mee, that image and idoll are all one, and whereſoever I find the word *Image*, I may truely call it Idoll? No forſooth ſir, they teach mee no ſuch thing: neither doe I ſay that the word image and idoll may bee confounded. But the cleane contrary, if your Maſterſhippe had not miſtaken mee, becauſe it was not your pleaſure to take mee either according to my words, or according to my meaning. *Why Sir, Theſe are the points you ſhould defend in your anſwere, for an example, doe they teach you to tranſlate in theſe places thus:* God hath predeſtinated us to bee made conformable to the idoll of his ſonne. *And againe,* wee haue borne the idoll of the earthly, &c. I pray you ſir, pardon mee to defend that I never ſaid, never thought, you your ſelfe confeſſe in the end, that I ſay, that no Chriſtian man would ſay ſo: wherefore when you ſay that I affirme: this is a true tranſlation according to the propertie of the word: can I ſay leſſe? Then you lye like a Popiſh Hypocrite.

MART. 16. *Firſt note how fooliſhly and unadviſedly hee ſpeaketh here, becauſe hee would confound images and idols, and make them falſly to ſignifie one thing: when hee ſaith, the name of* idoll, *is become odious in the Engliſh tongue becauſe of worſhipping* images, *He ſhould haue ſaid, The diſhonour done to God in worſhipping Idols, made the name of Idols odious. As in his owne example of Tyrant, and King: he meant to tell us that* Tyrant *ſometime was an uſuall name for every King, and becauſe certaine ſuch Tyrants abuſed their power, therefore the name of Tyrant became odious. For hee will not ſay (I trow) that for the fault of Kings, the name of Tyrant became odious. Likewiſe the Romanes tooke away the name of* Manlius, *for the crime of one* Manlius, *not for the crime of* Iohn at Nokes, *or for any other name. The name of* Iudas *is ſo odious that men now commonly are not ſo called. Why ſo? becauſe he that betraied Chriſt, was called* Iudas: *not becauſe he was alſo* Iſcariote. *The very name of Miniſters is odious and contemptible. Why? becauſe Miniſters are ſo lewd, wicked, and unlearned, not becauſe ſome Prieſts be naught. Even ſo the name of idoll grew to bee odious, becauſe of the idols of the Gentiles, not becauſe of holy images. For if the reverence done by Chriſtians to holy images were evill, as it is not, it ſhould in this caſe haue made the name of image odious; and not the name of Idols. But God be thanked, the name of Images is no odious name among Catholike Chriſtians, but onely among Heretikes,* *and Image-breakers, ſuch as the ſecond generall Councell of Nice hath condemned therefore with the ſentence of* Anathema. *No more than the Croſſe is odious, which to all good Chriſtians is honorable, becauſe our Saviour Chriſt died on a Croſſe.*

FVLK. 16. Nay firſt note how falſly, and then how fooliſhly, and yet how impudently hee continueth a ſlaunder againſt mee, of his owne deviſing, that I would confound thoſe Engliſh words, images, and idols. For firſt hee will teach mee to ſpeake Engliſh, that where I ſaid the name of idoll is become odious in the Engliſh tongue, becauſe of worſhipping of images; I ſhould haue ſaid. The diſhonour done to God in worſhipping of idols, made the name of idols odious. And what I pray you were thoſe idols, the worſhipping of which made the name odious, but images? May I not bee ſo bold, under your correction, to uſe the generall name images, which you ſay are not idols, untill they bee abuſed. When the image of *Iupiter*, King of *Creete*, was firſt made, and nothing elſe done unto it, would you call it an image, or an idoll. Sure I am, you called the brazen Serpent, firſt an image, and then an idoll. Even ſo I truſt I may without offence of Engliſh men ſay, that the abuſe of images, called firſt without note of infamie εἴδωλα, idols, made the name idols to bee odious, and therefore not applied, but to ſuch abuſed images: and the example I brought of *Tyrannus*, which firſt did ſignifie a King, is very plaine and like, but that you are diſpoſed to play the peeviſh quarreller. And trow you, I will not ſay, that for the fault of Kings, the name of Tyrant became odious. Yes verily, I will not ſpare to ſay, and ſo I ſaid before, that for the fault of ſuch cruell Kings, as were called *Tyranni*, though the name it ſelfe firſt ſignified not ſo, that name of Tyrant became odious. As for your ſomblitudes of *Manlius*, and *Iudas*, two proper names, compared with image, and idoll, King and Tyrant, which bee common names, I will not vouchſafe to anſwere them. But the name of Miniſters (you ſay) is odious, for the faults of Miniſters, and not for the faults of Prieſts. Popiſh Prieſts are odious enough, for their owne faults, ſo that they neede not bee charged uniuſtly, with the faults of our evill Miniſters. Which, I would wiſh, were fewer, than they bee, but I truſt there are not ſo many evill of them, as your Popiſh Prieſts haue beene, and are daily found to bee. And whoſoever of our Miniſters hath beene found worſt, I thinke there may bee found, not a Prieſt, but a Pope of your ſide, as evill, or worſe than hee. But if reverence done by Papiſts, (which you call Chriſtians) to images, had beene evill, (ſay you,) it ſhould haue made the name of images, odious alſo. No ſir, that followeth not, ſo long as that reverence was accounted good, and lawfull, and now that it is found to bee abhominable, the people having the other odious vvord of idols, in uſe, neede not abandon the name of images, except they had an other, to ſignifie lavvfull, and good images. The curſe of the idolatrous Councell of *Nice* the ſecond, no Chriſtian man regardeth, vvhich knovveth that by Gods owne mouth in the Scriptures, all makers and worſhippers of idolatrous images are accurſed.

MART. 17. *But to omit this mans extraordinarie and unadviſed ſpeeches, which bee too many and too tedious (as when hee ſaith in the ſame ſentence,* Howſoever the name idoll is growne odious in the Engliſh tongue, *as though it were not alſo odious in the Latine and Greeke tongues, but that in Latine and Greeke a man might ſay according to his fond opinion,* Fecit hominem ad idolum ſuum, *and ſo in the other places where is* imago) *to omit theſe raſh aſſertions I ſay, and to returne to his other words, where he ſaith, that though the originall propertie of the words hath that ſignification, yet* no Chriſtian man would ſay, that God made man according to his idoll, no more than a good ſubiect would call his lawfull Prince, a Tyrant. *Doth hee not here tell us that, which hee would haue, to wit, that wee may not ſpeake or tranſlate, according to the originall property of the word, but according to the common vſuall, and accuſtomed ſignification thereof? As wee may not tranſlate,* Phalaris tyrannus, Phalaris the King, *as ſometime* Tyrannus *did ſignifie, and in auncient authors doth ſignifie: but,* Phalaris the Tyrant, *as now this word* tyrannus *is commonly taken, and underſtood. Even ſo wee may not now tranſlate,* My children, keepe your ſelues from images, *as the word may, and doth ſometime ſignifie, according to the originall property thereof, but wee muſt tranſlate,* keepe your ſelues from idols, *according to the common uſe and ſignification of the word, in vulgar ſpeech, and in the holy Scriptures. Where the Greeke word is ſo notoriouſly and vſually peculiar to idols, and not unto images: that the holy fathers of the ſecond Nicene Councell, (which knew right well the ſignification of the Greeke word, themſelues being Grecians) doe pronounce* Anathema, *to all ſuch as interpret thoſe places of the holy Scripture, that concerne idols, of images, or againſt ſacred images, as now theſe Calviniſts doe, not onely in their commentaries upon the holy Scriptures, but even in their tranſlations of the text.*

Ab idolis. ἀπὸ τῶν εἰδώλων. 1 Ioh. 5.

FVLK. 17. Wee cannot yet be rid of this mans extraordinary, and unadviſed ſurmiſes, which are too many, and tedious, as where I ſay, the name Idoll is odious in the Engliſh tongue,

hee gathereth, that I meane it to bee odious onely in the Engliſh tongue, and not in the Latine and Greeke. I haue ſhewed before, that in *Tullies* time it was not odious in Latine, and it is not long ſince M. *Martin* confeſſed the Greeke word, according to the originall propertie, to ſignifie as generally, as εἰκὼν, an image, which is not odious. Although in latter times, among Chriſtians, both of the Greeke and the Latine Church, the name of *Idolum* became odious, as well as the word Idoll in Engliſh. Therefore it is not my fond opinion, but M. *Martins* fooliſh collection, that a man may ſay in Latine, *Fecit hominem ad idolum ſuum*: and yet I am charged with raſh aſſertions, when nothing is reproved that I affirme, but that which hee himſelfe doth imagine.

But now you will returne to thoſe words of mine, where I ſay, that though the originall proprietie of the words hath that ſignification; yet no Chriſtian man would ſay, that God made man according to his idoll, no more than a good ſubiect would call his lawfull Prince a Tyrant. Theſe words (you ſay) doe tell us, that wee may not ſpeake, or tranſlate, according to the originall propertie of the word, but according to the common, uſuall, and accuſtomed ſignification thereof. For ſpeaking I grant, as the words are vſed in our time: but for tranſlating, I ſay you muſt regard how the words were vſed in time of the writer, whoſe words you tranſlate. As if you would tranſlate out of *Euripides*, τίς γῆς τύραννος, would you ſay, Who is Tyrant of this land? or rather, Who is King? Or in *Ariſtophanes*, Ζεὺς θεῶν τύραννος, would you tranſlate, *Iupiter* Tyrant of the gods, or King of the gods? I thinke not. But in Saint *Iohn*, ſeeing at that time that hee wrote, εἴδωλον ſignified an image generally, it may bee tranſlated an image generally; and ſeeing he ſpeaketh of the unlawfull uſe of images, it may alſo bee tranſlated an idoll, as the word is now taken to ſignifie. How the late pettie Prelates of the ſecond Nicene Councell were diſpoſed to uſe the word, to colour their blaſphemous Idolatrie, it is not materiall. The ancient Dictionaries of *Suidas, Phavorinus, Heſychius*, with the examples of *Homer, Plato*, and other ancient Greeke Authors, are of more credit for the true and ancient ſignification of that word.

MART. 18. *This then being ſo, that words muſt bee tranſlated as their common uſe and ſignification requireth, if you aske your old queſtion, what great crime of corruption is committed in tranſlating,* keepe your ſelues from images, *the Greeke being* εἴδωλα, *you haue anſwered your ſelfe that in ſo tranſlating, idoll and image are made to ſignifie one thing, which may not bee done, no more than Tyrant and King can be made to ſignifie all one. And how can you ſay then, that this* is no more abſurditie, than in ſtead of a Greeke word to uſe a Latine of the ſame ſignification? *Are you not here contrary to your ſelfe? Are Idoll and Image, Tyrant and King, of one ſignification? Said you not, that in the Engliſh tongue idoll is growne to another ſignification, than image, as Tyrant is growne to another ſignification than King? Your falſe tranſlations therefore, that in ſo many places make Idols and Images all one, not onely forcing the word in the holy Scriptures, but diſgracing the ſentence thereby,* (as Epheſ. 5. and Col. 3.) *are they not in your owne iudgement very corrupt, and as your owne conſciences muſt confeſſe, of a malicious intent corrupted, to diſgrace thereby the Churches holy Images, by pretence of the holy Scriptures, that ſpeake onely of the Pagans Idols.*

Loco citato, fol. 35.

Eph. 5. A covetous man is a worſhipper of images, and *Col. 3.* Covetouſneſſe is worſhipping of images.

FVLK. 18. Againe, I repeat, that words muſt, or may bee tranſlated, according to that ſignification they had in time of the writer, whom you tranſlate. And to my queſtion, what abſurditie is it in that text of S. *Iohn*, for εἴδωλα, to tranſlate image? your anſwer, by that meanes, idoll and image are made to ſignifie one thing. But that is not ſo; for image ſignifieth more generally, than idoll in Engliſh, and image anſwereth properly to the Greeke word εἴδωλα, idoll, to the meaning of Saint *Iohn*, that is, of wicked images, ſo that the tranſlation is good. Even as τύραννος, may bee tranſlated a King generally, according to the word; and if the Author meane of a cruell King, it may bee tranſlated a Tyrant: for King is a generall word, applied to good Kings, and to evill, as image is to lawfull, and unlawfull images. Therefore our tranſlations, that for εἴδωλα, ſay an image, are not falſe, much leſſe any malicious corruptions. And if the Tranſlators in ſo doing, intended to diſgrace Popiſh Images, I thinke they did well, and according to the meaning of the holy Ghoſt, who forbidding generally all images that may bee had in religious reverence, did not reſtraine the ſignification of the word εἴδωλα, to the wicked idols of the Gentiles, but left it at large, to comprehend all ſuch images, and all kindes of worſhipping them, as are contrary to the law and Commandement of God.

MART. 19. *But of the uſuall and originall ſignification of words (whereof you take occaſion of manifold corruptions) wee will ſpeake more anon, if firſt wee touch ſome other your falſifications againſt holy images: as where you affectate to thruſt the word image into the text, where there is no ſuch thing in the Hebrew or Greeke, as in that notorious example,* 2 Par. 35. (*Bib.* 1562.) Carved images that were laid to his charge. *Againe,* Rom. 11. To the image of *Baal. And*

τῇ Βάαλ. ſubaud. [illegible] Num. c. 22.

Act. 19. τὸ διοπετές.

Act. 19. The image that came downe from *Iupiter. Where you are not content to underſtand image, rather than idoll, but alſo to thruſt it into the text, being not in the Greeke, as you know very well.*

FVLK. 19. Three places you note, where the word Image is thruſt into the text, being neither in the Hebrew, nor Greeke. The firſt, 2 *Par.* 36. *Bib.* 1562. which I confeſſe is a fault but I marvell how it crept in: for *Thomas Matthewes* Bible, which was printed before it, hath not the word, Carved Images. It is reformed alſo in both the tranſlations that followed.

The ſecond, *Rom* 11. is no corruption; for ſeeing you acknowledge, that a ſubſtantive muſt bee underſtood, to beare up the feminine article, what reaſon is there, why wee ſhould not underſtand εἰκόνι, rather than στήλῃ, ſeeing it is certaine, *Baal* had an image, that was worſhipped in his Temple? 2 *Reg.* 10. The third place is, *Act.* 19. where the word image is neceſſarily to bee underſtood, which fell downe from *Iupiter*, as it was fained. Hereunto *Plinie* beareth witneſſe, *lib.* 16. *cap.* 40. and ſheweth by whom it was made, and of what matter: of the like ſpeaketh *Herodianus*. And the ſimilitude of this Image is yet to bee ſeene in thoſe ancient Coines that yet remaine, which were called ναοὺς, temples. Wherefore your vulgar tranſlation which turneth τὸ διοπετὲς, *Iovis prolis*, is not right, and therefore is corrected by *Iſidorus Clarius*, *à Iove delapſi ſimulachri*, with the conſent of the Deputies of the Councell of Trent.

MART. 20. *Of this kinde of falſification is that which is crept as a leproſie throughout all your Bibles tranſlating* Sculptile, *and* conflatile, graven image, molten image, *namely in the firſt Commandement, where you know in the Greeke it is idoll, and in the Hebrew, ſuch a word as ſignifieth onely a graven thing, not including this word image: and you know that God commanded to make the images of Cherubins, and of oxen in the Temple, and of the braſen ſerpent in the deſert, and therefore your wiſedomes might have conſidered, that he forbade not all graven images, but ſuch as the Gentiles made and worſhipped as Gods; and therefore* Non facies tibi ſculptile, *concurreth with thoſe words that goe before,* Thou ſhalt have none other Gods but mee: *for ſo to have an image, as to make it a God, is to make it more than an image; and therefore when it is an Idoll, as were the Idols of the Gentiles, then it is forbid by this Commandement. Otherwiſe, when the Croſſe ſtood many yeeres upon the Table in the Queenes Chapell, was it againſt this Commandement? Or was it Idolatrie in the Queenes Maieſtie and her Counſellors, that appointed it there, being the ſupreame head of your Church? Or doe the Lutherans your pue-fellowes, as this day commit Idolatrie againſt this Commandement, that have in their Churches the Crucifix, and the holy Images of the Mother of God, and of S.* Iohn *the Evangeliſt? Or if the whole ſtorie of the Goſpell concerning our Saviour Chriſt, were drawne in pictures and images in your Churches, as it is in many of ours, were it (trow you) againſt this Commandement? Fie for ſhame, that you ſhould thus with intolerable impudencie and deceit abuſe and bewitch the ignorant people, againſt your owne knowledge and conſcience: For wot you not, that God many times expreſly forbade the Iewes, both mariages and other converſation with the Gentiles; leſt they might fall to worſhip their Idols, as Salomon did, and as the Pſalme reporteth of them? This then is the meaning of the Commandement, neither to make the Idols of the Gentiles, nor any other like unto them, and to that end, as did* Ieroboam *in Dan and Bethel.*

εἴδωλον. פסל

The meaning of the firſt commandement concerning falſe gods and graven idols.

The Croſſe in the Queenes Chapell.

Images in the Lutheran Churches.

3 Reg. 11. Pſal. 105. v. 35.

FVLK. 20. This is a ſore complaint, that wee have falſified the Scripture, as it were with a leproſie, in tranſlating *ſculptile* and *conflatile*, a graven and a molten Image, and namely in the firſt Commandement, where there is no word of Image, or Imagerie: but indeed in the ſecond Commandement, wee tranſlate the Hebrew word *Peſel*, a graven image. You ſay it ſignifieth a graven thing, not including the word image: I anſwer, you are not able to bring a place in the Bible, where it ſignifieth any other graven thing, but onely an Image; and yet it is derived of a verbe, that ſignifieth to grave or hew, as the word *Piſilim, Iud.* 3. taken for quarries of ſtone doth declare. Beſide this, the word next following, ſignifying a ſimilitude or image, ſufficiently ſheweth, that it is not taken generally for any graven worke, but for ſuch, wherein the likeneſſe or ſimilitude of God, or any creature, is meant to bee reſembled: and the ſame doth alſo the Greeke word εἴδωλον teſtifie. As for the Cherubins, Oxen, Braſen ſerpent, or any thing which God commandeth, is not forbidden by this precept, but that which man maketh of his owne head, to honour as God, or to worſhip God by it. Wherefore very abſurdly, to cloake ſuch abominable Idolatrie, you ſay that this Commandement, *Non facies ſculptile*, doth concurre with thoſe words, Thou ſhalt have none other Gods but meê. By which not onely two ſeverall Commandements are confounded, but alſo a vaine tautologie committed: or elſe that added for interpretation, which is more obſcure than the text interpreted.

פסל

פסילים

Touching the Croſſe that ſtood ſometimes in the Queenes Chapell, whereof you ſpeake your pleaſure, as alſo of her Maieſties Counſellors, it is not by and by Idolatrie, whatſoever

ſoever

ſoever is againſt that Commandement neither is the having of any Images in the Church (which are had in no uſe of religion) contrary to this Commandement. And although wee will not accuſe the Lutherans of Idolatrie, neither can wee, becauſe they worſhip no Images; yet will wee not excuſe them, for ſuffering of Images to bee in their Churches, whereof may enſue danger of Idolatrie, but that in ſome part they goe againſt this Commandement, deceived in their iudgement, and of us not to bee defended in their errour. After you have railed a fit, with fie for ſhame, and ſuch like Rhetorike, you ſeeme to make the prohibition of Images none other, but ſuch as the prohibition of mariage, and other converſation with the Gentiles, which was onely for feare of Idolatrie. But when you can ſhew the like abſolute Commandement, to forbid mariage, and converſation with the heathen, as this is for Images in Religion, and worſhipping of them, wee may have ſome regard of your ſimilitude: otherwiſe the meaning of this Commandement, is generally to forbid all Images of God, and of his creatures, to honour God by them: for to honour them as God, is a breach of the firſt Commandement, as properly as of the ſecond.

MART. 21. *This being a thing ſo plaine, as nothing more in all the holy Scriptures, yet your itching humour of deceit and falſhood, for the moſt part doth tranſlate ſtill,* images, images, *when the Latine, and Greeke, and Hebrew, have divers other words, and very ſeldome that which anſwereth to Image. For when it is image in the Latine, or Greeke, or Hebrew texts, your tranſlation is not reprehended: for wee alſo tranſlate ſometimes images, when the text of the holy Scripture requireth it. And wee are not ignorant, that there were images which the Pagans adored for their gods; and wee know that ſome idols are images, but not all images idols. But when the holy Scriptures call them by ſo many names, rather than images, becauſe they were not only images, but made idols; why doe your tranſlations, like cuckoes birds, ſound continually, images, images, more than idols, or other words equivalent to idols, which are there meant?*

FVLK. 21. Indeede there is nothing more plaine in all the holy Scriptures, than that the worſhipping of Images of all ſorts is forbidden: but that our itching humour of deceit and falſehood (as it pleaſeth you to ſpeake) hath corrupted the text, to eſtabliſh any falſe opinion of the uſe of Images, it is not yet proved. But now you ſet upon us with 13. Hebrew words, and 9. Greeke words at once, which wee for the moſt part doe tranſlate ſtill images, Images: and you ſay wee ſound with Cuckowes birds continually Images, Images, more than Idols or rather words equivalent to Idols. How many times the word image is founded, I never had care to ſeeke, and now I have no leiſure to number, but I am ſure Idols and Idolatrie, in that tranſlation in which leaſt, are named above fortie or fiftie times. But to a conſcience guiltie of worſhipping of Images, contrary to the expreſſe Commandement of God, the very name of Images muſt needs ſound unpleaſantly. That wee have no greater change of words to anſwer ſo many of the Hebrew tongue, it is of the riches of that tongue, and the povertie of our mother language, which hath but two words, *Image*, and *Idoll*, and them both borrowed of the Latine and Greeke. As for other words equivalent, wee know not any, and wee are loth to make any new words of that ſignification, except the multitude of Hebrew words of the ſame ſenſe comming together, doe ſometimes perhaps ſeeme to require it. Therefore as the Greeke hath fewer words to expreſſe this thing than the Hebrew, ſo hath the Latine fewer than the Greeke, and the Engliſh feweſt of all, as will appeare if you would undertake to give us Engliſh words for the 13. Hebrew words; except you would coine ſuch ridiculous inkhorne tearmes, as you doe in the new Teſtament, Azymes, Prepuce, Neophyte, Scandale, Paraſceue, and ſuch like.

Hebr.
Teraphim.
Matſcibith.
Temunah.
Maſchith.
Peſel.
Tſelamim.
Tabnith.
Hammanim.
Samel.
Maſſecah.
Neſachim.
Gillulim.
Miphletſeth.
Gr.
εἴδωλα.
ἀγάλματα.
χειροποίητα.
γλυπτά.
μορφώματα.
εἰκών.
στήλαι.
σέβασμα.
χωνευτά.
All image, and images, in their tranſlations.

MART. 22. *Two places onely wee will at this time aske you the reaſon of: firſt why you tranſlate the Hebrew and Greeke that anſwereth to* Statua, Image, *ſo often as you doe? whereas that word in the ſaid tongues, is taken alſo in the better part, as when* Iacob *ſet up a ſtone and erected it for * title, powring oile upon it; and the Prophet ſaith,* Our Lords Altar ſhall be in Egypt, and his * title beſide it. *So that the word doth ſignifie generally a ſigne erected of good or evill, and therefore might very well (if it pleaſed you) have ſome other Engliſh than* image: *Unleſſe you will ſay that* Iacob *alſo ſet up an image, and, Our Lords image ſhall bee in Ægypt; which you will not ſay, though you might with more reaſon than in other places.*

Matſebah. στήλη.
Gen. 28. v. 22.
Eſa. 19. v. 19.

FVLK. 22. Seeing you aske why wee tranſlate the Hebrew word *Matſebah* ſo often an image; it had beene reaſon you ſhould have told us how often wee doe ſo, or at leaſt noted ſome place, where it cannot ſignifie an image. Wee know the word being derived of the verbe *Iatſab*, that ſignifieth to ſtand, may bee taken for ſome thing erected, that is no image, but a pillar, or as your Latine text calleth it, a title, in both the places by you noted, *Gen.* 28. *Eſay* 19. and elſewhere, *Gen.* 25. 2 *Sam.* 18. But whenſoever wee tranſlate it an Image, the circumſtance of the place ſo requireth, as 2 *Reg.* 10. where it is ſaid, that

Baals Images were taken out of his Temple, broken and burnt. For they were Images of *Baal*, that were worſhipped in his Temple; and not titles or pillars. Likewiſe 2 *Reg.* 17. where it is ſaid, that the Iſraelites made unto themſelves *Statuas*, Images, and groves under every high hill, and under every thicke tree, as appeareth by *Ezechiel* 6. where they bee called *Gillulim*, Idols, which had the ſimilitude of men, as *Baalim*, and ſuch other.

MART. 23. *Secondly, wee demaund, why your very laſt Engliſh Bible hath* (Eſa. 30. 22.) *for two Hebrew words, which are in Latine* Sculptilia *and* Conflatilia, *twice*, Images, Images; *neither word being Hebrew for an Image, no more than if a man would aske what is Latine for an Image, and you would tell him* Sculptile. *Whereupon he ſeeing a faire painted image in a Table, might happily ſay*, Ecce egregium ſculptile; *which every boy in the Grammer Schoole would laugh at. Which therefore wee tell you, becauſe wee perceive your tranſlations endevour, and as it were affectate, to make* Sculptile, *and* Image *all one: which is moſt evidently falſe, and to your great confuſion appeareth*, Abac. 2. v. 13. *where for theſe words*, Quid prodeſt ſculptile? quia ſculpſit illud fictor ſuus, conflatile & imaginem falſam, *which is according to the Hebrew and Greeke; your later Engliſh tranſlation hath*, What profiteth the image? for the maker thereof hath made it an image, and teacher of lies.

Of the yeere 1579. *Peſilim. Maſſechoth.* εἴδωλα. פסלב׳ פסלר γλυπτὸν ὅτι ἔγλυψεν αὐτὸ χώνευμα. Of the yeere 1579.

FULK. 23. If it had ſaid, the graven images of ſilver, and the molten or caſt images of gold, I know not what advantage it had beene to you, or loſſe to us. But neither the word (you ſay) is Hebrew for an image. Alacke this is poore ſophiſtrie, when all the world of Hebricians know, they are Hebrew for nothing elſe, but for graven or caſt images, and by the figure Synecdoche, are taken generally for images of what making or matter ſoever they bee. And the queſtion is not, by what Art images are made, but to what uſe, and how they bee vſed, that they may bee condemned for unlawfull. This I take to bee the cauſe, why the Interpreter neglected the difference of the Hebrew words, which ſometimes is not obſerved, and in Engliſh unpoſſible alwayes, and unprofitable to bee kept. As for your owne conceit, whereat you thinke boyes might laugh, I leave it to your ſelfe. For if wee were asked, what is Latine for an Image, wee could anſwere ſomewhat elſe than *Sculptile*. But if a boy ſhould aske what *Peſilim*, or *Maſſecath* in this place of *Eſay* doth ſignifie, wee would not anſwer, a graven thing, or a molten thing, leſt hee might ſhew us the mantle-tree of a chimney, and a braſſe pot hanging over the fire, and demand further whether *Eſay* in this text ſpake of them, and all ſuch things as they are. But it is moſt evidently falſe (you ſay) that *Sculptile*, and *Image* are all one, and this appeareth to our great confuſion, *Abacuk* the ſecond, &c. But I ſay to your ſhame, it will appeare by this very text, that *Peſel* and *Maſſecah*, ſignifie one and the ſame thing, and that moſt evidently: for thus the text is, What profiteth the Image? (*Peſel*) for his maker (*Iotſero*) hath made it, or (as you will have it) hath graven it, *Peſalo*: what followeth now, but *Maſſecah*, an Image? You had rather ſay *Conflatile*, a molten Image. But then you muſt remember, that the maker of it by graving made it a molten Image, which is a ſtrange peece of worke; except you will ſay, that firſt hee did caſt it, and then hee did grave it: but ſay which way you will, the ſame Image is called *Peſel* and *Maſſecah*, without difference. The laſt words are *umoreh ſhaker*, and a teacher of lies; which words your tranſlation hath *Imaginem falſam*, a falſe Image, whereas *Moreh* never ſignifieth an Image. But of that afterward.

MART. 24. *I would every common Reader were able to diſcerne your falſhood in this place. Firſt you make* Sculpere ſculptile, *no more than* to make an Image; *which being abſurd you know (because the Painter or Embroderer making an image, cannot bee ſaid* ſculpere ſculptile) *might teach you that the Hebrew hath in it no ſignification of image, no more than* ſculpere *can ſignifie to make an Image: and therefore the Greeke and the Latine preciſely (for the moſt part) expreſſe neither more nor leſſe, than a thing graven, but yet meane alwayes by theſe words*, a graven idoll, *to which ſignification they are appropriated by uſe of holy Scripture, as* Simulacrum, Idolum, Conflatile, *and ſometime* Imago. *In which ſenſe of ſignifying Idols, if you alſo did repeate* Images *ſo often, although the tranſlation were not preciſe, yet it were in ſome part tolerable, becauſe the ſenſe were ſo: but when you doe it to bring all holy Images into contempt, even the Image of our Saviour Chriſt crucified, you may juſtly bee controlled for falſe and hereticall Tranſlators.*

Sculptile. γλυπτόν.

FULK. 24. I would every common Reader were able to diſcerne your fooliſh malice in this place. For firſt, while you cavill at the Etymologie of the words, which the Prophet regardeth not, you make him ſay, that the faſhioner thereof hath graven a graven thing, a molten thing. Secondly, where you ſay, that the Hebrew word *Peſel*, hath no ſignification of an Image in it, leaning to the bare derivation from the verbe *Paſal*, you controll the onely uſe of it, which is to ſignifie an image, or idoll, whether it bee graven, or molten, or by what workemanſhip ſoever it bee made, which you confeſſe to be the ſenſe of it. But when wee doe it (you ſay) to bring all holy images into contempt, wee may juſtly bee controlled, for falſe and hereticall tranſlatours. Firſt wee know no holy images, made with hands at this time ſo accompted, but they are all prophane and abominable idols. Secondly, if the tranſlatours purpoſe were evill, yet ſo long as the words and ſenſe of the originall tongue will beare him, hee cannot juſtly bee called a falſe and hereticall tranſlatour, albeit hee have a falſe and hereticall meaning. As you Papiſts have in your late tranſlation of the new Teſtament: yet where you tranſlate, either according to the words, or according to the ſenſe, no equitie can condemne you for falſe tranſlatours.

MART. 25. *As in this very place (which is an other falſhood like to the other)* conflatile, *you tranſlate* image, *as you did* ſculptile, *and ſo here againe in Abacuck (as before in Eſay is noted) for two diſtinct words, each ſignifying an other divers thing from image, you tranſlate*, images, image. *Thirdly, for* imaginem falſam, a falſe image, *you tranſlate an other thing, without any neceſſary pretenſe either of Hebrew or Greeke, avoiding here the name of image, becauſe this place telleth you that the holy Scripture ſpeaketh againſt falſe images, or as the Greeke hath*, falſe phantaſies, *or as you tranſlate the Hebrew*, ſuch images *as teach lies, repreſenting falſe Gods which are not, as the Apoſtle ſaith*, Idolum nihil eſt, *And* Non ſunt Dij qui manibus fiunt. *Which diſtinction of falſe and true images you will not have, becauſe you condemne all images, even holy and ſacred alſo, and therefore you make the holy Scriptures to ſpeake herein accordingly to your owne fanſie.*

Abac. 2. φαντασίας ψευδῆ 1 Cor. 8. Act. 19.

FULK. 25. Seeing the Prophet regardeth not the Etymologie of the words, but uſeth both for one and the ſame Image; no nor regardeth the matter whereof it is made, as appeareth in the next verſe, where hee calleth this Idoll wood, and ſtone, which cannot bee molten, every reaſonable man may ſee, that the word *Maſſecah* doth in this place ſignifie generally an Image, which is made to bee a teacher of lies. And whereas you repeate, that the two words doe ſignifie each an other divers thing from Image, becauſe the one ſignifieth a graven thing, the other a molten thing, you ſpeake without all ſhame, and ſenſe of honeſty: for *Peſel* ſignifieth not every graven, carved, or hewen thing, but onely an image. For who would ſay, that a morter, or a gutter of hewen ſtone were in Hebrew to bee ſignified by the word *Peſel*, or a pewter pot, or a diſh, by the word *Maſſecah*: Seeing the uſe of the Hebrew tongue therefore hath appropried theſe names onely to Images, it is great frowardneſſe, and no learning to quarrell about the Etymologie or derivation of them. As this name building in Engliſh, is taken onely for houſes: as when wee ſay here are goodly buildings, which if a man would extend according to the derivation, and ſhewing nothing elſe but walles of bricke or other matter, praiſe them for goodly buildings, hee ſhould bee thought to ſpeake ſtrangely in our tongue, and yet according to the derivation, building may ſignifie any thing that is builded. But for *Imaginem falſam*, a falſe image, you charge us to tranſlate an other thing, without any neceſſary pretence, either of Hebrew, or Greeke. Such affirmations will make us thinke meanely of your knowledge, in the Hebrew tongue. For what I pray you elſe, can *Moreh* in this place ſignifie, but a teacher? or where is it ever taken for an image, as your Latine text hath, or a fantaſie, as the Greeke readeth? Turne over your Dictionarie, and Hebrew concordance, and ſee if you can finde it uſed for an image, or an idoll. At leaſt wiſe, give credit to *Iſidorus Clarius*, who thus writeth in his notes upon the text. *Quod ait imaginem falſam, in Heb. eſt docens, vel annuncians mendacium.* That hee ſaith a falſe image, in the Hebrew it is teaching or ſhewing forth a lye. The diſtinction you make of true and falſe images, is vaine for this purpoſe: for all images that are vſed in religion, are falſe, and teachers of falſhood, which you with *Gregory* ſay are Lay-mens bookes; but what ſhall they teach ſaith *Abacuck* and *Ieremy*, but lies and vanitie? where note that *Ieremy* calleth the image wood, by Synecdoche, ſignifying all images made with hands, of any matter. Againe hee ſaith, every artificer is confounded in his image, becauſe it is falſe which hee hath made, and there is no breath in it. In which verſe it is to bee obſerved, that hee vſeth firſt the word *Peſel*, ſaying *Mippeſel* and afterward *Niſco*, for the ſame image made by the artificer, without diſtinction of graving or melting, at leaſtwiſe for the ſenſe, though the words bee divers. Even ſo your vulgar Latine tranſlator uſeth *Sculptile, conflatile, imaginem & ſimulachrum*, for one and the ſame thing. The Scripture therefore telling us that all images are falſe, becauſe they being voide of life, are ſet up to repreſent the living, it is not our fantaſie, but the authoritie of Gods word, that cauſeth us to reject your fantaſticall diſtinction, of true and falſe images.

מרוה Abac. 2. Ierem. 10. מפסל נסכו

MART. 26. *Wherein you proceede ſo farre, that when* Daniel *ſaid to the King*, I worſhippe not Idols made with hands, (εἴδωλα χειροποίητα) *you make him ſay thus*, I worſhip not things that bee made

Dan. 14. 4. Bib. 1.762. 1577.

made with hands, leauing out the word idols altogether, as though hee had ſaid, nothing made with hand, were to bee adored, not the Arke, the propitiatorie, no, nor the holy Croſſe it ſelfe, that our Sauiour ſhed his blood upon. As before you added to the text, ſo here you diminiſh and take from it at your pleaſure.

FVLK. 26. That (thing) is put for idoll, I confeſſe it to bee a fault in ſome tranſlations, but in the Geneua Bible it is reformed. Contempt of the authoritie of that Apocryphall chapter (as it ſeemed) did breede that negligence. Where you write, that hee ſhould by ſaying, I worſhip not things made with hands, haue denied the Arke, and the propitiatorie to bee worſhipped, it is very true, for neither of both was to bee worſhipped, as they were made with hands, but God was to bee worſhipped where they were, and thoſe things to bee reuerently eſteemed, as the Sacraments, of Gods preſence. As for the croſſe whereon Chriſt died, I ſee no cauſe why it ſhould bee worſhipped, if it were to bee had, but rather, if it were worſhipped, it ſhould bee ſerued as the braſen Serpent was. None of the Apoſtles made any account of it: *Nicodemus* and *Ioſeph* of Arimathea, if there had beene any matter of religion in it, might haue preſerued it, and not haue ſuffered it to bee buried in the earth, with the two other croſſes, as the ſtorie of the inuention ſaith, if it bee true. At the finding whereof, *Helena*, as Saint *Ambroſe* writeth, *Regem adorauit, non lignum utique, quia hic gentilis eſt error & vanitas impiorum.* Shee worſhipped the King, not the tree verily, for this is an Heatheniſh errour and vanity of ungodly men. *De obit. Theodoſij.*

MART. 27. *But concerning the word image, which you make to bee the Engliſh of all the Latine, Hebrew and Greeke words, bee they neuer ſo many and ſo diſtinct, I beſeech you, what reaſon had you to tranſlate* γλυπτὰ, images, *Sap. 15. verſ. 13. doth the Greeke word ſo ſignifie? doth not the ſentence following, tell you that it ſhould haue beene tranſlated,* grauen idols? *for thus it ſaith,* They iudged all the idols of the nations to bee Gods. *Loe, your images, or rather, loe, the true names of the Pagans Gods, which it pleaſeth you to call,* images, images.

FVLK. 27. I thinke you are not able to proue, that wee make, image the Engliſh to all the Hebrew words, though you boldly affirme it. But in the place by you mentioned, I ſuppoſe they tranſlated the Greeke word grauen or carued images, rather than idoll, becauſe the writer in that place, *Sap. 15. 13.* ſpeaketh of the firſt framing and faſhioning of thoſe images, which though the purpoſe of the workeman bee neuer ſo wicked, yet can not properly bee called idols, before they bee abuſed by them that worſhip them.

MART. 28. *But (to conclude this point) you might, and it would haue well becommed you, in tranſlating or expounding the foreſaid words, to haue followed Saint* Hierome, *the great famous Tranſlator,* Comment. in Abac. 2. *and Interpreter of the holy Scriptures? who telleth you two ſenſes of the foreſaid words: the one literall, of the Idols of the Gentiles: the other myſticall, of Hereſies and errours.* Sculptile, *ſaith he,* and conflatile: I take to bee perverſe opinions, which are adored of the Authors that made them. See *Arius*, that graued to himſelfe this idoll, that Chriſt was onely a creature, and adored that which hee had grauen. Behold *Eunomius*, how hee molted and caſt a falſe image, and bowed to that which hee had molten. *Suppoſe hee had exemplified of the two condemned Heretikes,* Iouinian, *and* Vigilantius *alſo: had hee not touched your idols, that is, the old condemned Hereſies, which you at this day adore?*

FVLK. 28. It becommeth us beſt in tranſlation, to follow the originall text, and as neere as we can, the true meaning of the holy Ghoſt. As for the two ſenſes, which *Hieronym* telleth, ſtand whole and untouched, for our tranſlation: There is a difference betweene a tranſlation, and a commentarie. In commenting upon the text, they that ſee it conuenient, may apply the Idols of the Gentiles, and the worſhip of them, to the hereſies of our times, of the Papiſts, Anabaptiſts, Libertines, and ſuch like, as the Apoſtle doth by ſimilitude to couetouſneſſe. As for old condemned hereſies, which you charge us to worſhip, as idols, you are able to proue none, whatſoeuer you babble of *Vigilantius*, and *Iouinian*, neither of both doe wee follow in any errour, much leſſe in any hereſie.

MART. 29. *Theſe onely (I meane hereſies and heretikes) are the idols and idolaters (by the ancient Doctors iudgement) which haue beene among Chriſtians, ſince the idolatrie of the Gentiles ceaſed,* Zach. 13. *according to the Prophets. Therefore Saint* Hierome *ſaith againe:* If thou ſee a man that will *loco citato.* not yeeld to the truth, but when the falſhood of his opinions is once ſhewed, perſeuereth ſtill in that hee began: thou maieſt aptly ſay, *Sperat in figmento ſuo,* and hee maketh dumme Oſee. 11. or deafe idols. *And againe,* All Heretikes haue their gods: and whatſoeuer they haue forged, they adore the ſame as *Sculptile*, and *Conflatile*: that is as a grauen and molten Oſee. 12. idoll. *And againe,* Hee ſaith well, I haue found unto my ſelfe an idoll: *For,* all the forgeries of Heretikes are as the Idols of the Gentiles: *In 5. Amos.* neither doe they much differ in impietie, though in name they ſeeme to differ. *And againe,* Whatſoeuer according to the letter is ſpoken againſt the Idolatrie of the Iewes, doe thou referre all this unto them,

which

which under the name of Chriſt worſhippe idols, and forging to themſelues perverſe opinions, cary the Tabernacle of their King the Deuill, and the image of their idols. For they worſhip not an Idoll, but for varietie of their doctrine, they adore diuers Gods. And hee put in very well, which you made to your ſelues: for they receiued them not of God, but forged them of their owne minde. *And of the idoll of Samaria, hee ſaith, wee alwayes* In 8. Amos. *underſtand Samaria, (and the idoll of Samaria) in the perſon of Heretikes, the ſame Prophet ſaying,* WOE BE TO THEM THAT DESPISE SION AND TRVST IN Chap. 6. THE MOVNT OF SAMARIA. For Heretikes deſpiſe the Church of God, and truſt in the falſhood of their opinions, erecting themſelues againſt the knowledge of God: and ſaying, when they haue diuided the people (*by ſchiſme*) wee haue no part in *Dauid*, nor inheritance in the ſonne of *Ieſſe*.

FVLK. 29. Not theſe onely, but the idols of the Simoniſts, Valentinians, Gnoſtici, Carpocratites, Collyridians, and ſuch like, made with hands, of Chriſt, and his mother, of *Paul*, and *Simon*, and *Selene*, and *Pythagoras*, &c. and ſuch other, were idols of falſe Chriſtians, ſince the idolatrie of the Gentiles gaue place, by the iudgement of *Ireneus*, *Epiphanius*, and other ancient Doctors. And whatſoeuer you cite, or can cite out of Saint *Hierome*, againſt the idols of hereſies, agreeth moſt aptly to your ſelues, the Papiſts, who worſhip not onely idols made with hands, but alſo the idols of your braines, which are abhominable hereſies.

MART. 30. *Thus the Reader may ſee, that the holy Scriptures which the aduerſaries falſly tranſlate againſt the holy images of our Sauiour Chriſt, and his Saints, to make us idolaters, doe indeed concerne their idols, and condemne them as idolaters, which forge new opinions to themſelues, ſuch as the ancient fathers knew not, and adore them, and their owne ſenſe and interpretation of Scriptures, ſo farre and ſo vehemently, that they preferre it before the approued iudgement of all the generall Councels and holy Doctors, and for maintenance of the ſame, corrupt the holy Scriptures at their pleaſure, and make them ſpeake according to their fancies, as we haue partly ſhewed, and now are to declare further.*

FVLK. 30. Thus the Reader may ſee, that when you haue cauilled, quarrelled, falſified, and ſlaundered, as much as you can, to charge us with falſe tranſlation of the Scripture, concerning images, you can finde nothing worth the noting: but if ſome ſmall overſight through negligence, or perhaps the Printers fault, hath eſcaped, you make a great matter of it, although it bee corrected by our ſelues in other tranſlations, and when all other matter faileth, you returne to your accuſtomed veine of rayling, and reuiling, which in no wiſe mans iudgement, deſerveth any anſwer, becauſe it is ſo generall.

MARTIN.

CHAP. IIII.

The ECCLESIASTICALL uſe of words turned into their ORIGINALL and PROFANE ſignification.

WE ſpake a little before of the double ſignification of words, the one according to the originall propertie, the other according to the uſuall taking thereof in all vulgar ſpeech and writing. Theſe words (as by the way, wee ſhewed before upon occaſion of the Aduerſaries graunt) are to bee tranſlated in their vulgar and uſuall ſignification, not as they ſignifie by their originall propertie. As for example: Maior *in the originall ſignification, is* greater. *But when wee ſay,* The Maior of London, *now it is taken and ſoundeth in every mans eare, for ſuch an Officer: and no man will ſay,* The greater of London, *according to the originall propertie of it. Likewiſe,* Epiſcopus, *a Greeke word, in the originall ſenſe, is every Overſeer, as* Tully *uſeth it, and other prophane writers: but among Chriſtians, in Eccleſiaſticall ſpeech, it is a Biſhop. And no man will ſay,* My Lord Overſeer of London, *for my* Lord Biſhop. *Likewiſe wee ſay,* Seauen Deacons, S. Steuen a Deacon. *No man will ſay,* Seauen Miniſters, S. Steuen a Miniſter, *Although that bee the originall ſignification of the word* Deacon. *But by Eccleſiaſticall uſe and appropriation being taken for a certaine degree of the Clergie, ſo it ſoundeth in every mans eares, and ſo it muſt bee tranſlated. As wee ſay,* Nero made many Martyrs: *not,* Nero made many witneſſes: *and yet Martyr by the firſt originall propertie of the word, is nothing elſe but a witneſſe. Wee ſay,* Baptiſme is a ſacrament: *not,* waſhing is a ſacrament. *Yet Baptiſme and waſhing, by the firſt originall propertie of the word is all one.*

Chap. 3. num. 17. 18. See alſo M. Whitaker pag. 209. and the 6. ch. of this booke (num. 6. 7. 8. & num. 13. &c.) much more of this matter.

FVLK

FVLKE.

WE haue alſo anſwered before, that words muſt not bee alwayes tranſlated, according to their originall and generall ſignification, but according to ſuch ſignification, as by uſe they are appropried to bee taken. Wee agree alſo that words taken by cuſtome of ſpeech into an Eccleſiaſticall meaning, are not to bee altered into a ſtrange or prophane ſignification. For ſuch vanities and novelties of words, the Apoſtle prohibiteth, whereof the popiſh tranſlation of the new Teſtament is fraught full. Notwithſtanding our meaning is not, that if any Greeke tearmes, or words of any other language, haue of long time beene uſurped in our Engliſh tongue, the true underſtanding of which, is unknowen at this day, to the common people: but that the ſame tearmes may bee either in tranſlation, or expoſition, ſet out plainely, to enforme the ſimplicitie of the ignorant, by ſuch words, as of them are better underſtood. Alſo when thoſe tearmes are abuſed by cuſtome of ſpeech, to ſignifie ſome other thing, than they were firſt appointed for, or elſe bee taken ambiguouſly for divers things: wee ought not to bee ſuperſticious in theſe caſes, but to *avoide miſunderſtanding, wee may uſe words according to their originall ſignification, as they were taken in ſuch time, as they were written by the inſtruments of the holy Ghoſt. As for example, if a Biſhop bee miſtaken by the people, either for ſuch an idoll as the Papiſts uſed to make of their Saint *Nicolas Biſhops*, or elſe for a great Lord onely, that rideth about in a white rochet, they may bee told, that the name of a Biſhop deſcribeth his office, that is, to bee an overſeer of the flocke of Chriſt, committed to his charge. Likewiſe if the word Deacon, bee taken for ſuch an one, as at a popiſh maſſe ſtandeth in a diſguiſed tunicle, holding a patten, or ſome other Idolatrous bable vſed of them: the people muſt bee taught, that this name ſignifieth a Miniſter, which was ordained not to ſerue the Popiſh altar, but the poore mens tables, that is, to provide for the poore, and to ſee the Churches almes beſtowed upon them. Alſo if the name of Martyrs bee not underſtood, but taken onely for them that are tormented and rent in body, as the common ſpeech is to ſay, of men and beaſts, that they are martyred, when their bodies are wounded and mangled: here it is needfull to ſhew, that the Saints that ſuffered for Chriſt, had their name of their witneſſe or teſtimony, not of their paines and torments. The name of Baptiſme is ſo common to Chriſtians, that it neede not to bee changed into waſhing: but yet it may and ought to bee explicated unto the unlearned, what this word doth ſignifie, which is no prophane ſignification, but a true and generall underſtanding of the word, which is vſed of the Evangeliſt for other waſhings than the Sacrament of Baptiſme, and ſo, you are inforced to tranſlate it, *Mark.7.*

MART. 2. *Now then to come to our purpoſe, ſuch are the abſurd tranſlations of the Engliſh Bibles, and altogether like unto theſe. Namely, when they tranſlate congregation for Church, Elder for Prieſt, Image for Idoll, diſſenſion for ſchiſme, Generall for Catholike, ſecret for Sacrament, overſeer for Biſhop,* * *meſſenger for Angell, embaſſadour for Apoſtle, Miniſter for Deacon, and ſuch like: to what other end bee theſe deceitfull tranſlations, but to conceale and obſcure, the name of the Church, and dignities thereof mentioned in the holy Scriptures: to diſſemble the word ſchiſme (as they doe alſo* * *hereſie and Heretike) for feare of diſgracing their ſchiſmes and hereſies, to ſay of Matrimonie, neither Sacrament which is the Latine, nor myſterie which is the Greeke, but to goe as farre as they can poſſibly from the common uſuall and Eccleſiaſticall words ſaying,* This is a great ſecret: *in favour of their hereſie, that Matrimonie is no Sacrament.*

* See chap. 15. nu.18. & 3.4. & ch.21.num.

Gal.5. Tit 3. 1 Cor.11. *Bib.1562. Eph.5.v.32.*

FVLK. 2. Abſurd tranſlations of the Engliſh Bibles, you ſay, are congregation for Church, Elder for Prieſt, Image for Idoll and ſuch like. The word Church being ambiguouſly taken of the people for the place of aſſembly, and the aſſembly it ſelfe, it was as lawfull for us to call congregation, as for you to call it aſſembly, *Act.7.* This word Prieſt, commonly taken for a Sacrificer, and the ſame that *Sacerdos*, and ſo by you tranſlated: there was good occaſion to uſe the word Elder, for which you uſe Senior, or aunciene in your tranſlation, which is a name of authoritie, as over-ſeer is of diligence, Miniſter of ſervice, Paſtor of feeding: all which names ſet foorth a true Biſhoppe, Paſtor, and Elder, and if you will needs haue it, of a true Prieſt. Of Image for Idoll is ſaid enough, in the next Chapter before. Schiſme I know not how Engliſhmen ſhould underſtand, except it were engliſhed by diſſenſion, diviſion, rending or ſome ſuch like. Of generall for Catholike, wee ſhall ſpeake anon. Secret for Sacrament, wee uſe, becauſe wee would retaine the Eccleſiaſticall uſe of this word Sacrament which is to ſignifie the ſeales of Gods

Gods promiſes, and not confound it with every holy or unholy ſecret thing. The Greeke word myſterie, which you would enjoyne us to uſe, was in the time of the firſt tranſlation more unknowen, than that wee could well haue uſed it, except wee would haue followed your veine, in vanitie and noveltie of tearmes, *Prepuce, neophyte, gratis, depoſitum, &c.* or elſe made generall and common the proper uſe of this Eccleſiaſticall tearme Sacrament, to every myſterie, and called the Sacrament of preaching, of publiſhing the Goſpell to the Gentiles, of the ſeven ſtarres, as you doe, and yet in the Sacrament of the whore of *Babylon*, you leaue it, and call it myſterie, *Apoc.17.v.7.* as you ſhould bee enforced to doe, if you would tranſlate the old Teſtament out of Latine, *Dan.2.* divers times, except you would call *Nabuchadonoſors* dreame, a Sacrament, and *Dan.4.* where the King ſaith, that to *Daniel* no ſecret is impoſſible, meaning unknowne, or not underſtood, you would ſay, no Sacrament; and *Tob.12.* you would tranſlate, *Sacramentum Regis abſcondere bonum eſt*, It is a good thing to hide the Kings Sacrament, where you ſhould ſay ſecret, and where the Engliſh phraſe would hardly beare you to ſay the Kings myſterie. Of the other tearmes, in the places by you quoted, it ſhall bee ſufficient to ſpeake. But I haue rendred reaſonable cauſes of theſe tearmes hitherto: ſo that no man, but mad with malice, would thinke wee conceale the name of Church, and dignities thereof, in hatred of them, or doe diſſemble the names of ſchiſme and hereſie, in favour of thoſe abominations, which are as well ſet forth to their deteſtation, in the tearmes of diſſention and ſects. As for the name Sacrament, wee finde not in the Greeke; but *myſterium* wee tranſlate a ſecret or a myſterie, as the word ſignifieth, which nothing favoureth the pretended Sacrament of Matrimonie.

MART.3. *Saint* Paul *ſaith as plaine as hee can ſpeake*, I beſeech you brethren that you all ſay one thing, and that there bee no ſchiſme among you. *They tranſlate for ſchiſmes, diſſentions, which may bee in prophane and worldly things, as well as in matters of religion. But ſchiſmes are thoſe that divide the unitie of the Church, whereof they know themſelues guiltie. S.* Paul *ſaith as plainely as is poſſible*, A man that is an heretike avoid after the firſt and ſecond admonition. *They tranſlated in the Bible of the yeere* 1562. A man that is an Author of ſects. *And where the Greeke is* hereſie, *reckoned among damnable ſinnes, they ſay*, Sects, *favouring that name for their owne ſakes, and diſſembling it, as though the holy Scriptures ſpake not againſt Hereſie or Heretikes, Schiſme, or Schiſmatikes.*

1 Cor.1.v.

Tit.3. αἱρετικὸν ἄνθρωπον. αἱρέσεις. Gal.5

FVLK. 3. Saint *Paul* indeed ſpeaketh plainely in Greeke, but if you ſpeake Engliſh, and ſay ſchiſmes, 40000. of the people in *England* will ſweare they underſtand you not. But ſchiſmes (you ſay) are thoſe that divide the vnitie of the Church; diſſentions may bee in prophane and worldly things. Verily all ſchiſmes divide not the Church, for they were not all the Church, of whom it is ſaid in Saint *Iohn* 9. There was a ſchiſme among them: For I thinke the beſt of the Phariſees were ſcarce good members of the Church. Againe, where Saint *Paul* doth ſay, leſt there ſhould bee a ſchiſme in the body, 1 *Cor.*12. hee ſpeaketh of the naturall body, whereunto hee compareth the Church. Saint *Paul* alſo ſaith as plainely as he can ſpeake in Greeke, 1 *Cor.*11.*v.*18. I heare that there bee ſchiſmes among you; yet your vulgar Latine Tranſlator is bold to ſay *Sciſſuras*, cuttings or rendings, where you are bold to goe from your Latine text, and call them ſchiſmes. And for explicating the Greeke name of hereſie, by ſects, why ſhould wee bee more blamed, than the vulgar Latine Tranſlator, who commonly tranſlateth it *Sectas*, and namely *Gal.*5. 2 *Pet.*2. *Act.*24. divers times, 26. and 28. in all which places you your ſelues tranſlate ſects. Is it becauſe hee or you favour hereſies and heretikes? Will you never leaue this fooliſh wrangling, which alwayes turneth you to the greater diſcredit?

MART. 4. *As alſo they ſuppreſſe the very name Catholike, when it is expreſly in the Greeke, for malice toward Catholikes and Catholike Religion, becauſe they know themſelues never ſhall bee called or knowne by that name. And therefore their two Engliſh Bibles accuſtomed to bee read in their Church (therefore belike moſt authenticall) leaue it cleane out in the title of all thoſe Epiſtles, which haue beene knowne by the name of* Catholicæ Epiſtolæ *ever ſince the Apoſtles time: and their latter Engliſh Bible (dealing ſomewhat more honeſtly) hath turned the word* Catholike *into* Generall, *ſaying*, The Generall Epiſtle of Iames, of Peter, *&c. As if a man ſhould ſay in his Creede*, I beleeue the Generall Church, *becauſe hee would not ſay*, the Catholike Church: *as the Lutheran Catechiſmes ſay for that purpoſe*, I beleeue the Chriſtian Church. *So that by this rule, when Saint* Auguſtine *telleth that the manner was in Cities where there was liberty of Religion, to aske*, Qua itur ad Catholicam? *wee muſt tranſlate it*, Which is the way to the Generall? *And when Saint* Hieroime *ſaith, If wee agree in faith with the Biſhop of Rome*, ergo Catholici ſumus, *wee muſt tranſlate it*, Then wee are Generals. *Is not this good ſtuffe? Are they not aſhamed thus to invert and pervert all words againſt common ſenſe, and uſe, and reaſon? Catholike and Generall or univerſall (wee know) is by the originall pro-*

An.1562. 1577. *Euſeb li.2. Eccl.hiſt c.22. in fine 1679.*

Lind. in Dubitantio.

pertie of the word all one: but according to the uſe of both, as it is ridiculous to ſay, A Catholike Councell, for a Generall Councell; ſo is it ridiculous and impious to ſay, Generall for Catholike, in derogation thereof, and for to hide it under a buſhell.

Fvlk. 4. I doe not know where the name of Catholike is once expreſſed in the text of the Bible, that it might bee ſuppreſſed by us, which are not like to beare malice to the Catholike Church, or Religion, ſeeing wee teach even our young children to beleeue the holy Catholike Church. But not finding the word Catholike in the text, you runne to the title of the ſeven Epiſtles, called as commonly Canonicall as Catholike or Generall. But *Euſebius* belike teſtifieth that they haue beene ſo called ever ſince the Apoſtles time, *lib. 2. cap.* 22. I marvell you are not aſhamed to avouch ſuch an untruth. *Euſebius* ſpeaking of his owne time, ſaith, they are ſo called, but that they haue beene ſo called ever ſince the Apoſtles time, hee ſaith not. And ſo farre off hee is from ſaying ſo, that hee pronounceth the Epiſtle of Saint *Iames* in the ſame place, to bee a baſtard, and ſpeaketh doubtfully of the Epiſtle of Saint *Iude*. But whereas in one tranſlation wee uſe the word Generall for Catholike, you make a great May-game of it, ſhewing your wit and your honeſty both at once. For theſe 5. of *Iames*, 2. of *Peter*, one of *Iude*, and the firſt of *Iohn*, which are properly and rightly ſo intituled, haue that title, becauſe they are not ſent to any particular Church, or perſons, but to all in generall, as the Greeke Scholiaſt truely noteth. And Oecumenius before the Epiſtle of Saint *Iames* ſaith expreſly, *Catholicæ, id eſt, univerſales, dicuntur hæ, &c.* Theſe Epiſtles are called Catholike, that is to ſay, Vniverſall or Generall, becauſe not diſtinctly to one Nation or Citie (as Saint *Paul* to the Rommes, or Corinthians) this company of our Lords Diſciples doth dedicate theſe Epiſtles, but generally to the faithfull, or to the Iewes that were diſperſed, as alſo *Peter*: or elſe to all Chriſtians living under the ſame faith. For otherwiſe, if they ſhould bee called Catholike, in reſpect of the ſoundneſſe of the doctrine contained in them, what reaſon were there more to call them ſo, than to call all the Epiſtles of Saint *Paul*? Wherefore in this title, which yet is no part of the holy Scriptures, it is rightly tranſlated Generall. The other Tranſlators ſeeing ſeven to bee called generall, where onely fiue are ſo indeede, and ſeeing them alſo called canonicall, which ſhould ſeeme to bee a controlling of Saint *Pauls* Epiſtles, left out that title altogether, as being no part of the text, and word of God, but an addition of the Stationers or writers.

Mart. 5. *Is it becauſe they would follow the Greeke, that they turne* καθολικὴ, generall? *Even as iuſt, as* Catholica. *and when they turne* εἴδωλον image, παράδοσιν inſtruction, δικαίωμα ordinance, σχίσμα diſſention, αἵρεσιν ſect, μυστήριον ſecret, *and ſuch like, where they goe as farre from the Greeke as they can, will bee glad to pretend for anſwer of their word* ſect, *that they follow our Latine tranſlation. Alas poore ſhift, for them that otherwiſe pretend nothing but the Greeke, to bee tryed by that Latine which themſelues condemne. But wee honour the ſaid text, and tranſlate it* ſects *alſo, as wee there finde it, and as wee doe in other places follow the Latine text, and take not our advantage of the Greeke text, becauſe wee know the Latine tranſlation is good alſo and ſincere, and approved in the Church by long antiquity, and it is in ſenſe all one to us with the Greeke, but not ſo to them, who in theſe dayes of controverſie about the Greeke and Latine text, by not following the Greeke, which they profeſſe ſincerely to follow, bewray themſelues that they doe it for a malicious purpoſe.*

Fvlk. 5. It is becauſe wee would haue the Greeke underſtood, as it is taken in thoſe places, when wee turne Catholike generall, *Idolum* image, παράδοσιν inſtruction, δικαίωμα ordinance, σχίσμα diſſention, αἵρεσιν ſect, μυστήριον ſecret, and ſuch like. And where you ſay, wee would be glad for our word ſect, to pretend to follow your Latine tranſlation, it is a fable: for in tranſlating ſect, wee follow the Greeke as truely, as your Latine tranſlation doth, which if it be true and ſincere, as you confeſſe, what devilliſh madneſſe poſſeſſeth your malicious minde, to burden us with ſuch purpoſes, as no reaſonable man would once imagine or thinke of, that wee ſhould uſe that terme in favour of hereſie, and heretikes, whom wee thinke worthy to ſuffer death, if they would not repent, and ceaſe to blaſpheme, or ſeduce the ſimple.

MARTIN.

Chap. V.

Hereticall tranſlation againſt the Chvrch.

AS they ſuppreſſe the name Catholike, *even ſo did they in their firſt Engliſh Bible the name of* Church *it ſelfe, becauſe at their firſt revolt and apoſtaſie from that, that was univerſally knowne to be the only true Catholike Church, great objection againſt their ſchiſmaticall proceedings, and it ſtucke much in the peoples conſciences, that they forſooke the Church, and that the Church condemned them. Whereupon very wilily they ſuppreſſed the name* Church *in their Engliſh tranſlation, ſo that in all that Bible ſo long read in their congregations, wee cannot once finde the name thereof. Iudge by theſe places which ſeeme of moſt importance for the dignity, preheminence, and authority of the Church.* Bib. 1562.

FVLKE.

HOw can we ſuppreſſe the name Catholike, which the holy Scripture never uſeth? As for the name Church, I have already ſhewed diverſe times, that for to avoyd the ambiguous taking of that tearme, it was at the firſt leſſe uſed, but never refuſed, for doubt of any objection of the Catholike church againſt us; the profeſſion of which being contained in our Engliſh Creed, how could wee relinquiſh, or not acknowledge to bee contained in the Scripture, in which wee taught, that all Articles of faith neceſſary to ſalvation are comprehended? But we are contented to be judged by thoſe places which ſeeme of moſt importance for the dignity, preheminence and authority of the Church.

Mart. 2. *Our Saviour ſaith,* Vpon this Rocke I will build my Church, and the gates of hell ſhall not prevaile againſt it: *They make him to ſay,* Vpon this Rocke I will build my congregation. *Againe;* If hee heare not them, tell the Church; and if he heare not the Church, let him be to thee as an Heathen, and as a Publicane: *They ſay,* Congregation. *Againe, who would thinke they would have altered the word Church in the Epiſtle to the Epheſians? Their Engliſh tranſlation for many yeares read thus,* Yee husbands love your wives as Chriſt loved the Congregation, and cleanſed it to make it unto himſelfe a glorious Congregation, without ſpotte or wrinkle. *And,* This is a great ſecret, but I ſpeake of Chriſt and of the Congregation. *And to* Timothy, The houſe of God, which is the Congregation of the living God, the Pillar and ground of trueth. *Here is no word of Church, which in Latine and Greeke is,* Eccleſia Dei vivi, Columna et firmamentum veritatis. *Likewiſe to the Epheſians againe,* He hath made him head of the Congregation, which is his body. *And to the Hebrewes they are all bold to tranſlate,* The Congregation of the firſt borne, *where the Apoſtle nameth heavenly Hieruſalem, the Citie of the living God, &c.* Matt. 16. Matt. 18. Eph. 5. 1 Tim. 3. Eph. 1. Heb. 12. v. 23.

Fvlk. 2. In the firſt Engliſh Bible printed, where it was thus tranſlated, *Mat.* 16. Vpon this Rocke I will build my Congregation, the note in the margent is thus, "upon this Rocke, that is, as ſaith S. *Auguſtine*, upon the confeſſion which thou haſt made, acknowledging mee to bee Chriſt, the Sonne of the living God, I will build my congregation or Church. Was not this Tranſlatour (thinke you) ſore afrayd of the name of the Church? What other thing ſhould he underſtand by the word Congregation, in all places by you noted, or in any like, but the Church, as he doeth here expound himſelfe? And this tranſlation almoſt word for word doeth the Bible you call 1562. follow.

Mart. 3. *So that by this tranſlation, there is no more Church militant and triumphant, but congregation; and he is not head of the Church, but of the Congregation: and this congregation at the time of the making of this tranſlation, was in a few new Brethren of England, for whoſe ſake the name Church was left out of the Engliſh Bible, to commend the name of congregation, above the name of Church. Whereas Saint* Auguſtine *telleth them, that the Iewes Synagogue was a Congregation, the Church a convocation; and that a congregation is of Beaſts alſo, a convocation of reaſonable Creatures onely; and that the Iewes congregation is ſometimes called the* Church, *but the Apoſtles never called the Church* Congregation. *Doe you ſee then what a goodly change they have made, for Church, to ſay congregation; ſo making themſelves a very Synagogue, and that by the property of the Greeke word, which yet (as S.* Auguſtine *telleth them moſt truely) ſignifyeth rather a convocation?* In Pſal. 81. in initio. συναγωγή. ἐκκλησία.

FVLK. 3. A ſtrange matter that the Church militant and triumphant ſhould bee excluded, by uſing the word congregation, when by it nothing is ſignifyed, but the congregation or Church militant and triumphant; and that Chriſt ſhould no more bee head of the Church, when hee is head of the congregation, where the difference is onely in ſound of wordes, not in ſenſe or meaning. Your vaine and ridiculous ſurmiſe, why the name of Church ſhould bee left out of the Bible, I have before confuted, ſhewing that in every Bible it is either in the text, or in the notes. But Saint *Auguſtine* telleth us (ſay you) that the Iewes Synagogue was a congregation, the Church a convocation; and that a congregation is of beaſtes alſo, a convocation of reaſonable creatures onely. But Saint *Luke* in the perſon of Saint *Steven* telleth us, and *Auguſtine* telleth us as much, that the Synagogue of the Iewes is called alſo *Eccleſia*, which ſignifyeth the Church and congregation. That *Congregatio* the Latine word may bee of beaſtes alſo, it skilleth not, for the Church of Chriſt is called alſo a flocke, and ſheepe of his paſture. But hee that ſhould ſay in Engliſh a congregation of beaſtes, might bee taken for as wiſe a man, as hee that ſayd an audience of ſheepe. And whereas Saint *Auguſtine* telleth you, that the Iewes congregation is ſometimes called the Church, what is the cauſe that you tranſlate it the aſſembly, *Act.* 7. even as you doe the congregation of the idolatrous Epheſians, *Act.* 19. But further (you ſay) *Auguſtine* telleth us, that the Apoſtles never called the Church congregation. It is a world to ſee what fooliſh fetches you have to deceive the ignorant. *Auguſtine* ſayth the Apoſtles never called our aſſembly *Synagoga*, but always *Eccleſia*; and yet hee is a little deceived: for S. *Paul* calleth our gathering together unto Chriſt ἐπισυναγωγὴ, but *Congregatio*, a congregation, hee ſayth not. And although hee make a nice diſtinction betweene the wordes *Congregation* and *Convocation*, yet all men which know the uſe of theſe wordes, will confeſſe no neceſſity of a Iewiſh Synagogue, to bee implyed in the word congregation, more then in the word ἐκκλησία, which of the holy Ghoſt is uſed for an aſſembly or gathering together, either of Iewes, Chriſtians, or Gentiles. And therefore it ſeemeth the Tranſlatour uſed the word congregation, which is indifferent for all, even as the word *Eccleſia* is uſed both in the Greeke and vulgar Latine.

MART. 4. *If they appeale here to their latter tranſlations, wee muſt obtayne of them to condemne the former, and to confeſſe this was a groſſe fault committed therein: and that the Catholike Church of our Country did not ill to forbid and burne ſuch Bookes, which were ſo tranſlated by* Tyndall *and the like, as being not indeed Gods booke, word, or Scripture, but the Divells word. Yea they muſt confeſſe, that the leaving out of this word Church altogether, was of an hereticall ſpirit againſt the Catholike Romane Church, becauſe then they had no Calviniſticall Church in any like forme of religion and governement to theirs now. Neither will it ſerve them to ſay after their manner. And if a man ſhould tranſlate* Eccleſiam, congregation; this is no more abſurdity, then in ſtead of a Greeke word, to uſe a Latine of the ſame ſignification: *This (wee trowe) will not ſuffice them in the judgement of the ſimpleſt indifferent Reader.*

Confut. of Mr. Howlet, fol. 35

FVLK. 4. Wee neede not to appeale to the latter tranſlations, for any corruption or falſification of the former, no nor for any miſ-tranſlation. For ſeeing the ſpirit of God (as I have ſaid before) uſeth the word *Eccleſia* generally for a company of Chriſtians, Iewes, and Gentiles, the Tranſlatour hath not gone from the trueth, and uſe of the Scriptures, to uſe the word congregation, which ſignifyeth indifferently all three. Wherefore there needeth no condemnation, nor confeſſion of any groſſe fault herein committed, except you will count it a groſſe fault in Saint *Luke*, to uſe the word ἐκκλησία without any ſcrupuloſity for all three, as the Tranſlatour doeth the word congregation, and you in two ſignifications the word aſſembly. Neither can your heatheniſh and barbarous burning of the holy Scriptures ſo tranſlated, nor your blaſphemy in calling it the Devils word, bee excuſed, for any fault in the tranſlation which you have diſcovered as yet, or ever ſhall bee able to deſcry. That ſtinking cavill of leaving out of the Bible this word Church altogether, being both fooliſh and falſe, I have anſwered more then once already. It is not left out altogether, that in contents of bookes and chapters, and in notes of explication of this word congregation, is ſet downe. Neither could there bee any purpoſe againſt the Catholike Church of Chriſt, in them that tranſlated and taught the Creede in Engliſh, profeſſing to beleeve the holy Catholike Church. As for our hatred of the malignant Anti-chriſtian Church of Rome, wee never diſſembled the matter, ſo that wee were afrayd openly to profeſſe it; what neede had wee then after ſuch a fantaſticall manner (as is fondly imagined) to inſinuate it?

MART. 5. *But, my Maſters, if you would confeſſe the former faults and corruptions never ſo plainly, is that enough to juſtify your corrupt dealing in the holy Scriptures? Is it not an horrible fault ſo wilfully to falſify and corrupt the word of God written by the inſpiration of the holy Ghoſt? May you abuſe the people for certaine yeares with falſe tranſlations, and afterward ſay, Loe we have amended it in our latter tranſlations? Then might the Heretike* Beza *be excuſed for tranſlating in ſtead of Chriſts ſoule in hell; his carcaſſe in the grave. And becauſe ſome friend told him of that corruption, and he corrected it in the latter editions, he ſhould neverthe leſſe in your judgement, bee counted a right honeſt man. No (be yee ſure) the diſcreet Reader cannot be ſo abuſed, but he will eaſily ſee, that here is a great difference in mending ſome overſight which may eſcape the beſt men: and in your groſſe falſe tranſlations, who at the firſt falſify of a prepenſed malice, and afterwards alter it for very ſhame. Howbeit, to ſay the trueth, in the chiefeſt and principall place that concerneth the Churches perpetuitie and ſtability, you have not yet altered the former tranſlation, but it remaineth as before and is at this day read in your Churches thus, upon this* Rocke I will build my congregation. *Can it be without ſome hereticall ſubtiltie, that in this place ſpecially and (I thinke) onely you change not the word congregation into Church? Give us a reaſon and diſcharge your credite.*

See his new Teſt. in … of the yeare 1556. prin… by Robert Steven in fol. Act. 2. v. 27.

Math. 16. 18. Bib. 1577.

FVLK. 5. You are very hardly, and in very deede maliciouſly bent againſt us, that you will accept no confeſſion of faults eſcaped, never ſo plainely made. As for corrupt dealing in the holy Scriptures, and falſifying of the word of God, you are not able, no not if you would burſt your ſelfe for malice, to convict us. And therefore looke for no confeſſion of any ſuch wickedneſſe, whereof our conſcience is cleare before God, and doeth not accuſe us. As for *Bezaes* correction of his former tranſlation, *Act.* 2. *verſ.* 27. if your dogged ſtomach will not accept, hee ſhall notwithſtanding with all godly learned men bee accounted, as hee deſerveth, for one who hath more profited the Church of God, with his ſincere tranſlation, and learned annotations, then all the Popiſh Seminaries, and Seminariſts, ſhall bee able to hinder it, jangle of groſſe and falſe tranſlations, as long as you will. But the chiefeſt and principall place that concerneth the Churches perpetuitie, is not yet reformed to your minde, For in the Bible 1577. wee reade ſtill *Math.* 16 upon this Rocke I will build my congregation. If Chriſt have a perpetuall congregation, builded upon the foundation of the Prophets, and Apoſtles, himſelfe beeing the corner ſtone, his Church is in no danger ever to decay. Yet you aske, whether it can bee without ſome hereticall ſubtiltie, that in this place ſpecially, and (as you thinke) onely, the word congregation, is not changed into Church. It is an homelie, but a true Proverbe: the good-wife would never have ſought her daughter in the oven, had ſhee not beene there firſt her ſelfe. You are ſo full of hereticall ſubtilties, and trayterous devices, that you dreame of them in other mens doings, whatſoever commeth into your handes: yea, where you your ſelfe can have no probable imagination what to ſuſpect. And therefore wee muſt give you a reaſon, in diſcharge of our credite. For my part, I know not with what ſpeciall reaſon the Tranſlatour was moved, but I can give you my probable conjecture, that hee thought it all one, (as indeede it is) to ſay my congregation, or my Church. For what is Chriſts congregation, but his Church? or what is Chriſts Church, but his congregation? And yet to put you out of all feare, the Geneva tranſlation hath the word Church, that you make ſo greate account of, as though it were not an indifferent word to the true Church, of true Chriſtians, and the falſe Church of malignant Heretikes: beeing uſurped firſt to ſignify the congregation of Chriſtians, by a *Metonymie* of the place containing, for the people contained. For the etymologie thereof is from the Greeke word κυριακὴ, which was uſed of Chriſtians for the place of their holy meetings, ſignifying the Lords houſe, therefore in the northerne, which is the more ancient Engliſh ſpeech, is called by contraction Kyrke, more neere to the ſound of the Greeke word. ×

MART. 6. *What ſhall I ſay of* Beza, *whom the Engliſh Bibles alſo follow, tranſlating actively that Greek word, (which in common uſe, and by Saint* Chryſoſtomes, *and the Greeke doctors expoſition, is a plaine paſſive:) to ſignify, as in his annotations is cleere, that Chriſt may bee without his Church, that is, a head without a body. The words bee theſe in the hereticall tranſlation.* Hee gave him to bee the head over all things to the Church, which (Church) is his body, the fulneſſe of him that filleth all in all. *Saint* Chryſoſtome, *ſaith* Beza, *(hee might have ſaid, all the Greeke and Latine auncient Fathers) taketh it paſſively, in this ſenſe, that Chriſt is* filled *all in all, becauſe all faithfull men as members, and the whole Church as the body, concurre to the fulneſſe and accompliſhment of Chriſt the head.* But this *(ſaith he)* ſeemeth unto mee a forced interpretation. *Why ſo Beza?*

Eph. 1. 22. 23. τοῦ πληρουμένου.

FVLK. 6. That *Beza* tranſlateth the participle τοῦ πληρουμένου, actively, it is plaine, both in the text of his tranſlation, and in his annotations. But that hee doeth it to ſignify, that Chriſt may bee without his Church, that is a head without a body, it is a ſhameleſſe ſlaunder. His wordes, upon which you weave this cobweb, are theſe, *Omnino autem hoc addidit Apoſtolus, ut ſciamus Chriſtum per ſe non indigere hoc ſupplemento: ut qui efficiat omnia in omnibus revera: nedum ut ſuppleatur à quoquam, niſi quatenus pro immenſa ſua bonitate Eccleſiam dignatur*

dignatur ſibi quaſi corporis inſtar adjungere. This the Apoſtle hath added altogether for this end, that wee may know that Chriſt of himſelfe hath no neede of this ſupply: as hee which worketh in trueth all things in all, ſo farre it is, that hee ſhould bee ſupplyed by any body, but that of his infinite goodneſſe, hee vouchſafeth to adjoyne his Church unto himſelfe, as his body. Who but the Devill, would finde fault with this godly and Catholike ſaying? wherein it is affirmed, that Chriſt, which according to the perfection of his divine nature, needeth no ſupply, yet of his infinite mercy, vouchſafeth to become head of his Church, as of his body: ſo that hee will not bee counted perfect without it. Is this to ſay Chriſt may bee a head without a body? or is it for his benefit, or the benefit of his Church, that hee is the head thereof? But the more to lay open this malicious ſlaunder, and impudent falſifying of *Bezaes* wordes, and meaning, I will ſet downe his ſaying, going immediately before, upon the word πλήρωμα, which hee calleth *complementum ſive ſupplementum*, a fulfilling or ſupplying. *Is enim eſt Chriſti in Eccleſiam amor, &c.* For ſuch is the love of Chriſt toward his Church, that whereas hee performeth all things, to all men, unto the full: yet hee eſteemeth himſelfe as an unperfect head, and maymed of the members, unleſſe hee have his Church adjoyned to him as his body. Hereof it commeth that Chriſt is taken ſometimes collectively for the whole Church, adjoyned to her head, as 1 *Cor.*12. *verſ.*12. & 13. and *Gal.* 3.16. Hereof commeth alſo that phraſe, (in Chriſt) ſo often repeated, which ſignifyeth ſomewhat more expreſly, then with Chriſt, or by Chriſt. Hereof that voyce of Chriſt, *Saul, Saul,* why doeſt thou perſecute mee? whither alſo pertaineth that which is written, *Col.*1. *verſ.*24. Finally, hereof proceedeth all our hope and conſolation. How thinke you, is not this man willing to ſeparate the Church from Chriſt, the head from the body? O monſtrous malices of godleſſe Papiſts. His expoſition of the place beeing ſuch, as you ſee, let us now examine what can bee ſaid againſt this tranſlation. For a man muſt not tranſlate falſely, to make a true ſenſe. It is alledged againſt him, that *Chryſoſtome*, and all the Greeke and Latine Fathers take the participle paſſively. *Beza* confeſſeth it of *Chryſoſtome*, whom the latter Greeke writers commonly doe follow. But the participle, beeing derived of the meane verbe, may have either paſſive or Active ſignification. But why doeth *Beza* ſay, that the expoſition of *Chryſoſtome* is forced, which taketh it paſſively? hee ſayth not in reſpect of *Chryſoſtomes* ſenſe, which hee himſelfe followeth, and it is contained in the word πλήρωμα, but in reſpect of the Grammar, that πάντα ſhould bee put abſolutely without any word to governe it, ſeeing the participle of the meane verbe, may bee taken actively, and governe πάντα, beeing the accuſative caſe.

MART. 7. *Marke his Doctours whom hee oppoſeth to the Fathers, both Greeke and Latine. Becauſe* Xenophon *(ſaith hee) in ſuch a place, and* Plato *in ſuch a place, uſe the Greeke word actively. I omit this miſerable match, and unworthy names of* Xenophon *and* Plato, *in triall of Saint* Pauls *words, againſt all the glorious Doctours: this is his common cuſtome. I aske him rather of theſe his owne Doctours, how they uſe the Greeke word in other places of their workes? how uſe they it moſt commonly? yea how doe all other Greeke writers, either prophane, or ſacred, uſe it? What ſay the Greeke Readers of all Univerſities? Surely, not onely they, but their Schollers for the moſt part, cannot be ignorant that the uſe of this word, and the like, is paſſive, though ſometime it may alſo ſignifie actively: but that is ſo rare in compariſon of the other, that no man lightly will uſe it, and I am well aſſured, it would be counted a fault, and ſome lacke of ſkill, if one now in his writings that would expreſſe this in Greeke,* God filleth all things with his bleſſing, *ſhould ſay,* πληροῦται πάντα: *and,* the wine filleth the cuppe, ὁ οἶνος πληροῦται τὸ ποτήριον. *Aske them that have ſkill and controle mee. Contrarywiſe, if one would ſay paſſively,* All things are filled with Gods bleſſings, The cuppe is filled with wine, Such a prophecie is fulfilled. *What meane Gr*æ*cian would not ſay, as Saint* Chryſoſtome *here expoundeth this word,* πληροῦται, *uſing it paſſively?*

πληροῦσθαι.

FVLK. 7. Marke how malice carryeth this man almoſt into madneſſe. For who but a madde man would thinke, that *Beza* oppoſeth prophane writers to Eccleſiaſticall Doctors, for underſtanding of the Scripture? The meane verbe πληροῦσθαι, which the meaneſt Grammarian in the world knoweth to bee taken both actively and paſſively by the Grammar rule *De verbo medio, Beza* prooveth out of *Xenophon*, and *Plato*, that it is and may bee uſed actively. Why not therefore in this place of *Saint Paul*, where both the ſenſe requireth, that one thing bee not repeated twiſe without neceſſary cauſe, and the conſtruction of the word πάντα calleth for it, which otherwiſe is left at randome, without any governement? Seeing therefore wee have the common rule of Grammar, and the example of eloquent writers for uſe, I marveile what Maſter *Martine* meaneth to waſte ſo many wordes about ſo cleare a matter. No man that knoweth any thing, doubteth but that πληροῦσθαι may bee, and is often taken paſſively: But ſeeing it is alſo found to bee a verbe meane, who neede to bee afrayd to uſe it actively (having *Xenophon* and *Plato* for his warrant) yea even in thoſe examples you put of Gods bleſſing filling all things, or the wine filling the cuppe, if any man would ſpeake ſo. But if becauſe the word is more uſually taken paſſively, men would refrayne ſo to ſpeake, yet why ſhould wee thinke that Saint *Paul* did not uſe it actively? when the Active ſignification is more agreeable, both with his wordes, and with his meaning. But leaſt you ſhould thinke *Beza* is alone, which taketh it actively, what ſay you to *Philippus Montanus* one of your owne profeſſion, which in his animadverſions upon *Theophylacts* tranſlation, by him corrected, ſayth upon this place πληρουμένου *qui adimplet, vel adimpletur, verbum enim eſt medium, paſſive autem videtur accipere Theophylactus.* Which filleth, or which is filled: for it is a verbe of indifferent ſignification, active or paſſive, but *Theophilact* ſeemeth to take it paſſively. What ſay you to *Iſidorus Clarius*, who although in his text hee readeth paſſively, yet in his note, confeſſeth it may bee taken either paſſively or actively. For this is his note. *Plenitudo ejus*] *per omnia enim membra adimpletur Corpus Chriſti, quia omnia in omnibus implet, dum ipſe agit in omnibus, vel per omnes homines hæc implet membra. Sive plenitudinem & complementum omne ſuum habet ipſa Eccleſia ab illo, qui omnia in omnibus adimplet.* That is the fulneſſe of him] for by all the members the body of Chriſt is filled, becauſe hee filleth all in all, while hee worketh in all, or throughout all men filleth theſe members. Or elſe the Church her ſelfe hath all her fulneſſe and accompliſhment of him, which filleth all in all. Theſe men both Papiſts, were as good Græcians (I warrant you) as Maſter *Gregorie Martine* is, or ever will bee, by whom if hee will not bee controuled, it were folly to preſſe him with the judgement of our Greeke Readers, which hee requireth.

MART. 8. *Yet (ſaith* Beza*) this is a forced interpretation, becauſe* Xenophon *foreſooth and* Plato *(once perhaps in all their whole workes) uſe it otherwiſe. O hereticall blindneſſe or rather ſtubborneſſe, that calleth that forced, which is moſt common and uſuall: and ſeeth not that his owne tranſlation is forced, becauſe it is againſt the common uſe of the word. But no marveil. For hee that in other places thinketh it no forced interpretation, to tranſlate* δέχεσθαι, to bee contayned. *Which neither* Xenophon, *nor* Plato, *nor any Greeke Authour will allow him to doe, and* ψυχὴν carcaſſe *and* πρόγνωσιν, providence, *and* μετανοοῦντας, them that amend their lives, *may much more in this place diſſemble his forced interpretation of* πληρουμένου. *But why he ſhould call S.* Chryſoſtomes *interpretation forced, which is the common and uſuall interpretation, that hath no more reaſon then if a very thiefe ſhould ſay to an honeſt man: Thou art a theefe, and not I.*

Recipere.

Animam.

Præſcientiam.

Pœnitentiam.

FVLK. 8. I have ſhewed how it is inforced, becauſe in taking the participle paſſively, you muſt either bee inforced to admitt a plaine ſolœciſme, where none needeth: or elſe you muſt hardly underſtand the prepoſition κατ' to governe the accuſative πάντα, as *Montanus* telleth you in *Theophilact*, and as *Oecumenius* doeth, and the ſenſe will bee no more then is contained in the word *Complementum*. Whereas by taking it actively, the wonderfull goodneſſe of Chriſt ſhineth toward his Church, who although he needeth nothing to make him perfect, as *Chryſoſtome* ſayth, but ſupplyeth all things in all things, yet it is his gracious pleaſure, to account himſelfe imperfect without his Church, which hee hath united to him as his body, in which hee is not perfect without all his members.

As for your vaine and tædious repetition, like the Cuckowes ſong, of *Bezaes* miſpriſions. I will not ſtand ſo often to anſwere, as you are diſpoſed to rehearſe them: Onely I muſt admoniſh the Reader, of a piece of your cunning, that in repeating the participle, you change the tempes, and for πληρουμένου, you ſay πεπληρωμένου, as though it were the preterperfect temps, which cannot bee taken, but onely paſſively. I know the Printer ſhall beare the blame of this overſight, but in the meane time it maketh a little ſhew, to a young Græcian, that conſidereth it not.

MART. 9. *Is it forced* Beza, *that Chriſt* is filled all in all *by the Church? doeth not Saint* Paul *in the very next words before, call the Church the fulneſſe of Chriſt, ſaying,* Which is the fulneſſe of him that is filled all in all? *If the Church be the fulneſſe of him, then is hee filled or hath his fulneſſe of the Church, ſo that hee is not a maymed head without a body. This would Saint* Paul *ſay, if you would give him leave, and this hee doeth ſay, whether you will or no. But what is the cauſe that they will not ſuffer the Apoſtle to ſay ſo? becauſe (ſayth* Beza*)* Chriſt needeth no ſuch complement. *And if hee needeth it not, then may he be without a Church, and conſequently it is no abſurditie, if the Church hath beene for many yeares not onely inviſible, but alſo not at all. Would a man eaſily at the firſt imagine or conceive, that there were ſuch ſecret poyſon in their tranſlation?*

FVLK. 9. You ſhould urge *Beza* with a Latine Epiſtle, ſeeing you are ſo earneſt in the matter. I have told you that the ſenſe of *Chryſoſtome* is true, but not flowing eaſily from the wordes of Saint *Paul*. That Chriſt hath his fulneſſe of the Church, it is granted by Be-ta upon the word *Plenitudo* or *Complementum*, as you cannot be ignorant, if you have read *Bezaes* Annotations, as you pretend. But you charge *Beza* to ſay, that Chriſt needeth no ſuch complement. *Bezaes* wordes are as I have ſet them downe before, *Vt ſciamus Chriſtum per ſe, non indigere hoc ſupplemento,* that wee may know that Chriſt of himſelfe, needeth not this ſupply. Is this all one, with that you report him to ſay? No, his ſaying was too long for your theeviſh bedde, and therefore you cut off *Per ſe,* of himſelfe, or by himſelfe. What ſay you? Dare you affirme that Chriſt of himſelfe, in reſpect of his divine nature hath neede of any complement? That Chriſt hath alwayes a Church ſince the beginning of the world, and ſhall have to the end, *Beza* doeth plainely in an hundred places confeſſe: neither can it bee otherwiſe prooved by this tranſlation, nor yet (by *Bezaes* words that Chriſt of himſelfe is perfect and needeth no ſupply) but that it pleaſeth him to become the head of the Church, as of his body, which his divine and mercifull pleaſure, ſeeing it is immutable, Chriſt cannot bee without his Church, nor the Church without him. Yea as *Beza* in plaine wordes affirmeth, this is our whole hope and conſolation, that Chriſt eſteemeth himſelfe an imperfect head, and maymed of his members, except hee have his Church adjoyned to him as his body.

ART. 10. *Againe, it commeth from the ſame puddle of Geneva, that in their Bibles ſo called, the Engliſh Bezites tranſlate againſt the unitie of the Catholike Church. For whereas themſelves are full of ſects and diſſentions, and the true Church is knowne by unity, and hath this marke given her by Chriſt himſelfe, in whoſe perſon* Salomon *ſpeaking ſaith,* Vna eſt columba mea, *that is,* One is my Dove, *or,* My Dove is one. *Therefore in ſtead hereof, the foreſaid Bible ſayth,* My Dove is alone: *Neither Hebrew nor Greeke word having that ſignification, but beeing as proper to ſignifie one, as* unus *in Latine.*

Bib. 1579.
Cant.6.v.8.
μία
אחת

FVLK. 10. He that hath any noſe may ſmell, that this cenſure commeth from the ſtinking puddle of Popiſh malice. For hee that ſayth my Dove is alone, *Cant. 6. 8.* doeth a great deale more ſtrongly advouch the unity of the Church, then he that ſaith my Dove is one. For whereas *Salomon* ſaith in the verſe going immediately before: There are threeſcore Queenes, and foureſcore Concubines, and of the Damſells without number, if you adde thereto my Dove is one: it may bee thought ſhee is one of thoſe laſt mentioned. But if you ſay as the Geneva Bible doeth, but my Dove is alone, and my undefiled is the onely daughter of her mother: Now the Church is excepted from all the reſt of the Queenes, Concubines, and Damſels. And where you ſay, the Hebrew hath not that ſignification, I pray you goe no further, but even to the ſame verſe, and tell mee whether the ſenſe bee, that ſhee is one of her mothers daughters, or the onely daughter of her mother? Here therefore (as almoſt every where) you doe nothing but ſeeke a knot in a ruſh.

MART. 11. *But wee beſeech every indifferent Reader, even for his ſoules health to conſider that one poynt ſpecially before mentioned, of their abandoning the name of Church for ſo many yeares out of their Engliſh Bibles, thereby to defeate the ſtrongeſt argument that might and may poſſibly bee brought againſt them and all other Heretikes: to wit, the authority of the Church which is ſo many ways and ſo greatly recommended unto all Chriſtians in holy Scriptures. Conſider (I pray you) what a malicious intention they had herein, Firſt, that the name Church ſhould never ſound in the common peoples eares out of the Scriptures: Secondly, that as in other things, ſo in this alſo it might ſeeme to the ignorant a good argument againſt the authority of the Church, to ſay,* Wee finde not this word (Church) in all the holy Scriptures. *For as in other articles they ſay ſo, becauſe they finde not the expreſſe word in the holy Scripture, ſo did they well provide, that the word (Church) in the holy Scriptures ſhould not ſtay or hinder their ſchiſmaticall and hereticall proceedings, as long as that was the onely Engliſh tranſlation, that was read and liked among the people: that is, ſo long till they had by preaching taken away the Catholike Churches credite and authority altogether, among the ignorant by oppoſing the Scriptures thereunto; which themſelves had thus falſely tranſlated.*

FVLK. 11. Wee truſt every indifferent Reader will conſider, that they which tranſlated the Greeke word *Eccleſia*, the congregation, and admoniſhed in the notes that they did by that word meane the Church, and they which in the Creede might have tranſlated *Eccleſiam Catholicam*, the univerſall congregation, taught all Children to ſay, I beleeve the Catholike Church, could have no ſuch devilliſh meaning, as this malicious ſlaunderer, of his owne head doeth imagine. For who ever heard any man reaſon thus. This word Church is not found in the Scripture, therefore the Church muſt bee deſpiſed, &c. Rather it is like (beſide other reaſons before alleadged) that thoſe firſt Tranſlatours, having in the old Teſtament out of the Hebrew tranſlated the wordes *Cahal Hadath*, and ſuch other for the congregation (where the Papiſts will not tranſlate the Church, although their Latine text bee *Eccleſia*, as appeareth, *Act. 7.* where they call it aſſembly) thought good to retaine the word congregation, throughout the new Teſtament alſo, leaſt it might bee thought of the ignorant, that God had no Church in the time of the old Teſtament. Howſoever it was, they departed neither from the word, nor meaning of the holy Ghoſt, nor from the uſage of that word *Eccleſia*, which in the Scripture ſignifyeth as generally any aſſembly, as the word congregation doeth in Engliſh.

MARTIN.

CHAP. VI.

Hereticall tranſlation againſt PRIEST and PRIESTHOOD.

BVt becauſe it may be they will ſtand here upon their latter tranſlations, which have the name Church, (becauſe by that time they ſaw the abſurditie of changing the name, and now their number was increaſed, and themſelves beganne to challenge to bee the true Church, though not the Catholike; and for former times when they were not, they deviſed an inviſible Church) if then they will ſtand upon their latter tranſlations, and refuſe to juſtifie the former; let us demand of them concerning all their Engliſh tranſlation, why and to what end they ſuppreſſe the name Prieſt, *tranſlating it* Elder, *in all places where the holy Scripture would ſignifie by* Presbyter *and* Presbyterium, *the Prieſts and Prieſthood of the new Teſtament?*

FVLKE.

IF any errour haue eſcaped the former tranſlations, that hath beene reformed in the latter, all reaſonable men ought to bee ſatisfyed with our owne corrections. But becauſe wee are not charged with overſights and ſmall faults, committed either of ignorance, or of negligence, but with ſhameleſſe tranſlations, wilfull and hereticall corruptions, wee may not acknowledge any ſuch crimes, whereof our conſcience is cleere. That wee deviſed an inviſible Church, becauſe wee were few in number, when our tranſlations were firſt printed, it is a lewd ſlaunder: for beeing multiplyed (as wee are, God bee thanked) wee hold ſtill that the Catholike Church, which is the mother of us all, is inviſible, and that the Church on earth may at ſome times bee driven to ſuch ſtreites, as of the wicked it ſhall not bee knowne. And this wee held always, and not otherwiſe. Now touching the wordes *Presbyter*, and *Presbyterium*, why wee tranſlate them not Prieſt and Prieſthood of the new Teſtament, wee have given ſufficient reaſon before: but becauſe wee are here urged afreſh, wee muſt anſwer as occaſion ſhall bee offered.

MART. 2. *Vnderſtand (gentle Reader) their wily policy therein is this: To take away the holy Sacrifice of the Maſſe, they take away both Altar, and Prieſt, becauſe they know right well that theſe three (Prieſt, Sacrifice, and Altar) are dependents and conſequents one of another, ſo that they cannot be ſeparated. If there bee an externall Sacrifice, there muſt bee an externall Prieſthood to offer it, an Altar to offer the ſame upon. So had the Gentiles their Sacrifices, Prieſts, and Altars: ſo had the Iewes: So Chriſt himſelfe, beeing a Prieſt according to the order of* Melchiſedech, *had a Sacrifice, his body; and an Altar, his croſſe upon which hee offered it. And becauſe hee inſtituted this Sacrifice to continue in his Church for ever, in commemoration and repreſentation of his death, therefore did hee withall ordaine his Apoſtles Prieſts at his laſt ſupper, there and then inſtituted the holy order of Prieſthood and Prieſts (ſaying,* Hoc facite, Doe this) *to offer the ſelfe-ſame Sacrifice in a myſticall and unbloudy manner, untill the worldes end.*

Luk c.22.v.19.

FVLK. 2. In denying the blaſphemous Sacrifice of the Popiſh Maſſe, with the Altar, and Prieſthood that thereto belongeth, wee uſe no wilie policie, but with open mouth at all times, and in all places, wee cry out upon it. The Sacrifices, Prieſts, and Altars of the Gentiles, were abominable. The Sacrifices of the Iewes, their Prieſts, and Altars, are all accompliſhed and finiſhed in the onely Sacrifice of Chriſt our high Prieſt, offered once for all upon the Altar of the Croſſe, which Chriſt our Saviour, ſeeing hee is a Prieſt according to the order of *Melchiſedech*, hath an eternall Prieſthood, and ſuch as paſſeth not by ſucceſſion, *Heb. 7.* Therefore did not Chriſt at his laſt ſupper inſtitute any externall propitiatory Sacrifice of his body and bloud, but a Sacrament, joyned with the ſpirituall ſacrifice of praiſe and thankſgiving: which Sacrament beeing adminiſtred by the Miniſters thereto appoynted, the ſacrifice is common to the whole Church of the faithfull, who are all ſpirituall Prieſts, to offer up ſpirituall ſacrifices, as much as the Miniſter of the word and Sacraments.

RT. 3. *To defeate all this, and to take away all externall Prieſthood and Sacrifice, they by corrupt tranſlation of the holy Scriptures, make them cleane dumbe, as though they had not a word of any ſuch Prieſts, or Prieſthood, as wee ſpeake of. Their Bibles (wee graunt) have the name of Prieſts very often, but that is when mention is made either of the Prieſts of the Iewes, or of the Prieſts of the Gentiles (ſpecially when they are reprehended and blamed in the holy Scriptures) and in ſuch places our adverſaries have the name Prieſts in their tranſlations, to make the very name of Prieſt odious among the common ignorant people. Againe they have alſo the name Prieſts, when they are taken for all manner of men, women, or Children, that offer internall and ſpirituall Sacrifices, whereby our adverſaries would falſely ſignify, that there are no other Prieſts, as one of them of late freſhly avoucheth, directly againſt S.* Auguſtine, *who in one briefe ſentence diſtinguiſheth Prieſts properly ſo called in the Church, and Prieſts as it is a common name to all Chriſtians,* lib.20.de Civit. Dei.cap.10. *This name then of Prieſt and Prieſthood properly ſo called (as S.* Auguſtine *ſayth) which is an order diſtinct from the Laytie and vulgar people, ordayned to offer Chriſt in an unbloudy manner in ſacrifice to his heavenly Father for us, to preach and miniſter the Sacrament, and to bee the Paſtors of the people, they wholly ſuppreſſe in their tranſlations, and in all places where the holy Scripture calleth them* Presbyteros, *there they never tranſlate* Prieſts, *but* Elders: *and that they doe obſerve ſo duely and ſo warily, and with ſo full and generall conſent in all their Engliſh Bibles, as the Puritanes doe plainely confeſſe, and Maſter* Whitgift *denyeth it not, that a man would wonder to ſee how carefull they are, that the people may not once heare the name of any ſuch Prieſt in all the holy Scriptures.*

Whitakers pag.199.

See the Puritans reply, pag.159. and Whitgifts defence againſt the puritans, pag 722.

K. 3. Now you have gotten a fine nette to daunce naked in, that no ignorant blinde buzzard can ſee you. The maskes of your nette bee the ambiguous and abuſive ſignifications of this word Prieſt, which indeed according to the originall derivation from *Presbyter*, ſhould ſignify nothing elſe but an Elder, as wee tranſlate it, that is, one appoynted to governe the Church of God according to his word, but not to offer ſacrifice for the quicke and the dead. But by uſurpation it is commonly taken to ſignify a Sacrificer, ſuch as ἱερεὺς is in Greeke, and *Sacerdos* in Latine, by which names the Miniſters of the Goſpel are never called by the holy Ghoſt. After this common acception, and uſe of this word Prieſt, wee call the Sacrificers of the old Teſtament, and of the Gentiles alſo, becauſe the Scripture calleth them by one name *Cohanim*, or ἱερεῖς; but becauſe the Scripture calleth the Miniſters of the new Teſtament by diverſe other names, and never by the name of ἱερεῖς, wee thought it neceſſary to obſerve that diſtinction, which wee ſee the holy Ghoſt ſo preciſely hath obſerved. Therefore where the Scripture calleth them πρεσβυτέρους, wee call them according to the etymologie, Elders, and not Prieſts, which word is taken up by common uſurpation, to ſignify Sacrificers of Iewes, Gentiles, or Papiſts, or elſe all Chriſtians, in reſpect of ſpirituall Sacrifices. And although *Auguſtine*, and other of the auncient Fathers, call the Miniſters of the new Teſtament, by the name of *Sacerdotes*, and ἱερεῖς, which ſignify the Miniſters of the old Teſtament, yet the authority of the holy Ghoſt, making a perfect diſtinction betweene theſe two appellations, and functions, ought to bee of more eſtimation with us. The Fathers were content to ſpeake in Latine and Greeke, as the tearmes were taken up by the common people newly converted from Gentility, but yet they retayned the difference of the ſacrificing Prieſthood of the one, and the miniſteriall office of the other. This may ſuffice therefore to render a reaſon why wee uſe not the word Prieſt for Miniſters of the new Teſtament; not that wee refuſe it in reſpect of the etymologie, but in reſpect of the uſe and common ſignification thereof.

MART. 4. *As for example in their tranſlations: When there fell a queſtion about Circumciſion,* They determined that *Paul* and *Barnabas* ſhould goe up to Hieruſalem unto the Apoſtles and ELDERS, about this queſtion, *Act.15. And againe:* They were received of the * congregation, and of the Apoſtles and ELDERS. *Againe:* The Apoſtles and ELDERS came together to reaſon of this matter. *Againe;* Then pleaſed it the Apoſtles and ELDERS with the whole congregation to ſend, &c. *Againe:* The Apoſtles, and ELDERS, and brethren, ſend greeting, &c. *Againe:* They delivered them the decrees for to keepe, that were ordayned of the Apoſtles and ELDERS. *If in all theſe places they had tranſlated* Prieſts *(as indeede they ſhould have done according to the Greeke word) it had then diſadvantaged them thus much, that men would have thought both the dignity of Prieſts to bee great, and alſo their authority in Councels, as beeing here ioyned with the Apoſtles, to be greatly reverenced and obeyed. To keepe the people from all ſuch holy and reverent cogitations of Prieſts, they put* Elders, *a name wherewith our holy Chriſtian forefathers eares were never acquainted, in that ſenſe.*

πρεσβυτέρους. *Presbyteros.* * The latter Bibles reade Church. Act.16.

FULK. 4. In all thoſe places by you rehearſed, *Act.* 15, and 16. your owne vulgar Latine text hath *Seniores*, which you had rather call Auncients (as the French Proteſtants call the Governours of their Churches) then Elders, as wee doe. That Popiſh Prieſts ſhould have any dignity or authority in Councels, wee doe flatly deny: but that the Seniors, Auncients, Elders, or Prieſts (if you will) of the new Teſtament, ſhould have as much dignitie and authority as Gods word doeth afford them, wee deſire with all our hearts. That our Chriſtian forefathers eares were not acquainted with the name of Elders, it was becauſe the name of Prieſt in their time ſounded according to the Etymologie, and not according to the corruption of the Papiſts: otherwiſe I thinke their eares were as much acquainted with the name of Elders, which wee uſe, as with the name of Auncients and Seniors, that you have newly taken up, not for that they differ in ſignification from Elders, but becauſe you would differ from us.

MART. 5. *But let us goe forward. Wee have heard often, and of old time, of making of Prieſts; and of late yeares alſo of making Miniſters: but did ye ever heare in England of making Elders? Yet by theſe mens tranſlations it hath beene in England a phraſe of Scripture this thirty yeares: but it muſt needs bee very ſtrange, that this making of Elders hath not all this while beene practiſed and knowne, no not among themſelves in any of their Churches within the Realme of England. To Titus they make the Apoſtle ſay thus,* For this cauſe left I thee in Creta, that thou ſhouldeſt ordaine Elders in every Citie, &c. *Againe of* Paul *and* Barnabas: When they had ordained Elders by election, in every congregation, Act. 14. *If they had ſaid plainely, as it is in the Greeke, and as our forefathers were wont to ſpeake, and the trueth is,* Titus was left in Creta, to ordaine Prieſts in every Citie; *and,* Paul and Barnabas made Prieſts in every Church; *then the people would have underſtood them, they know ſuch ſpeeches of old, and it had beene their ioy and comfort to heare it ſpecifyed in holy Scriptures. Now they are told another thing, in ſuch newneſſe of ſpeeches and words, of Elders to bee made in every City and congregation, and yet not one Citie nor congregation to have any Elders in all England, that wee know not what is prophane noveltie of words, which the Apoſtle willeth to bee avoyded, if this bee not an exceeding prophane noveltie.*

Tit. 1. πρεσβυτέρους. *presbyteros.* Bib. an. 15[illegible]

1 Tim. 6.

FULK. 5. When you have gotten a bable, you make more of it then of the Tower of London, for you have never done playing with it. It muſt needes bee a clarkly argument, that is drawne from the vulgar ſpeeches of making Prieſts, and making Miniſters. Thoſe Prieſts or Miniſters that are made among us, are the ſame Elders that the Scripture in Greeke calleth πρεσβυτέρους, and the Biſhops letters of orders, teſtifying of their ordination, call them by none other name, but by the name of *Presbyteri*, which the Scripture uſeth which tearme, though in Engliſh you ſound it Prieſts, Elders, Auncients, Seniors, or Miniſters, which is the common peoples word, it is the ſame office which is deſcribed by the holy Ghoſt, *Tit.* 1. and in other places of Scripture. As for the prophane noveltie, wherewith this word Elder is changed, wee will conſider of it in the next Section.

MART. 6. *That it is noveltie to all Engliſh Chriſtian eares, it is evident: and it is alſo prophane, becauſe they doe ſo Engliſh the Greeke word of* ordaining *(for of the word* Presbyter *wee will ſpeake more anon) as if they ſhould tranſlate* Demoſthenes, *or the Lawes of Athens concerning their chuſing of Magiſtrates, which was by giving voyces with lifting up their handes. So doe they force this word here, to induce the peoples election, and yet in their Churches in England, the people elect not Miniſters, but their Biſhop. Whereas the holy Scripture ſaith, they ordained to the people: and whatſoever force the word hath, it is here ſpoken of the Apoſtles, and pertaineth not to the people, and therefore in the place to* Titus *it is another word, which cannot bee forced further, then to ordaine or appoynt. And they might know (if malice and hereſie would ſuffer them to ſee and confeſſe it) that the holy Scriptures, and Fathers, and Eccleſiaſticall cuſtome, hath drawne this and the like wordes from their prophane and common ſignification, to a more peculiar and Eccleſiaſticall ſpeech: as* Epiſcopus, *an* overſeer *in* Tullie, *is a* Biſhop *in the new Teſtament.*

χειροτονεῖν Act.14.

χειροτονήσαντες [illegible] Tit. 1.

FULK. 6. The name Elders uſed in our tranſlation, is neither more novel to Engliſh eares, nor more prophane to Godly eares, then the name Auncients, which your tranſlation uſeth. And yet I thinke the Apoſtle 1 *Tim.* 6. ſpake not of noveltie to Engliſh eares, but of that which was new to the eares of the Church of God. But the word Elders (I weene) muſt bee prophane becauſe wee Engliſh the Greeke word of ordaining, as if wee ſhould tranſlate *Demoſthenes*, or the Lawes of Athens concerning the chuſing of Magiſtrates. Doeth not this cavill redound more againſt the holy Ghoſt, to accuſe his ſtile of prophaneneſſe, which uſeth the ſame wordes for the ordaining of Prieſts, that *Demoſthenes* or the Lawes of Athens might uſe for chuſing of their Magiſtrates? But this word wee enforce (you ſay) to induce the peoples election, and yet the Biſhop, not the people, elect our Miniſters. Wee meane not to enforce any other election, then the word doeth ſignify. Neither doe our Biſhops (if they doe well) ordaine any Miniſters or Prieſts without the teſtimony of the people, or at leaſtwiſe of ſuch as be of moſt credit where they are knowne. Where you urge the pronoune αὐτοῖς, to them, as though the people gave no conſent nor teſtimony, it is more then ridiculous; and beſide that, contrary to the practiſe of the Primitive Church, for many hundred yeares after the Apoſtles: as alſo that you would enforce upon the word καταστῆσαι, uſed by S. *Paul Tit.* 1. as though that word of conſtitution did exclude election. That the word χειροτονία by the Fathers of the Church ſince the Apoſtles, hath beene drawne to other ſignification then it had before, it is no reaſon to teach us how it was uſed by the Apoſtles. Election is an indifferent thing, the election of Biſhops, Elders or Prieſts, is an holy thing, the holineſſe whereof is not included in the word χειροτονεῖν, but in the holy conſtitution of Chriſt, and authoritie by his appoyntment delivered, by impoſition of the hands of the Eldership.

MART. 7. *And concerning* χειροτονία, *which wee now ſpeake of*, S. Hierome *telleth them* (in cap. 58. Eſai) *that it ſignifyeth* Clericorum ordinationem, *that is*, giving of holy orders, which is done not onely by prayer of the voyce, but by impoſition of the hand, according to S. *Paul* unto Timothy, Manus citò nemini impoſueris, Impoſe *or* put hands quickly upon no man: *That is, Be not haſty or eaſy to give holy orders. Where theſe great Etymologiſts, that ſo ſtraine the originall nature of this word to prophane ſtretching foorth the hand in elections, may learne another Eccleſiaſticall Etymologie thereof, as proper and as well deduced of the word as the other, to wit,* putting forth the hand *to give orders: and ſo they ſhall finde it is all one with that which the Apoſtle calleth impoſition of hands*, 1 Tim. 4. 2 Tim. 1. *and conſequently, for* ordayning Elders by election, *they ſhould have ſayd*, ordayning *or* making Prieſts by impoſition of handes; *as elſewhere* S. Paul, 1 Tim. 5, *and the Acts of the Apoſtles* (Act. 6. and 13.) *doe ſpeake in the ordaining of the ſeven Deacons, and of* S. Paul *and* Barnabas.

Greg. Nazian. in tit. Ser. 1. 4. 5. ἐπὶ τῇ τῶν πρεσβυτέρων χειροτονίᾳ. & ἐπίσκοπος ἐχειροτονήθη. Ignat. ep. 10. ſaith of Biſhops. βαπτίζουσι, ἱερουργοῦσι, χειροτονοῦσι, χειροθετοῦσι.

VLK. 7. The teſtimonie of S. *Hierome* whom you cite, you underſtand not; for ſpeaking there of the extenſion of the finger, which the Septuaginta tranſlate χειροτονίαν and God requireth to bee taken away, hee ſayth, Many of our Interpretours doe underſtand it of the ordination of Clerkes, which is performed not onely at the imprecation of voyce, but alſo at the impoſition of handes, leſt as wee have laughed at in ſome men, the ſecret imprecation of the voyce ſhould ordaine Clerkes, beeing ignorant thereof. And ſo proceedeth to inveigh againſt the abuſe of them that would ordaine Clerkes of their baſeſt officers and ſervitours, yea at the requeſt of fooliſh women. By which it is manifeſt, that his purpoſe is not to tell what χειροτονία properly doeth ſignifie, but that impoſition of handes is required in lawfull ordination, which many did underſtand by the word χειροτονία, although in that place it ſignifyed no ſuch matter. And therefore you muſt ſeeke further authoritie to prove your Eccleſiaſticall Etymologie, that χειροτονία ſignifyeth putting foorth of the handes to give orders. The places you quote in the margent, out of the titles of *Nazianzens* Sermons, are to no purpoſe, although they were in the text of his Homilies. For it appeareth not, although by Synecdoche the whole order of making Clerkes were called χειροτονία, that election was excluded where there was ordination by impoſition of handes. As for that you cite out of *Ignatius*, prooveth againſt you, that χειροτονεῖν differeth from impoſition of handes, becauſe it is made a diſtinct office from χειροθετεῖν, that ſignifyeth to lay on handes; and ſo χειροτονία and ἐπίθεσις τῶν χειρῶν by your owne Authour doe differ.

χειροτονία. ἐπίθεσις τῶν χειρῶν. In Eſa. cap. 58. „ „

MART. 8. *But they are ſo prophane and ſecular, that they tranſlate the Greeke word* πρεσβύτερος *in all the new Teſtament, as if it had the old prophane ſignification ſtill, and were indifferent to ſignifie the Ancients of the Iews, the Senatours of Rome, the Elders of Lacedamonia, and the Chriſtian Clergie. Inſomuch that they ſay*, Paul ſent to Epheſus, and called the Elders of the Church, Act. 20. *and yet they were ſuch as had their flockes, and cure of ſoules, as followeth in the ſame place. They make* S. Paul *ſpeake thus to* Timothie: Neglect not the gift (*ſo they had rather ſay then* grace, *leſt holy orders ſhould bee a Sacrament*) given thee with the laying on of the handes of the Eldership, *or* by the authority of the Eldership, 1 Tim. 4. *What is this companie of the Eldership? Somwhat they would ſay like to the Apoſtles word, but they will not ſpeak plainely, leſt the world might heare out of the Scriptures, that* Timothie *was made Prieſt or Biſhop even as the uſe is in the Catholike Church at this day. Let the fourth Councell of Carthage ſpeake for both parts indifferently, and tell us the Apoſtles meaning*: A Prieſt when he taketh his orders, the Biſhop bleſſing him, and holding his hand upon his head, let all the Prieſts alſo that are preſent, hold their handes by the Biſhops hand upon his head. *So doe our Prieſts at this day, when a Biſhop maketh Prieſts: and this is the laying on of the handes of the company of Prieſts, which* S. Paul *ſpeaketh of, and which they tranſlate*, the company of the Eldership. *Only their former tranſlation of* 1562. *in this place* (*by what chance or conſideration we know not*) *let fall out of the pen*, by the authority of Prieſthood.

τοὺς πρεσβυτέρους. χάρισμα. Bib. 1579. 1577. τοῦ πρεσβυτερίου, Presbyterij

Can. 3. in the yeare 436. Where S. Auguſtine was preſent and ſubſcribed.

FVLK. 8. We deſire not to be more holy in the Engliſh tearmes, then the holy Ghoſt was in the Greeke tearms. Whom, if it pleaſed to uſe ſuch a word, as is indifferent to ſignify the auncients of the Iewes, the Senators of Rome, the Elders of Lacedæmonia, and the Chriſtian Clergie, why ſhould we not truely tranſlate it into Engliſh?

But I pray you in good ſadneſſe, are wee ſo prophane, and ſecular, *Act.* 20. in calling thoſe whom Saint *Paul* ſent for out of Epheſus, Elders? What ſhall wee ſay then of the vulgar Latine text, which calleth them *Majores natu?* as though they obtayned that degree by yeares, rather then by any thing elſe? and why doe you ſo prophanely, and ſecularly call them the Auncients of the Church? Is there more prophaneneſſe and ſecularitie in the Engliſh word Elders, then in the Latine word *Majores natu*, or in your French-engliſh tearme, Auncients. *S*urely you doe nothing but play with the noſes of ſuch as bee ignorant in the tongues, and can perceive no ſimilitude or difference of theſe wordes, but by the ſound of their eares. But now for the word πρεσβυτέριον uſed by Saint *Paul*, 1 *Tim.* 4. which wee call the Eldership, or the company of Elders, I have ſhewed before, how it is uſed by Saint *Luke*, in his Goſpell, *cap.* 22, and *Act.* 22. You ſay, wee will not ſpeake plainely, leaſt the world ſhould heare, that *Timothie* was made Prieſt, or Biſhop even as the uſe is in the Catholike Church at this day. And then you tell us out of the Councell of Carthage 4. *cap.* 3. that all the Prieſts preſent ſhould lay their handes on the head of him that is ordayned, together with the Biſhop. Wee know it well, and it is uſed in the Church of England, at this day. Onely the tearme of Eldership diſpleaſeth you, when wee meane thereby the company of Elders. But whereas the Tranſlatours of the Bible, 1562. call it Prieſthood, either by Prieſthood they meant the ſame that wee doe by Eldership: or if they meant by Prieſthood the office of Prieſts, or Elders, they were deceived. For πρεσβυτέριον ſignifyeth, a company of Elders, as it is twiſe uſed by Saint *Luke*, and oftentimes by the auncient writers of the Church, both Greekes and Latines.

MART. 9. *Otherwiſe in all their Engliſh Bibles, all the bells ring one note, as.* The Elders that rule wel are worthy of double honour. *And*, Againſt an Elder receive no accuſation, but under two or three witneſſes, 1 *Tim.* 5. *And*, If any bee diſeaſed among you, let him call for the Elders of the Church, and let them pray over him, and anoynt him with oyle, &c. *Iacob.* 5. *Whereas Saint* Chryſoſtome *out of this place, proveth the high dignity of Prieſts in remitting ſinnes, in his booke intituled*, Of Prieſthood, *unleſſe they will tranſlate that title alſo*, Of Eldership. *Againe, they make Saint* Peter *ſay thus*: The Elders which are among you, I exhort, which am alſo an Elder, feede yee Chriſts flocke, as much as lyeth in you, &c. 1 Pet. 5.

τοὺς πρεσβυτέρους τῆς ἐκκλησίας. Lib. 3. de Sacerdotio. περὶ ἱερωσύνης

FVLK. 9. In theſe three texts you triumph not a little, becauſe your vulgar Latine text hath the Greeke word *Presbyter*. The high dignity of Prieſts, or Elders, in remitting ſinnes, wee acknowledge with *Chryſoſtome*, in his booke intituled of Prieſthood: which ſeeing it is περὶ ἱερωσύνης, wee will never tranſlate Eldershippe. But wee may lawfully wiſh, that both *Chryſoſtome*, and other auncient writers, had kept that diſtinction of tearmes, which the Apoſtles and Evangeliſts did ſo preciſely obſerve. In the laſt text, 1 *Pet.* 5. your vulgar Latine ſayth, *Seniores* and *Conſenior*, your ſelves in Engliſh, Seniors, and fellow Senior. What treſpaſſe then have wee committed, in ſaying Elders, and fellow-Elder, or an Elder alſo?

MART. 10. *Where if they will tell us* (*as alſo in certaine other places*) *that our Latine tranſlation hath* Seniores, *and* majores natu: *we tell them, as heretofore we have told them, that this is nothing to them, who profeſſe to tranſlate the Greeke. Agayne wee ſay, that if they meant no worſe then the old Latine tranſlatour did, they would be as indifferent as he, to have ſayd ſometime Prieſts, and Prieſthood, when hee hath the wordes* Presbyteros & Presbyterium: *as wee are indifferent in our tranſlation, ſaying Seniors and Auncients, when we finde it ſo in our Latine: being well aſſured that by ſundry wordes he meant but one thing, as in Greeke it is but one, and as both Eraſmus, and alſo Beza himſelfe always tranſlate it, keeping the name* Presbyter & Presbyteri: *of whom by reaſon they ſhould have learned, rather then of our Latine Tranſlatour, whom otherwiſe they condemne. And if they ſay, they doe follow them, and not him, becauſe they tranſlate not* Senior, *and* major natu, *but the word* Presbyter, *or* πρεσβύτερος, *an Elder, in all places; wee tell them, and herein we convent their conſcience, that they doe it to take away the externall Prieſthood of the new Teſtament, and to ſuppreſſe the name Prieſt, againſt the Eccleſiaſticall, and* (*as now ſince Chriſt*) *very proper and uſuall ſignification thereof, in the new Teſtament, Councels and Fathers, in all common writing and ſpeaking: ſpecially the Latine* Presbyter, *which grew to this*

S. Hierom readeth *Presbyteros, ego compresbyter.* Ep. 85. ad Evag. & in 1 ad Gal. proving the dignitie of Prieſts. and yet in 4. Gal. hee readeth according to the vulgar Latine text, *Seniores in vobis rogo conſenior et ipſe.* Whereby it is evident, that Senior here, in the Acts, is a Prieſt, and not contrary, Presbyter an Elder.

this ſignification out of the Greeke, in the foreſayd places of holy Scripture.

FVLK. 10. I have told you already, and you could not but know, that it ſhould be told you, that ſeeing we tranſlate none otherwiſe, then your vulgar Latine Tranſlatour, we are no more to be blamed of falſhood, corruption, prophaneneſſe, novelty, then he is, who profeſſed to tranſlate the Greeke as much as we doe. But if we had meant no worſe (ſay you) then he, we would have beene as indifferent to have ſayd ſometimes Prieſt and Prieſthood, where hee hath the word *Presbyteros* and *Presbyterium.* I anſwer, *Presbyterium* he hath but once, and for that you have Prieſthood once, as you confeſſed before. And if the name Prieſt were of the ſame underſtanding in common Engliſh, that the word *Presbyter* is, from whence it is derived, we would never have ſought more words for it, then we do for the words Biſhop, Deacon, and ſuch like.

The wordes *Presbyter* and *Presbyterium,* you confeſſe, that *Beza* doeth always uſe, and, ſo doe wee, when wee write or ſpeake Latine, but wee cannot uſe them in Engliſh, except wee ſhould bee as fond as you in your *gratis depoſitum,* and ſuch phantaſies. And to tell you plainely, as our conſcience beareth us witneſſe, wee will never diſſemble, that wee avoyde that word Prieſt, as it is uſed to ſignify a Sacrificer, becauſe wee would ſhew a perfect diſtinction, betweene the Prieſthood of the Law, and the Miniſtery of the Goſpel: betweene *Sacerdos,* and *Presbyter,* a Sacrificer, and a governour of the Church. And I appeale to your owne conſcience, whether if the Engliſh word Prieſt, were as indifferent as *Presbyter,* and ſounded no more towards a Sacrifice, then either *Presbyter,* or your owne Engliſh wordes, Auncient, and Senior, whether (I ſay) you would make ſo much adoe about it, for to have it in all places of the new Teſtament, where πρεσβύτερος is in the Greeke. But ſeeing your Popiſh ſacrificing power, and blaſphemous Sacrifice of your Maſſe, hath no manner of ground at all in the holy Scriptures, either in the originall Greeke, or in your owne Latine tranſlation, you are driven to ſeeke a ſeely ſhaddow for it, in the abuſive acception and ſounding of the Engliſh word, Prieſt, and Prieſthood. And therefore you doe in the ſecond ſection of this Chapter, in great earneſt affirme, that Prieſt, Sacrifice, and Altar, are dependents, and conſequents, one of another, ſo that they cannot bee ſeparated. If you ſhould ſay in Latine *Sacerdos, Sacrificium, Altare,* or in Greeke ἱερεύς, θυσία ἢ προσφορά, καὶ θυσιαστήριον bee ſuch conſequents, we will all ſubſcribe unto you: but if you will change the firſt word, and ſay *Presbyter, Sacrificium, Altare,* or πρεσβύτερος, θυσία, θυσιαστήριον, every learned mans eares will glow, to heare you ſay, they are dependents and conſequents inſeparable. Therefore wee muſt needes diſtinguiſh of the word Prieſt, in your Corollarie, for you meane thereby *Sacerdotem,* wee grant the conſequence of Sacrifice and Altar, but if you meane *Presbyterium,* wee deny that ever God joyned thoſe three in an unſeparable band, or that *Presbyter* in that hee is *Presbyter,* hath any thing to doe with Sacrifice, or Altar, more then *Senior,* or *Major natu,* or Auncient, or Elder.

MART. 11 *Inſomuch that immediately in the firſt Canons and Councels of the Apoſtles and their ſucceſſors, nothing is more common then this diſtinction of Eccleſiaſticall degrees and names,* Si Epiſcopus, vel Presbyter, vel Diaconus, &c. If any Biſhop, or Prieſt, or Deacon *doe this or that. Which if the Proteſtants or Calviniſts will tranſlate after their manner thus,* If a Biſhop or Elder, or Deacon, &c. *they doe against themſelves, which make* Presbyter or Elder *a common name to all Eccleſiaſticall perſons: and not a peculiar degree, next unto a Biſhop. So that either they muſt condemne all antiquity for placing* Presbyter *in the 2. degree after a Biſhop, or they muſt tranſlate it Prieſt as wee doe, or they muſt make* Elder *to bee their ſecond degree, and ſo put miniſter out of place.*

See cant. Apoſt. Conc. 1. Nic. Epiſt. Ignat. Conc. Carth. 4. Beza in 1 *pet.* 5.

FVLK. 11. The diſtinction of *Epiſcopus* and *Presbyter* to ſignify ſeverall offices, wee graunt to bee of great antiquity, albeit wee may not admit the counterfeit Canons of the Apoſtles, nor the Epiſtles of *Ignatius,* for ſuch mens writings as they beare the name to bee. Wee make *Presbyter,* or Elder, a common name to all Eccleſiaſticall perſons, none otherwiſe, then you doe this word Prieſt. For Deacons with us, are not called *Presbyteri,* or Elders. As for the diſtinction of Biſhoppes and Elders names, which the Scripture taketh for the ſame, doeth no more condemne all antiquity in us, then in you, who acknowledge that the Scripture uſeth thoſe names without diſtinction, in your note upon *Act.* 20. *verſ.* 28. where they are called Biſhops, which before *verſ.* 17. are called πρεσβύτεροι, which you tranſlate Auncients, and expound Prieſts: and thus you write. Biſhops or Prieſts (for thoſe names were ſometimes uſed indifferently, Governors of the Church of God, and placed in that roome and high function by the holy Ghoſt. But it ſeemeth you have ſmall regard to defend your owne notes, ſo you might finde occaſion to quarrell at our words.

MART. 12. *And here wee muſt aske them, how this name Miniſter came to bee a degree diſtinct from a Deacon,*

Deacon, whereas by their owne rule [illegible] tranſlation, Deacon is nothing elſe but a Miniſter: and [illegible] [illegible] [illegible] ſuall Eccleſiaſticall name of Deacon in tranſlating Diaconus, *and not the name of Prieſt, in tranſlating* Presbyter? *Doth not Prieſt come of* Presbyter? *as certainely and as agreeable as Deacon of* Diaconus? *Doth not alſo the French and Italian word for Prieſt come directly from the ſame? Will you alwayes follow fancie and not reaſon, doe what you liſt, and tranſlate as you liſt, and not as the truth is, and that in the holy Scriptures, which you boaſt and vaunt ſo much of? Becauſe your ſelues haue them whom you call Biſhops, the name Biſhops is in your Engliſh Bibles, which otherwiſe by your owne rule of tranſlation, ſhould bee called an Overſeer or Superintendent: likewiſe Deacon you are content to uſe as an Eccleſiaſticall word ſo vſed in antiquitie, becauſe you alſo haue thoſe whom you call Deacons: Onely Prieſts muſt be turned contemptuouſly out of the text of the holy Scriptures, and Elders put in their place, becauſe you haue no Prieſts, nor will none of them, and becauſe that is in controverſie betweene us. And as for Elders, you haue none permitted in England, for feare of overthrowing your Biſhops office and the Queenes ſupreame government in all ſpirituall things and cauſes. Is not this to follow the humour of your hereſie, by* Machiavils *politike rules without any feare of God.*

[illegible] Diaconus. 1 Tim. 3. Lib. 1577. & 1579. Preſbytre. Prete.

FVLK. 12. Here muſt I anſwere you, that wee haue no degree of Miniſters diſtinct from Deacons, both by vulgar and popular uſe of ſpeaking, which wee are curious to controule. Otherwiſe in truth, wee account Biſhops, Elders, and Deacons, all Miniſters of the Church. It is no more therefore, but the common ſpeech of men, which vſeth that word, which is common to all Eccleſiaſticall perſons, as peculiar to the Elders, or Prieſts. Why wee keepe the name of Deacons in tranſlating *Diaconus,* rather than of Prieſts, in tranſlating *Presbyter,* I haue tolde you often before. The name Prieſt being by long abuſe of ſpeech applied to ſignifie Sacrificers of the old Teſtament, called ἱερεῖς, wee could not giue the ſame name to the Miniſters of the new Teſtament, except wee had ſome other name whereby to call the Miniſters of the old Teſtament, wherein wee follow reaſon, and not fanſie, for it is great reaſon, wee ſhould retaine that difference in names of the Miniſters of both the Teſtaments, which the holy Ghoſt doth alwayes obſerue. But you follow fanſie altogether, imagining that Prieſts onely are put out of the text, becauſe wee haue no Prieſts. Whereas wee haue Prieſts as well as wee haue Biſhops, and Deacons, and ſo are they called in our booke of common prayer indifferently Prieſts, or Miniſters. And where you ſay, wee haue no Elders permitted in England, it is falſe, for thoſe that are commonly called Biſhoppes, Miniſters, or Prieſts, among us, bee ſuch Elders as the Scripture commendeth unto us. And although wee haue not ſuch a conſiſtorie of Elders, of government, as in the Primitiue Church they had, and many Churches at this day haue: yet haue wee alſo Elders of governement to exerciſe diſcipline, as Archbiſhops, and Biſhops, with their Chauncellours, Archdeacons, Commiſſaries, Officials, in whom if any defect be, wee wiſh it may bee reformed according to the word of God.

MART. 13. *Apoſtles you ſay for the moſt part in your tranſlations (not alwayes) as wee doe, and Prophets, and Evangeliſts, and Angels, and ſuch like; and whereſoever there is no matter of controverſie betweene you and us, there you can pleade very gravely for keeping the auncient Eccleſiaſticall words, as your Maſter* Beza *for example, beſide many other places where hee bitterly rebuketh his fellow* Caſtaleons *tranſlation, in one place writeth thus:* I cannot in this place diſſemble the boldneſſe of certaine men, which would God it reſted within the compaſſe of words onely. Theſe men therefore concerning the word Baptizing, though vſed of ſacred writers in the myſterie or Sacrament of the new Teſtament, and for ſo many yeeres after, by the ſecret conſent of all Churches, conſecrated to this one Sacrament, ſo that it is now growne into the vulgar ſpeeches almoſt of all nations, yet they dare preſume raſhly to change it, and in place thereof to uſe the word waſhing. Delicate men forſooth, which neither are mooved with the perpetuall authoritie of ſo many ages, nor by the daily cuſtome of the vulgar ſpeech can bee brought to thinke that lawfull for Divines, which all men grant to other Maſters and profeſſors of artes: that is, to retaine and hold that as their owne, which by long uſe and good faith they haue truely poſſeſſed. Neither may they pretend the authoritie of ſome auncient writers, as that *Cyprian* ſaith, TINGENTES, for BAPTIZANTES, and *Tertullian* in a certaine place calleth SEQUESTREM for MEDIATOREM. For that which was to thoſe auncients as it were new, to us is olde: and even then, that the ſelfe ſame words which wee now uſe were familiar to the Church, it is evident, becauſe it is very ſeldome that they ſpeake otherwiſe. But theſe men by this noveltie ſeeke after vaine glory, &c.

Beza in cap. 3. Mat. num. 25. & c. 10. num. 2. In 3 cap. Mat. num. 11. *Baptizo.* Baptiſme. *Baptizo.* Mediator.

FVLK. 13. If in any place wee uſe not the name of the Apoſtles, Prophets, Evangeliſts, Angels, and ſuch like, wee are able to giue as ſufficient a reaſon, why wee tranſlate thoſe words according to their generall ſignification, as you for tranſlating ſometime *Baptiſmata,* waſhings,

ings, and not baptiſmes, *Eccleſia* the aſſembly and not the Church, with ſuch like. Therefore as *Caſtaleo* and ſuch other Heretikes, are juſtly reprehended by *Beza*, for leauing (without cauſe) the vſuall Eccleſiaſticall termes, ſo when good cauſe or neceſſitie requireth not to vſe them, it were ſuperſtition, yea and almoſt madneſſe ſometimes in tranſlating to vſe them, as to call the Phariſees waſhings Baptiſmes; or the aſſembly of the Epheſian Idolaters the Church, yet both in Greeke and Latine the words are *Baptiſmata, Eccleſia.*

Mart. 14. *Hee ſpeaketh againſt* Caſtaleo, *who in his new Latine tranſlation of the Bible, changed all Eccleſiaſticall words into prophane and Heatheniſh, as* Angelos *into* genios, Prophetas *into* Fatidicos, Templum *into* fanum, *and ſo foorth. But that which hee did for fooliſh affectation of fineneſſe and ſtile, doe not our Engliſh Calviniſts the very ſame when they liſt, for furthering their Hereſies? When the holy Scripture ſaith idols according as Chriſtians haue alwayes underſtood it for falſe gods, they come and tell us out of* Homer *and the Lexicons, that it may ſignifie an image, and therefore ſo they tranſlate it. Doe they not the like in the Greeke word that by Eccleſiaſticall vſe ſignifieth* penaunce, *and* doing penaunce, *when they argue out of* Plutarch, *and by the prophane ſenſe thereof, that it is nothing elſe but changing of the mind or amendment of life? Whereas in the Greeke Church,* Pœnitentes, *that is, they that were in the courſe of penance, and excluded from the Church, as* Catechumeni, *and* Energumeni, *till they had accompliſhed their penaunce, the very ſame are called in the Greeke* οἱ ἐν μετανοίᾳ ὄντες.

εἴδωλον. Confut. of the Reaſ. fol. 35. μετάνοια. μετανοεῖν. *Dionyſ. Ec. Hier. c. 3.*

Fvlk. 14. That *Caſtaleo* did for fooliſh affectation of fineneſſe, you ſlaunder us to doe for furthering of hereſie. And here againe with lothſomneſſe, you repeate your rotten quarrell of idols, tranſlated images, which was to diſcover your abhominable idolatrie, cloaked under a blinde and falſe diſtinction of images and idols. The word *μετάνοια*, wee tranſlate repentance, as you doe ſometimes, when you cannot for ſhame vſe your popiſh tearme penance, by which you underſtand ſatisfaction for ſinne, which in divers places you are enforced to giue over in the plaine field, and to vſe the tearme repentance: as in the fift of the Acts. This Prince and Saviour, God hath exalted with his right hand, to giue repentance to *Iſrael* and remiſſion of ſinnes, likewiſe *Act.* 11. where the Scripture ſpeaketh of God giving repentance to the Gentiles. And when you ſpeake of *Iudas*, you ſay alſo repenting him, ſo that the repentance of *Iudas*, and that which God gaue to *Iſrael*, and to the Gentiles is uttered in one tearme, whereas elſe you haue almoſt every where penance, and doing of penance. Where you ſay wee make repentance nothing but changing of the minde, or amendment of life, you ſpeake untruely, for not every changing of the minde is godly repentance, neither is onely amendment of life all repentance: but there muſt bee contrition, and ſorrow for the life paſt. That in the Greeke Church they that were *Catechumeni*, and *Energumeni*, were called οἱ ἐν μετανοίᾳ ὄντες, ſuch as are in repentance, it maketh nothing againſt the true vſe of the Greeke word, as it is vſed in the Scriptures. Wee know the diſcipline of the Church appointed an outward exerciſe of praying, faſting, and other humbling, for a triall, and teſtimonie of true and heartie repentance, which was ſometimes called by the name of repentance by a *Metonymia ſigni*, which hee that will enforce by that name to bee parts of true and inward repentance, is as wiſe as hee that will contend the Iuy buſh to bee a part of wine, becauſe ſome men ſeeing it hang over the houſe, will ſay, loe here is wine.

Mart. 15. *They therefore leaving this Eccleſiaſticall ſignification, and tranſlating it according to* Plutarch, *doe they not much like to* Caſtaleo? *Doe they not the ſame, againſt the famous and ancient diſtinction of* Latrîa, *and* Dulîa, *when they tell us out of* Euſtathius *upon* Homer, *and* Ariſtophanes *the Grammarian, that theſe two are all one? Whereas wee proue out of Saint* Auguſtine *in many places, the ſecond Councell of Nice, Venerable* Bede, *and the long cuſtome of the Church, that according to the Eccleſiaſticall ſenſe & vſe deduced out of the Scriptures, they differ very much.* Doe *they not the like in* Myſterium, *and* Sacramentum; *which they tranſlate* a ſecret *in the prophane ſenſe, whereas they know how theſe words are otherwiſe taken both in Greeke and Latine, in the Church of God? did they not the like in the word* Eccleſia, *when they tranſlated it nothing elſe but congregation? doe they not the like in χειροτονία, which they tranſlate,* ordaining by election, *as it was in the prophane Court of Athens: whereas Saint* Hierome *telleth them, that Eccleſiaſticall writers take it for giving holy orders by impoſition of hands? Doe they not the like in many other words, whereſoever it ſerveth their hereticall purpoſe? And as for profane tranſlation, is there any more prophane then* Beza *himſelfe, that ſo often in his annotations, reprehendeth the old tranſlation, by the authority of* Tully, *and* Terence, Homer, *and* Ariſtophanes, *and the like prophane authors? yea ſo fondly and childiſhly, that for* Olfactum, *which* Eraſmus *vſeth as* Plinies *word, he will needes ſay,* odoratum, *becauſe it is* Tullies *word.*

Latria. Dulia. Beza in 4. Mat. num. 10. λατρεύω & λατρεία in the Scriptures almoſt alwayes, vſed for the ſervice and honour proper to God. *Auguſt. de civ. Dei lib.* 10. *c.* 1. *Bib. an.* 1562.

Fvlk. 15. In tranſlating the Scripture, wee vſe the word repentance, in the ſame ſignification, that the Scripture vſeth μετάνοια. In other Eccleſiaſticall writers, wee can nevertheleſſe underſtand

it as they meane it. Concerning that unlearned diſtinction of *Latria* and *Dulia*, wee doe rightly, to ſhew out of prophane writers, that it is vaine, and that the tearmes ſignifie all one; and you your ſelfe confeſſe in your marginall note, that ſometimes in the Scripture, λατρεύω and λατρεία doe not ſignifie the ſervice and honour that is proper to God: as for δουλεύω, is in more than an hundred places vſed for the ſervice and honour proper to God. Saint *Auguſtine* you confeſſe afterward, knew well but one tongue, and therefore hee is no meet Iudge of diſtinction of Greeke words. *Bede* followeth *Auguſtines* error. The Idolaters of the ſecond Nicene Councell were glad of a cloake for the raine, contrary to the propertie of their tongue; as is proved by *Euſtathius*, *Ariſtophanes*, *Xenophon*, *Suidas*, and by latter writers, no Proteſtants, *Laurentius Valla*, and *Ludouicus Vives*. *Myſterium* we tranſlate a ſecret, or a myſterie, indifferently, the word ſignifying no more an holy ſecret, than a prophane and abominable ſecret, as the myſterie of iniquitie, the myſterie of *Babylon*. For the words *Eccleſia* and χειροτονία, wee haue ſaid ſufficiently, and very lately. To vſe *Tullies* words, when they anſwer the Greeke, as properly as any barbarous words, or leſſe commendable words, I know not why it ſhould bee counted blame-worthy in *Beza*, or in any man, except it bee of ſuch a Sycophant as liketh nothing, but that which ſavoureth of his owne ſpittle.

Mart. 16. *But to returne to our Engliſh Tranſlators: doe not they the like to prophane* Caſtaleo, *and doe they not the very ſame that* Beza *their Maſter ſo largely reprehendeth, when they tranſlate* Presbyterum, *an Elder? Is it not all one fault to tranſlate ſo, and to tranſlate as* Caſtaleo *doth,* Baptiſmum, waſhing? *Hath not* Presbyter *beene a peculiar and vſuall word for a Prieſt, as long as* Baptiſmus *for the Sacrament of regeneration, which* Caſtaleo *altering into a common and prophane word, is worthily reprehended? Wee will proue it hath, not for their ſake, who know it well enough, but for the Readers ſake, whom they abuſe, as if they knew it not.*

Fvlk. 16. If it be as great a fault in us to tranſlate *Presbyterum* an Elder, as for *Caſtaleo* to tranſlate *Baptiſmum* waſhing, your vulgar Tranſlator muſt bee in the ſame fault with us, which ſo often tranſlateth *Presbyteros, Seniores*, or *Maiores natu*, which ſignifie Elders, and not Prieſts. It is a vaine thing therefore that you promiſe to proue, that *Presbyter* hath beene a peculiar and vſuall word for a Prieſt, as long as *Baptiſmus* for the Sacrament of regeneration: for peculiar you can never proue it, ſeeing it is vſed in the Scripture ſo often, for ſuch Elders and Ancients, as you your ſelfe would not call Prieſts. So that if you did tranſlate the whole Bible out of your owne vulgar Latine, you muſt tranſlate *Presbyter* thrice an Elder or Ancient, for once a Prieſt.

Mart. 17. *In the firſt and ſecond Canon of the Apoſtles wee reade thus:* Epiſcopus a duobus aut tribus Epiſcopis ordinetur, Presbyter ab vno Epiſcopo ordinetur, & Diaconus, & alij Clerici: *that is, Let a Biſhop be conſecrated or ordained by two or three Biſhops; Let a Prieſt be made by one Biſhop. See in the fourth Councell of Carthage the divers manner of conſecrating Biſhops, Prieſts, Deacons, &c. Where Saint* Auguſtine *was preſent and ſubſcribed. Againe:* Si quis Presbyter contemnens Epiſcopum ſuum, &c. If any Prieſt contemning his Biſhop, make a ſeverall congregation, and erect another altar, (*that is, make a Schiſme or Hereſie*) let him bee depoſed. *So did* Arius *being a Prieſt, againſt his Biſhop* Alexander. *Againe:* Prieſts and Deacons, let them attempt to doe nothing without the Biſhop. *The firſt Councell of Nice ſaith,* The holy Synode by all meanes forbiddeth, that neither Biſhop, nor Prieſt, nor Deacon, &c. haue with them any forraine woman, but the mother, or ſiſter, &c. in whom there is no ſuſpicion. *Againe:* It is told the holy Councell, that in certaine places and Cities, Deacons giue the Sacraments to Prieſts. This neither rule nor cuſtome hath delivered, that they which haue not authoritie to offer the ſacrifice, ſhould giue to them that offer, the body of Chriſt. *The third Councell of Carthage, wherein Saint* Auguſtine *was, and to the which hee ſubſcribed, decreeth,* That in the Sacraments of the body and blood of Chriſt, there bee no more offered than our Lord himſelfe delivered, that is, bread and wine mingled with water. *Which the ſixt generall Councell of Conſtantinople repeating and confirming, addeth;* If therefore any Biſhop or Prieſt doe not according to the order given by the Apoſtles, mingling water with wine, but offer an unmingled ſacrifice, let him bee depoſed, &c. *But of theſe ſpeeches all Councels bee full; where wee would gladly know of theſe new Tranſlators, how* Presbyter *muſt bee tranſlated, either an* Elder, *or a* Prieſt.

That *presbyter* hath ſignified a *prieſt*, from the Apoſtles time, not an *Elder*. *Can.* 2. 3. 4. *Can. Apoſt.* 32. *Can.* 40. *Can.* 3. *Can.* 14. *Can.* 24. εἴ τις ἢ ἐπίσκοπος, ἢ πρεσβύτερος.

Fvlk. 17. I thinke you haue cleane forgotten your promiſe ſo lately made, that this word *Presbyter* hath alwayes beene peculiar for a Prieſt: you bring many teſtimonies, ſome counterfet, ſome authenticall, in which the name of πρεσβύτερος, and *Presbyter* is found, but that in all them it is peculiar for a Prieſt, you ſhew not at all. Some colour it hath of that you ſay, in the 14. Canon of the Nicene Councell, and Carth. 3. can. 24. repeated Conſt. 6. where mention is made of ſacrifice and offering, for ſo they did unproperly call the adminiſtration of the Lords Supper, in reſpect of the ſacrifice and thankſgiving that was offered therein. After which phraſe alſo they called the Miniſters ἱερεῖς, and *Sacerdotes*, ſacrificers. So they called that which indeed was a Table of wood, an Altar, and the inferior Miniſters Levites: by which it appeareth, they did rather allude to the names vſed in the old Teſtament, than acknowledged a ſacrificing Prieſthood, that might as properly bee ſo called, as the Prieſthood after the order of *Aaron* was. Sometime they vſed the name of ſacrifice and *Sacerdos* generally, for religious ſervice, and the Miniſters of religion, as the Gentiles did. And hereof it is that wee reade often of the ſacrifices of bread and wine, and in the Canon of Carthage by you cited, *Nec amplius in ſacrificijs offeratur quàm de vuis & frumentis*: And let no more bee offered in the ſacrifices than that which is made of grapes and corne. This was bread and wine, not the naturall b oa nd blood of Chriſt. Wherefore theſe unproper ſpeeches proue not a ſacrificing prieſthood, whereby the naturall body and blood of Chriſt ſhould bee offered in the Maſſe, which is the marke you ſhoot at.

MART. 18. *Doe not all the Fathers ſpeake after the ſame manner, making alwayes this diſtinction of Biſhop and Prieſt, as of the firſt and ſecond degree? Saint* Ignatius *the Apoſtles ſcholer, doth hee not place* Presbyterium *as hee calleth it, and* Presbyteros (*Prieſts, or the College of Prieſts*) *next after Biſhops, and Deacons in the third place, repeating it no leſſe than thrice in one Epiſtle, and commending the dignitie of all three unto the people? Doth not Saint* Hierome *the very ſame, ſaying,* Let us honour a Biſhop, doe reverence to a Prieſt, riſe up to a Deacon? *And when hee ſaith, that as* Aaron *and his ſonnes, and the Levites were in the Temple, ſo are Biſhops, Prieſts, and Deacons in the Church, for place and degree. And in another place, ſpeaking of the outrages done by the Vandals and ſuch like,* Biſhops were taken, Prieſts ſlaine, and divers of other Eccleſiaſticall orders: Churches overthrowne, the Altars of Chriſt made ſtables for horſes, the reliques of Martyrs digged up, &c. *When hee ſaith of* Nepotian, Fit Clericus, & per ſolitos gradus Presbyter ordinatur; *He becommeth a man of the Clergie, and by the accuſtomed degrees is made, what? a Prieſt, or an Elder? When he ſaith,* Mihi ante Presbyterum ſedere non licet, &c. *Doth hee meane hee could not ſit aboue an Elder, or aboue a Prieſt, himſelfe as then being not Prieſt? When hee and* Vincentius (*as Saint* Epiphanius *writeth*) *of reverence to the degree, were hardly induced to bee made* Presbyteri, *did they refuſe the Eldership? What was the matter that* Iohn *the Biſhop of* Hieruſalem *ſeemed to bee ſo much offended with* Epiphanius *and S.* Hierome? *was it not becauſe* Epiphanius *made* Paulianus, S. Hieromes *brother, Prieſt within the ſaid* Iohns *Dioceſſe?*

Ep. 2. ad Trallianos. τὸ πρεσβυτέριον. οἱ πρεσβύτεροι. Côment in c. 7. Micheæ. Ep 85. ad Evagrium. Epitaph. Nepotiani, c. 9. Ep. 60. apud Hiero. ca. 1. Ep. 1. ad Heliod.

FVLK. 18. Before the blaſphemous hereſie of the popiſh ſacrifice of the Maſſe was eſtabliſhed in the world, the Fathers did with more libertie uſe the tearmes of ſacrifice, and ſacrificing Prieſts: which improper ſpeeches, ſince they haue given occaſion in the time of ignorance, to maintaine that blaſphemous hereſie, there is good reaſon that wee ſhould beware how wee uſe any ſuch tearmes, eſpecially in tranſlation of the Scriptures. All the reſt of the authorities you cite in this ſection, and 500. moe ſuch as they are, ſpeake of *Presbyter* or πρεσβύτερος, which words wee embrace: but of the Engliſh word Prieſt, as it is commonly taken for a ſacrificer, or againſt this word Elder, they ſpeake nothing, for in all thoſe places wee may truly tranſlate for *Presbyter* an Elder.

MART. 19. *When all antiquitie ſaith,* Hieronymus Presbyter, Cecilius Presbyter, Ruffinus Presbyter, Philippus, Iuvencus, Heſychius, Beda, Presbyteri: *and when S.* Hierome *ſo often in his Catalogue ſaith, Such a man* Presbyter: *is it not for diſtinction of a certaine order, to ſignifie that they were Prieſts, and not Biſhops? namely when he ſaith of S.* Chryſoſtome, Ioannes Presbyter Antiochenus, *doth hee not meane, he was as then but a Prieſt of* Antioche? *VVould he haue ſaid ſo, if hee had written of him after he was Biſhop of* Conſtantinople.

FVLK. 19. All this while here is nothing for the Engliſh word Prieſt, in that reſpect wee avoyd it in tranſlation, nor againſt the word Elder, which wee uſe; by which wee meane none other thing, than the Scripture doth giue us to underſtand by the word πρεσβύτερος. As for the diſtinction of *Epiſcopus* and *Presbyter*, which came in afterward, you your ſelfe confeſſed as wee heard of late, that it is not obſerved in the Scriptures, but the ſame men are called *Epiſcopi*, which before were called *Presbyteri*. And according to that diſtinction, you can allow but one Biſhop of one Citie at once: yet the Scripture in divers places ſpeaketh of many Biſhops of one Citie, as *Act.* 20. the Biſhops of Epheſus, called before *Presbyteri*, Elders: alſo hee ſaluteth the Biſhops and Deacons of Philippi, *Phil.* 1. where your note ſaith, that in the Apoſtles time there were not obſerved alwayes diſtinct names of either function of Biſhop and Prieſt. Would you haue us to tranſlate the Scripture with diſtinction of names, which the holy Ghoſt maketh not, nor your vulgar Latine obſerveth, nor you your ſelfe for ſhame can obſerue? And if wee ſhould haue tranſlated for Elders, Prieſts, that diſtinction taken up after the Apoſtles times, or the writing of the Scripture, had beene never the more confirmed.

MART. 20. *But of all other places, wee would deſire theſe gay Tranſlators to tranſlate this one place of Saint* Auguſtine, *ſpeaking of himſelfe a Biſhop, and Saint* Hierome *a Prieſt*: Quanquam enim ſecundum honorum vocabula, quæ iam Eccleſiæ vſus obtinuit, Epiſcopatus Presbyterio maior ſit; tamen in multis rebus Auguſtinus Hieronymo minor eſt. *Is not this the Engliſh thereof?* For although according to the titles or names of honour, which now by uſe of the Church haue prevailed, the degree of Biſhop is greater than Prieſthood, yet in many things *Auguſtine* is leſſe than *Hierome*. *Or doth it like them to tranſlate it thus:* The degree of Biſhop is greater than Eldership, &c? *Againe, againſt* Iulian *the heretike, when hee hath brought many teſtimonies of the holy Doctors, that were all Biſhops, as of Saint* Cyprian, Ambroſe, Baſil, Nazianzene, Chryſoſtome; *at length hee commeth to Saint* Hierome, *who was no Biſhop, and ſaith*; Nec ſanctum Hieronymum, quia Presbyter fuit, contemnendum arbitreris: *that is,* Neither muſt thou thinke that Saint *Hierome*, becauſe hee was but a Prieſt, therefore is to bee contemned: whoſe divine eloquence hath ſhined to us from the Eaſt even to the Weſt, like a lampe: *and ſo forth, to his great commendation. Here is a plaine diſtinction of an inferiour degree to a Biſhop, for the which the heretike* Iulian *did eaſily contemne him. Is not Saint* Cyprian *full of the like places? Is not all antiquitie ſo full, that whiles I proue this, mee thinketh I proue nothing elſe, but that ſnow is white?*

Inter Epiſtol. Hie. Ep. 97. in fine. Li. 1. c. 2. in fi

FVLK. 20. Of all other importune and unreaſonable Iudges, you are one of the worſt, that would enforce us to tranſlate the Scriptures, which you confeſſe obſerue not the diſtinction of Biſhops and Prieſts, according to the Fathers, which doe almoſt alwayes obſerue it. If we ſhould tranſlate thoſe ſentences of Saint *Auguſtine*, we might uſe the word Prieſt for *Presbyter*, and prieſthood for *presbyterium*, and if wee uſe the words Elder and Eldership, what offence (I pray you) were it, when by theſe names wee underſtand nothing but the ſame function and Miniſter which *Auguſtine* doth? That *Epiſcopus*, a Biſhop, was of very old time vſed, to ſignifie a degree Eccleſiaſticall, higher than *Presbyter*, an Elder or Prieſt, wee did never deny, wee know it right well. Wee know what Saint *Hierome* writeth upon the Epiſtle to *Titus, cap.* 1. *Idem eſt ergo Presbyter, qui Epiſcopus*: The ſame man is *Presbyter*, or an Elder, or Prieſt, which is *Epiſcopus*, a Biſhop. And before that by the inſtinct of the devill, factions were made in Religion, and it was ſaid among the people, I am of *Paul*, I of *Apollo*, and I of *Cephas*, the Churches were governed by common counſell *Presbyterorum*, of the Elders. But afterward, when every one thought thoſe whom hee had baptized to bee his owne, and not Chriſts, it was decreed in the whole world, that one *de Presbyteris*, of the Elders, being elected, ſhould bee ſet over the reſt, to whom all the care of the Church ſhould pertaine, and the ſeeds of ſchiſmes ſhould bee taken away. This and much more to this effect, writeth Saint *Hieronyme* of this diſtinction, in that place, and in divers other places, which nothing proveth, that wee are bound to tranſlate *Presbyter* in the Scripture, a Prieſt, and leaſt of all, that wee are bound in tearmes, to keepe that diſtinction which the Scripture maketh not, and the Papiſts themſelues cannot obſerue in their moſt partiall tranſlation.

MART. 21. *In all which places, if they will tranſlate* Elder, *and yet make the ſame a common name to all Eccleſiaſticall degrees, as* Beza *defineth it, let the indifferent Reader conſider the abſurd confuſion, or rather the impoſſibilitie thereof: if not, but they will grant in all theſe places, it ſignifieth Prieſt, and ſo is meant, then wee muſt beat them with* Bezaes *rod of reprehenſion againſt* Caſtaleon: *That* wee cannot diſſemble the boldneſſe of theſe men, which would God it reſted within the cuſtome of words onely, *and were not important matter, concerning their hereſie.* Theſe men therefore touching the word *Prieſt*, though vſed of ſacred writers in the myſterie of the new Teſtament, and for ſo many yeeres after, by the ſecret conſent of all Churches, conſecrated to this one Sacrament, ſo that it is now growne to be the proper vulgar ſpeech almoſt of all Nations; yet they dare preſume raſhly to change it, and in place thereof to uſe the word Elder, delicate men forſooth (*yea worſe a great deale, becauſe theſe doe it for hereſie, and not for delicacie*) which neither are moved with the perpetuall authoritie of ſo many ages, nor by the daily cuſtome of the vulgar ſpeech, can bee brought to thinke that lawfull for Divines, which all men grant to other maſters and profeſſors of Arts, that is, to retaine and hold that as their owne, which by long uſe, and in good faith they haue truely poſſeſſed. Neither may they pretend the authoritie of any auncient writer (*as that the old Latine Tranſlator ſaith,* Senior, *and* Seniores) for * that which was to them as it were new, to us is old: and even then, that the ſelfe-ſame words which we now uſe, were more familiar to the Church, it is evident, becauſe it is very ſeldome that they ſpake otherwiſe.

Annot. in 1. Pet. 5. Bezaes words in the place aboue alledged. Prete. Preſtre. prieſt. *Presbyter* for a Prieſt, *Baptiſmus* for the Sacrament of Baptiſme.

FVLK. 21. I ſee no impoſſibilitie, but that in all places where wee reade *Presbyter*, wee may lawfully tranſlate Elder, as well as Prieſt, and make it ſtill in Scripture a common name to all Eccleſiaſticall degrees, at leaſt to as many as the Scripture maketh it common, without any abſurditie or confuſion. And albeit in the Fathers wee ſhould tranſlate it Prieſt, becauſe they underſtood by the name *Presbyter* a diſtinct degree from *Epiſcopus*; yet the ſaying of *Beza* againſt *Caſtaleo*, could not by any wiſe man bee applied to us: for *Caſtaleo* changed the name of the Sacrament *Baptiſmus*, by which both the Scriptures and the Fathers vniformely did uſe to ſignifie one and the ſame Sacrament; whereas the name of *Presbyter* in the Scripture ſignifieth one thing, and in the Fathers another. For in the Scripture it is taken indifferently for *Epiſcopus*, and *Epiſcopus* for *Presbyter*: but in the Fathers theſe are two diſtinct degrees. Therefore hee is worthy to bee beaten in a Grammar Schoole, that cannot ſee manifeſt difference betweene the uſe of the word *Baptiſmus*, which being ſpoken of the Sacrament in the Scriptures and Fathers, is alwayes one; and of *Presbyter*, which in the Scriptures is every Eccleſiaſticall Governor, in the Fathers one degree onely, that is ſubiect to the Biſhop.

Mart. 22. *Thus wee haue repeated* Bezaes *words againe, onely changing the word* Baptiſme *into* Prieſt, *becauſe the caſe is all one; and ſo unwittingly* Beza *the ſucceſſor of* Calvin *in Geneua, hath given plaine ſentence againſt our Engliſh Tranſlators, in all ſuch caſes as they goe from the common received and vſuall ſenſe, to another prophane ſenſe, and out of uſe: as namely in this point of Prieſt and Prieſthood, where wee muſt needs adde a word or two, though wee bee too long, becauſe their follie and malice is too too great herein. For whereas the very name Prieſt never came into our Engliſh tongue, but of the Latine* Presbyter, *(for thereupon* Sacerdos *alſo was ſo called, onely by a conſequence) they tranſlate* Sacerdos *Prieſt, and* Presbyter *not Prieſt, but Elder; as wiſely, and as reaſonably, as if a man ſhould tranſlate,* Prætor Londini, *Maior of London, and* Maior Londini, *not Maior of London, but Greater of London: or* Academia Oxonienſis, *the Vniverſitie of Oxford, and* Vniverſitas Oxonienſis, *not the Vniverſitie, but the Generalitie of Oxford: and ſuch like.*

See M. Whitgifts defence againſt the Puritans reply, pag. 721. where hee affirmeth that this word *Prieſt* commeth of the word *Presbyter*, and not of the word *Sacerdos*.

Fvlk. 22. *Bezaes* words agree to us as well as Germans lips, that were nine mile aſunder. For if this Engliſh word Prieſt, by cuſtome of ſpeech did ſignifie no more than the Greeke word πρεσβύτερος, wee would no leſſe uſe it in our tranſlations, than Biſhops and Deacons: which offices though they bee ſhamefully abuſed by the Papiſts, yet the abuſe of the words maketh no confuſion betweene the miniſters of the Law, and of the Goſpell, as this word Prieſt doth, by which the Iewiſh ſacrificers are rather underſtood, than preachers of the Goſpell, and miniſters of the Sacraments. But whereas the etymologie of this Engliſh word Prieſt commeth from *Presbyter*, you charge us with great follie and malice, that for *Sacerdos* wee tranſlate Prieſt, and for *Presbyter* Elder. To this I anſwer, wee are not Lords of the common ſpeech of men, for if wee were, wee would teach them to uſe their tearmes more properly: but ſeeing wee cannot change the uſe of ſpeech, wee follow *Ariſtotles* counſell, which is to ſpeake and uſe words, as the common people vſeth, but to underſtand and conceiue of things according to the nature and true propertie of them. Although for my part, I like well of the French tranſlation, which for ἱερεῖς, or *Sacerdotes*, alwayes tranſlateth *Sacrificateurs*, ſacrificers, and for *Presbyteri*, where they ſignifie the Miniſters of the word and Sacraments, *Preſtres*, Prieſts. But this diverſitie being onely of words, and not of matter, or meaning, reaſonable men will take an anſwer, fooles and quarrellers will never acknowledge any ſatisfaction.

Mart. 23. *Againe, what exceeding folly is it, to thinke that by falſe and prophane tranſlation of* Presbyter *into* Elder, *they might take away the externall Prieſthood of the new Teſtament, whereas their owne word* Sacerdos, *which they doe and muſt needs tranſlate Prieſt, is as common and as vſuall in all antiquitie, as* Presbyter? *and ſo much the more, for that it is uſed indifferently to ſignifie both Biſhops and Prieſts; which* Presbyter *lightly doth not but in the new Teſtament: As when* Conſtantine *the great ſaid to the Biſhops aſſembled in the Councell of Nice,* Deus vos conſtituit Sacerdotes, &c. God hath ordained you Prieſts, and hath given you power to iudge of us all. *And Saint* Ambroſe, When diddeſt thou ever heare (moſt clement Prince) that Lay-men haue iudged Biſhops? Shall wee bend by flatterie ſo farre, that forgetting the right of our Prieſthood, wee ſhould yeeld up to others that which God hath commended to us? *And therefore doth Saint* Chryſoſtome *entitle his ſixe bookes,* De Sacerdotio, *Of Prieſthood, concerning the dignitie and calling not onely of meere Prieſts, but alſo of Biſhops: and Saint* Gregory Nazianzene *handling the ſame argument, ſaith, that* they execute Prieſthood together with Christ. *And Saint Ignatius ſaith,* Doe nothing without the Biſhops, for they are Prieſts, but thou the Deacon of the Prieſts. *And in the Greeke Liturgies or Maſſes, ſo often* ὁ ἱερεύς, Then the Prieſt ſaith this, and that, *ſignifying alſo the Biſhop when hee ſaith Maſſe. And * Saint* Denys *ſaith ſometime,* Archiſacerdotem cum Sacerdotibus, *The high Prieſt or Biſhop, with the Prieſts: whereof come the words,* ἱερατεύειν, ἱερουργεῖν, ἱεράτευμα, ἱερατεία, ἱερουργία, *in the antient Greeke*

Ruffin. li. 1. c. 2.
Ep 32. ad Valentinian. Imp.
Iuris Sacerdotalis.
In Apolog. pro ſua fug. orat. 1.
χριστῷ συνιερᾶσθαι.
Epiſt. 1. ad Hieronem.
Sacerdotes.
ἱερεῖς.
διάκονος ἱερέων.
ἱεράρχην σὺν τοῖς ἱερεῦσιν.
* Ec. Hier. c. 3.

Fathers

Fathers for the ſacred function of Prieſthood, and executing of the ſame.

Mart. 24. *If then the Heretikes could poſſibly haue extinguiſhed Prieſthood in the word* Presbyter, *yet you ſee it would haue remained ſtill in the words* Sacerdos & Sacerdotium, *which themſelues tranſlate* Prieſt *and* Prieſthood: *and therefore wee muſt deſire them to tranſlate us a place or two after their owne manner: firſt Saint* Auguſtine *ſpeaking thus,* Quis unquam audivit ſacerdotem ad altare ſtantem etiam ſuper reliquias Martyrum, dicere: offero tibi Petre, & Paule, vel Cypriane? who ever heard that a Priest ſtanding at the Altar, even over the relikes of the Martyrs, ſaid, I offer to thee *Peter*, and *Paul*, or *Cyprian*? *So (wee trow) they muſt tranſlate it. Againe,* Nos vni Deo & Martyrum & noſtro, ſacrificium immolamus, ad quod ſacrificium ſicut homines Dei, ſuo loco & ordine nominantur, non tamen a ſacerdote invocantur. Deo quippe, non ipſis ſacrificat, quamvis in memoria ſacrificet eorum, quia Dei ſacerdos eſt, non illorum. Ipſum vero ſacrificium corpus eſt Chriſti. *Wee thinke they will and muſt tranſlate it thus:* Wee offer ſacrifice to the onely God both of Martyrs and ours, at the which ſacrifice, as men of God they (*Martyrs*) are named in their place and order: yet are they not invocated of the Prieſt that ſacrificeth. For hee ſacrificeth to God, and not to them (though hee ſacrifice in the memorie of them) becauſe hee is Gods Prieſt, and not theirs. And the ſacrifice it ſelfe is the body of Chriſt.

Lib. 8. cap. 27. De ciu. Dei
Lib. 22. Ciu. cap. 10.
So as he ſaid before, *I offer to thee Peter, &c.*

Fvlk. 24. Nay what exceeding folly is it to thinke that an externall ſacrificing office, can bee eſtabliſhed in the new Teſtament (which never calleth the Miniſters thereof, *Sacerdotes*, or ἱερεῖς) becauſe men of later time haue unproperly transferred thoſe termes unto the Elders or Prieſts of the new Teſtament. Certainely among ſo many names as the Scripture giveth them, if ſacrificing for the quicke and the dead, had beene the principall part of their function, as by you Papiſts hath beene accounted: is it credible, that the holy Ghoſt would never haue called them ἱερεῖς, as well, yea, and rather than the Sacrificers of the old Teſtament? Seeing therefore the holy Ghoſt had made ſuch a broad difference, betweene their names, and offices, thoſe auncient fathers that confounded thoſe names, which the ſpirit of God would haue to bee diſtinct, cannot bee excuſed: although they never dreamed of the miſchiefe that followed, that the Altar of the croſſe being overthrowne, and the onely and ſufficient ſacrifice, which Chriſt our high Sacrificer offered once for all, being iudged imperfect, a new altar, a new ſacrifice, and a new ſacrificing Prieſthood ſhould bee ſet up in the ſtead of it. Wherefore the unproper ſpeeches of the auncient writers, are no warrant for us, either to tranſlate the Scripture according to their unproper ſpeaking, or to ſet up a new ſacrifice and function of ſacrificing, contrary to their meaning. They named ſacrifice and offering, but they meant not propitiatorie ſacrifice, but onely of prayers, or praiſes and giving of thankes. They named ἱερεῖς, and *Sacerdotes*, but they meant according to the generall etymologie of thoſe words, ſuch as were occupied in diſtributing holy things, not ſuch as ſhould verily ſacrifice the body of Chriſt againe to his father, but offer the ſacrifice of thankſgiving in the Sacrament of the Lords ſupper, which after a certaine manner (as Saint *Auguſtine* ſaith) is called the body of Chriſt, when indeed it is the Sacrament of the body and blood of Chriſt. And it is called the ſacrificing of the body of Chriſt, not in truth of the thing, but a ſignifying myſterie, as *Gracian* citeth out of *Hierome*.

Epiſt. 23. Bonifac. De cõſec. diſtinct. 2. cap. hoc eſt, et Gloſſa ibidem cœleſtis.

Mart. 25. *Likewiſe when Saint* Ambroſe *ſaith,* The conſecration (*of the body of Chriſt*) with what words is it, and by whoſe ſpeech? Of our Lord Ieſus. For in the reſt that is ſaid, there is praiſe given to God, prayer made for the people, for Kings, and others: but when it commeth that the venerable Sacrament muſt bee conſecrated, now the Prieſt vſeth not his owne words, but hee vſeth the words of Chriſt. *And Saint Chryſoſtome in very many places ſaith,* The ſacred oblation it ſelfe, whether *Peter*, or *Paul*, or any meaner Prieſt whatſoever offer it, is the very ſame that Chriſt gaue unto his Diſciples, and which now the Prieſts doe make or conſecrate. Why ſo I pray thee? becauſe not men doe ſanctifie this, but Chriſt himſelfe; which before conſecrated the ſame. *And againe,* It is not man that maketh the body and blood of Chriſt, but hee that was crucified for us, Chriſt: the words are uttered by the Prieſts mouth, and by Gods power and grace are the things propoſed, conſecrated. For this, ſaith hee, is my body. With this word are the things propoſed, conſecrated.

Lib. de Sacram. cap. 4.
Sacerdos.
Hom. 2. in 2. Timoth.
Sacerdos.
Sacerdote.
Sacerdotis.

Fvlk. 25. Theſe teſtimonies are heaped up without any neede, for the unproper vſage of theſe words ἱερεύς, or *Sacerdos* in the auncient writers, wee doe acknowledge; but in the holy Scripture you are not able to bring one place, where *Presbyteri* of the new Teſtament are called *Sacerdotes*, or ἱερεῖς. Wherefore of the unproper applying of theſe names, to the Miniſters of the new Teſtament, can follow no conſequence of externall ſacrifice, or altar which you urge, except ſacrifice and altar bee likewiſe vſed unproperly, as were the table is called an altar, the bread and wine a ſacrifice, as in *Irenæus lib.4.cap. 32.* where alſo hee ſaith, that the ſacrifices doe not ſanctifie the man; but the conſcience of the man being pure, ſanctifieth the ſacrifice, and cauſeth God to accept it as of a friend, *cap.34.* Which cannot in any wiſe be true of the naturall body of Chriſt.

MART. 26. *And ſo bee theſe places, where themſelues tranſlate* Sacerdos *a Prieſt, they may learne alſo how to tranſlate* Presbyteros *in Saint* Hierome *ſaying the very ſame thing,* that at their praiers, the body and blood of our Lord is made. And in another place, that with their ſacred mouth, they make our Lord ſbody. *Likewiſe when they read Saint* Ambroſe *againſt the Novatians, that God hath graunted licence* to his Prieſts *to releaſe and forgiue as well great ſinnes as little without exception: and in the Eccleſiaſticall hiſtorie, how the Novatian Heretikes taught that ſuch as were fallen into great ſinnes, ſhould not aske for remiſſion of the Prieſt, but of God onely: they may learne how to tranſlate* Presbyteros, *in Saint* Hierome, *and in the Eccleſiaſticall hiſtorie, where the one ſaith thus:* Epiſcopus & Presbyter, cum peccatorum audierit varietates, ſcit qui ligandus ſit, qui ſolvendus: *and the other ſpeaketh* de Presbytero Pœnitentiario, *of an extraordinary Prieſt, that heard confeſſions, and enioyned penance, who afterward was taken away, and the people went to divers Ghoſtly fathers, as before. And eſpecially Saint* Chryſoſtome *will make them underſtand what theſe* Presbyteri *were, and how they are to bee called in Engliſh, who telleth them in their owne word, that* Sacerdotes, the Prieſts of the new law haue power, not onely to know, but to purge the filth of the ſoule, therefore whoſoever deſpiſeth them, is more worthy to bee puniſhed, than the rebell Dathan, and his complices.

Presbyteri.
Sacerdotibus.
a Sacerdote.
Sozom.lib.7. c.16.
Socrat.lib.5. cap.19.
Lib.3.de Sacerd.

FVLK. 26. Where Saint *Hierome* vſeth the word *Presbyteri*, wee will make no great curteſie to tranſlate Prieſts: knowing that when hee ſaith, at their prayers the body and blood of Chriſt is made, hee meaneth the Sacrament of the body and blood of Chriſt, as hee himſelfe ſaith in another place. *Dupliciter ſanguis Chriſti, & caro intelligitur.* The blood and fleſh of Chriſt is underſtood two manner of wayes, either that ſpirituall and divine, whereof hee himſelfe ſaid: my fleſh is meate indeed, and my blood is drinke indeede: and except yee ſhall eate my fleſh and drinke my blood, you ſhall not haue eternall life: or elſe the fleſh and blood which was crucified, and which was ſhed by the ſpeare of the ſouldier. This and ſuch other places teach us to underſtand Saint *Hierome*, if hee ſpeake any where obſcurely or unproperly of the myſterie of our Lords ſupper. Wee graunt with *Ambroſe*, that God hath given authoritie to all the Miniſters of the word, to remit all ſinnes that bee remiſſible. But this doe not you grant, for you reſerue ſome to the Byſhops, and ſome to the Pope alone to remit, wherein you goe cleane againſt *Ambroſe*, who favoureth you not ſo much by the tearme *Sacerdos*, which you ſay hee uſeth, as hee condemneth your partiall and popiſh reſervation of caſes, when hee alloweth every Prieſt to forgiue, as well great ſinnes as little, without exception. Saint *Hierome* you cite at large, as it ſeemeth, to inſinuate auricular confeſſion. But the whole ſaying you liked not, becauſe it ſheweth how they forgiue ſinnes. It is written in *Math. lib. 3. cap.* 16. upon thoſe words ſpoken to *Peter*, Vnto thee will I giue the keyes of the kingdome of heaven &c. *Iſtum locum Epiſcopi & Presbyteri non intelligentes, &c.* This place Biſhops and Prieſts not underſtanding, take upon them ſomewhat of the pride of the Phariſees: ſo that they thinke they may either condemne the innocents or loſe the guilty perſons: whereas with God, not the ſentence of the Prieſts, but the life of the perſons accuſed is inquired of. Wee read in Leviticus of the Lepers, where they are commaunded to ſhew themſelues to the Prieſts, and if they haue the Leproſie, then by the Prieſt they are made uncleane. Not that Prieſts make Lepers and uncleane perſons, but that they may haue knowledge of him that is a Leper, and him that is no Leper: and may diſcerne who is cleane or who is uncleane. Therefore even as the Prieſt doth there make the Leper cleane or uncleane: So here alſo the Biſhop and Prieſt doth bind or loſe, not them that bee innocent or guiltie, but according to his office, when hee ſhall heare the varietie of ſinners, hee knoweth who is to bee bound, and who is to bee looſed. But where you ſay, the people went to divers ghoſtly fathers, as before, when that extraordinary penitentiarie Prieſt was taken away, for the adulterie of a Deacon at *Conſtantinople*, you ſpeake beſide the booke, to make the ignorant beleeue that the people went to auricular ſhrift. For in *Conſtantinople*, where this privy confeſſion was taken away, the people were left to their owne conſciences. At *Rome* the ſame time, great offenders did open penance, neither were there any ſuch divers ghoſtly fathers, as you ſpeake of. That *Chryſoſtome* ſaith, *lib. 3. de ſacerdotio*, wee conceiue it, being ſo underſtood, as it bee not contrary to that I cited even now out of *Hierome*. But what maketh all this againſt tranſlating *Presbyter*, an Elder?

MART. 27. *Now then (to conclude this point) ſeeing wee haue ſuch a cloud of witneſſes (as the Apoſtle*

Heb.12.

ſpeaketh)

ſpeaketh even from Chriſts time, that teſtifie not onely for the name, but for the very principall functions of externall prieſthood, in offering the ſacrifice of Chriſts body and blood, in remitting ſinnes, and ſo foorth: what a peeviſh, malicious, and impudent corruption is this, for the defacing of the teſtimonies of the holy Scriptures tending thereunto, to ſeeke to ſcratch advantage of the word Presbyter, *and to make it ſignifie an Elder, not a Prieſt:* Presbyterium *Elderſhip rather than Prieſthood: as if other new fangled companions that would forge an Hereſie that there were no Apoſtles, ſhould for that purpoſe tranſlate it alwayes* legates: *or that there were no Angels, and ſhould tranſlate it alwayes* Meſſengers: *and that Baptiſme were but a Iudaicall ceremony, and ſhould tranſlate* waſhing: *which* Caſtaleo *did much more tolerably in his tranſlation than any of theſe ſhould, if hee did it onely of curioſitie and folly. And if to take away all diſtinction of Clergie and laitie the Proteſtants ſhould alwayes tranſlate* clerum, lotte, *or* lotterie, *as they doe tranſlate it for the ſame purpoſe* pariſh *and* heritage: *might not* Beza *himſelfe controule them, ſaying,* that the auncient fathers transferred the name *clerus* to the Colledge of Eccleſiaſticall Miniſters?

Cit: [illegible]
** In 1.Pet.*
Se. S. H
ad Nepot.de
.it.Clericor
ep.2.c.5.

FVLK. 27. A cloude of teſtimonies indeed you haue heaped together, not as the Apoſtle did to uphold the certainety of faith: but to obſcure the light of truth. For our tranſlation of πρεσβύτερος an Elder is true, cleare, and plaine, without ambiguitie. Inſomuch as the vulgar Latine interpreter, who as it ſeemeth was a Græcian, and therefore vſeth gladly many Greeke termes, doth yet tranſlate this word almoſt twiſe as often *ſenior* or *maior natu*, as hee doth *Presbyter*, when hee ſpeaketh of the Miniſters of the Goſpell. How the auncient writers applied unto them improperly the name of ſacrificer, as unto the Sacrament the name of oblation or ſacrifice, I haue ſpoken already ſufficiently. Our tranſlation therefore is nothing like your vaine ſuppoſall of new fangled companions, which to deny Apoſtles, Angels, and Baptiſme, would turne the words into Legates, Meſſengers, and waſhing. Whereas wee haue no purpoſe to deny any office or function of the Church appointed by Chriſt, but to diſtinguiſh in name, as his ſpirit in the Scriptures doth alwayes, the ſacrificers of the old Teſtament, from the Miniſters of the new Teſtament. The word *Clerus*, 1 *Pet.* 5. which wee tranſlate pariſh or heritage, your ſelues in your notes of that place confeſſe, to comprehend in ſignification all Chriſtians, which you are not able to proue, that in Saint *Peters* time it was transferred unto the Colledge of Eccleſiaſticall Miniſters, as *Beza* ſaith it was afterward: wherefore it is one of your accuſtomed ſlaunders, to ſay wee tranſlate it ſo of purpoſe, to take away all diſtinction of Cleargie and Laitie, when all men know, that whereſoever our Churches are eſtabliſhed, we retaine the diſtinction, and ſo thinke it neceſſary alwayes.

MART. 28. *But alas, the effect of this corruption and hereſie concerning Prieſts, hath it not wrought within theſe few yeares ſuch contempt of all Papiſts, that nothing is more odious in our countrey than that name: which before was ſo honourable and venerable, and now is, among all men? If miniſterie or Elderſhip were growne to eſtimation in ſteed thereof, ſomewhat they had to ſay: but that is yet more contemptible, and eſpecially Elders and Elderſhip, for the Queenes Maieſtie and her Counſellors will permit none in government of any Church in England, and ſo they haue brought all to nothing elſe, but prophane laitie. And no marvell of theſe horrible inconveniences, for as the ſacrifice and Prieſthood goe together, and therefore were both honourable together: ſo when they had according to* Daniels *prophecie, aboliſhed the daily ſacrifice out of the Church, what remained but the contempt of Prieſts and Clergie and their offices, ſo farre forth, that for the holy Sacrifice ſake, Prieſts are called in great deſpite,* Maſſing Prieſts, *of them that little conſider, or leſſe care, what notable holy learned fathers of all ages ſince Chriſts time, this their reproach toucheth and concerneth, as by the teſtimonies before alleaged is manifeſt, and whereof the Reader may ſee a peculiar Chapter in the late Apologie of the Engliſh Seminaries.*

Chap.6.

FVLK. 28. A marvellous corruption, for us to call them Elders, whom you in your tranſlation call Auncients, and the vulgar Latine before us both called *Seniores*. But what is come to paſſe I pray you by this wonderfull corruption? The name of popiſh Prieſts is ſo contemptible, that nothing is more odious in England. And good cauſe why: both for their blaſphemy againſt God, and traiterous practiſes againſt the honourable ſtate of the realme, and our moſt gracious Queene. But Elder and Elderſhip (you weene) is more contemptible, becauſe the Queenes Maieſtie and her Counſellours will permit none in government of any Churches in England, and ſo they haue brought all to nothing elſe, but prophane Laity. This traiterous ſlaunder of yours, is as true, as all the reſt. For although the Queenes Maieſtie and the Councell doe not permit ſuch Conſiſtories of Elders for onely diſcipline and government, as bee in ſome other Churches, yet doe they not onely permit, but alſo mainetaine and reverence ſuch Elders, being ſignified by the Greeke word πρεσβύτεροι as are neceſſary for the government of the Church in doctrine, Sacraments, and diſcipline to the ſalvation of Gods people. The daily ſacrifice mentioned in *Daniel,* was the morning and Evening ſacrifice of the old Law, whereunto your blaſphemous ſacrifice of the Maſſe hath no reſemblance. You may not therefore looke to recover the credite of Maſſing Prieſts, by that ſacrifice, which being once inſtituted by God, was at length taken away by the onely ſacrifice of Chriſts death: Againſt which all the Apologies in the world ſhall never bee able to defend your Maſſing Prieſthood. As for the Chapter of *Allens* Apologie, whereunto you referre us, containeth certaine quotations, and a few ſentences of the auncient writers which haue beene anſwered an hundred times, to iuſtifie maſſing Prieſts, but all in vaine, for never ſhall hee proue, that any one from the Eldeſt which hee nameth unto *Beda,* which is the youngeſt, was ſuch a maſſing Prieſt in all points, as thoſe Traytours are, which by the Queenes lawes and edict are proſcribed and prohibited. I meane not for their manners, but for their Maſſe and all opinions incident thereunto.

MARTIN.

CHAP. VII.

Hereticall tranſlation againſt PVRGATORIE, LIMBVS PATRVM, CHRISTS DESCENDING INTO HELL.

HAving now diſcovered their corrupt tranſlations for defacing of the Churches name, and aboliſhing of Prieſt and Prieſthood: let us come to an other point of very great importance alſo, and which by the wonted conſequence or ſequell of error, includeth in it many erroneous branches. Their principall malice then being bent againſt Purgatorie, that is, againſt a place where Chriſtian ſoules be purged by ſuffering of temporall paines after this life, for ſurer maintenance of their erroneous deniall hereof, they take away and deny all third places, ſaying that there was never from the beginning of the world any other place for ſoules after this life, but onely two: to wit, heaven for the bleſſed, and hell for the damned. And ſo it followeth by their hereticall doctrine, that the Patriarches, Prophets, and other good holy men of the old Teſtament, went not after their deaths, to the place called Abrahams boſome, *or* Limbus patrum, *but immediately to heaven: and ſo againe by their erroneous doctrine it followeth, that the fathers of the old Teſtament were in heaven, before our Saviour Chriſt had ſuffered death for their redemption: and alſo by their erroneous doctrine it followeth, that our Saviour Chriſt was not the firſt man that aſcended and entred into heaven: and moreover by their hereticall doctrine it followeth, that our Saviour Chriſt deſcended not into any ſuch third place, to deliver the fathers of the old Teſtament out of their priſon, and to bring them triumphantly with him into heaven, becauſe by their erroneous doctrine they were never there: and ſo that Article of the Apoſtles Creede concerning our Saviour Chriſt his deſcending into hell, muſt either bee put out by the Calviniſts, as* Beza *did in his confeſſion of his faith printed* Ann. 1564. *or it hath ſome other meaning, to wit, either the lying of his body in the graue, or (as* Calvine *and the purer Calviniſts his ſchollers will haue it) the ſuffering of hell paines and ſtreſſes upon the Croſſe. Loe the conſequence and coherence of theſe errours and hereſies.*

Calvins inſtitutions, *lib.* 2. cap 16. *Sect.* 10. and in his Catechiſme.

FVLKE.

WE may be bold to ſay with Saint *Auguſtine,* we beleeue according to the authoritie of God that the kingdome of heaven is the firſt place appointed for Gods elect, and that hell is the ſecond place, where all the reprobate and ſuch as bee not of the faith of Chriſt, ſhall ſuffer eternall puniſhment. *Tertium penitus ignoramus, imo nec eſſe in ſcripturis ſanctis invenimus.* The third place we are utterly ignorant of, yea and that it is not, wee finde in the holy Scriptures. But hereof it followeth, ſay you, that the godly of the old Teſtament, went not after their deaths to *Abrahams* boſome, or *Limbus patrum,* but immediately to heaven. Of *Limbus patrum,* which is a border of the Popes hell, I grant it followeth, but of *Abrahams* boſome it followeth none otherwiſe, than if I ſhould ſay, *Gregory Martin* went into *Chepeſide, Ergo,* he went not to Londō. That the fathers of the old Teſtamēt were in heaven, before our Saviour Chriſt had ſuffered death for their redemption, it is no inconvenience: for his death was as effectu-

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al ſo [illegible] them that lived before hee ſuffered actually, as them that live [illegible] Gods ſight, hee is the Lambe that was ſlaine from the beginning of the wo[illegible] Fathers that were iuſtified by faith in his blood, received the ſame crowne and [illegible] righteouſneſſe, that wee doe being iuſtified by the ſame meanes. And yet our [illegible] that Chriſt was the firſt man, that in his whole manhood aſcended and entred into heaven, [illegible] the fulneſſe and perfection of glory, which is prepared for all Gods elect, to bee enioye[d] after the generall reſurrection. That our Saviour Chriſt deſcended into no priſon after his death, wee verily beleeue, and yet wee doe alſo conſtantly beleeue the article of our Creed, that he deſcended into hell, by ſuffering in ſoule the paines due to Gods iuſtice, for the ſinne[s] of all whom hee redeemed, and by vanquiſhing the Devill, and all the power of hell, [illegible] working the redemption of all the children of God. If *Beza* in his confeſſion had clean[e] left out that article, which is untrue, hee had beene no more to be blamed, than the author of the Nicene Creed, and many other Creeds, in which it is not expreſſed, becauſe it is partly contained under the article of his ſufferings, partly it is in part of the effect and vertue of his death and redemption.

MART. 2. *Theſe now being the hereticall doctrines which they meane to avouch and defend, whatſoever come of it; firſt, they are at a point not to care a ruſh for all the ancient holy Doctors, that write with full conſent to the contrary, (as themſelues confeſſe, calling it their common errour.) Secondly, they tranſlate the holy Scriptures in favour thereof, moſt corruptly and wilfully, as in* Bezaes *falſe tranſlation (who is* Calvins *ſucceſſor in Geneua) it is notorious; for hee in his new Teſtament of the yeere* 1556. *printed by* Robertus Stephanus, *in* Folio, *with Annotations, maketh our Saviour Chriſt ſay thus to his Father,* Non derelinques cadaver meum in ſepulchro, Thou ſhalt not leaue my carcaſe in the graue, Act. 2. *for that which the Hebrew, and the Greeke, and the Latine, and Saint* Hierome *according to the Hebrew, ſay,* Non derelinques animam meam in inferno, *as plainely as wee ſay in Engliſh;* Thou ſhalt not leaue my ſoule in hell. *Thus the Prophet* David *ſpake it in the Hebrew,* Pſal. 15. *Thus the* Septuaginta *uttered it in Greeke: Thus the Apoſtle Saint* Peter *alleageth it: Thus the holy Evangeliſt Saint* Luke *in the Acts of the Apoſtles,* cap. 2. *recordeth it: and for this, Saint* Auguſtine *calleth him an Infidell that denieth it: yet all this would not ſuffice to make* Beza *tranſlate it ſo, becauſe of certaine errours (* as he heretically tearmeth them) which he would full gladly avoid hereby, namely the Catholike true doctrine of* Limbus patrum, *and* Purgatorie. *What need wee ſay more? Hee tranſlateth* animam, a carcaſe, *(ſo calling our Saviour Chriſts body, irreverently, and wickedly) he tranſlateth* infernum *graue.*

Beza in 1.P
3.19.
Calv.Inſtit.l.
*c.*16. *ſect.* 9.

Hier. in Pſ. verſo ex Hebræo.

נפש בשאול
ψυχὴν εἰς ᾅδου

* See his Annot. in 2. Act.

FVLK. 2. That many of the Chriſtian Fathers held this errour, that the godly of the old Teſtament were not in heaven before Chriſts death, it is no cauſe why wee ſhould bee afraid to confeſſe the truth revealed to us out of the holy Scriptures, to the glory of God. And if the wrong or ambiguous tranſlation of one Hebrew word *Sheol,* deceived them, that were for the moſt part ignorant of the Hebrew tongue, what reaſon were it that wee ſhould not in tranſlation reforme that errour? But as for *Bezaes* firſt tranſlation of the Greeke word ψυχὴ dead body, and ᾅδης, graue, I haue anſwered at large, *cap.* 1. *ſect.* 31. where alſo it is ſhewed how vainely you take hold of the Engliſh word carcaſe, to charge *Beza* with unreverent calling of our Saviour Chriſts body, when it was dead, becauſe hee calleth it in Latine *Cadaver.*

שאול

MART. 3. *Need wee take any great labour to proue this to bee a foule corruption, or that it is done purpoſely, when hee confeſſeth that hee thus tranſlateth; becauſe elſe it would ſerue the Papiſts? Which is as much to ſay, as, The word of God if it bee truly and ſincerely tranſlated, maketh indeed for them. For the firſt part, wee will not ſtand upon it, partly becauſe it is of it ſelfe moſt abſurd, and they are aſhamed of it; partly becauſe it ſhall ſuffice to confute* Beza, *that two other as famous heretikes as he,* Caſtaleo *and* Flaccus Illyricus, *write againſt him in this point, and confute him; partly alſo, becauſe we ſpeake not here univerſally of all hereticall tranſlations, but of the Engliſh corruptions ſpecially, and therefore wee may only note here, how gladly they alſo would ſay ſomewhat elſe for* ſoule, *even in the text, if they durſt for ſhame: for in the margent of that Engliſh tranſlation, they ſay,* or life, or perſon, *thereby advertiſing the Reader, that he may reade thus, if it pleaſe him;* Thou ſhalt not leaue my life in the graue, *or,* Thou ſhalt not leaue my perſon. *As though either mans ſoule or life were in the graue, or* anima *might bee tranſlated* perſon, *which the ſelfeſame Engliſh Bible doth not, no not in thoſe places where it is evident that it ſignifieth the whole perſon. For though this word* ſoule, *by a figure, is ſometime taken for the whole man, yet even there they doe not, nor muſt not tranſlate it otherwiſe than ſoule, becauſe our tongue beareth that figure as well as Latine, Greeke, or Hebrew: but here, where it cannot ſignifie the whole perſon, it is wicked to tranſlate it ſo.*

Bib. an. 1579.

Act. 7. v. 14.

FVLK. 3 If you take more labour than you are well able to beare, yet ſhall you proue it no hereticall corruption. As *Caſtaleo* and *Illyricus,* the one an heretike, the other a ſchiſmatike,

tike, haue inveighed againſt *Beza*, ſo hath he ſufficiently confuted them. But to our Engliſh tranſlation, where in the margent they ſay, life or perſon, when in the text they ſay ſoule; what doth this offend you? They render the vſuall Engliſh word for the Greeke word; but they admoniſh the Reader, that the word ſoule in this place ſignifieth not the ſoule ſeparated from the body, but either the life, or the whole perſon: becauſe that although the body onely bee laid in the graue, yet according to vulgar ſpeech and ſenſe, the whole man is ſaid to bee buried, and his life ſeemeth to bee incloſed in the graue, according to which popular and humane conceit, the Prophet in that Pſalme ſpeaketh, as appeareth in the latter part of that verſe, which is all one in ſenſe with the former, Neither wilt thou giue thy holy one to ſee corruption: where corruption which is proper onely to the body, is there ſpoken generally of the whole man. If this expoſition pleaſe you not, yet you haue no cauſe to finde fault with the tranſlation, which in that place is according to the common and ordinary ſignification of the Greeke word ψυχὴ, ſoule: which as it is ſometime taken for the whole perſon, as you note, *Act.* 7. 14. ſo is it here, as the latter part of the verſe doth moſt plainely declare.

Act. 2.

MART. 4. *But as for the word* graue, *that they put boldly in the text, to ſignifie that howſoever you interpret* ſoule, *or whatſoever you put for it, it is not meant according to S.* Auguſtine *and the faith of the whole Catholike Church, that his ſoule deſcended into hell, whiles his body was in the graue; but that his ſoule alſo was in the graue, howſoever that is to be underſtood. So making it a certaine and reſolute concluſion, that the holy Scripture in this place ſpeaketh not of Chriſts being in hell, but in the graue; and that according to his ſoule, or life, or perſon, or (as* Beza *will haue it)* his carcaſe or body: *and ſo* his ſoule in hell, *as the holy Scripture ſpeaketh, ſhall bee* his body in the graue, *as* Beza *plainely ſpeaketh, and the Bezites covertly inſinuate: and white ſhall be blacke, and chalke ſhall bee cheeſe, and every thing ſhall be any thing that they will haue it. And all this their evident falſe tranſlation muſt bee to our miſerable deceived poore ſoules, the holy Scripture, and Gods word.*

See Vigors Sermons, pag. 110. 115. & *deinceps.*

FVLK. 4. The Greeke word ᾅδης well beareth to bee tranſlated in ſome places a graue, and here the latter part of the verſe ſpeaketh of corruption, which cannot bee underſtood to bee but in the graue, and ſo doth Saint *Peter* underſtand it, ſaying, that *David* the Patriarke died and was buried, and his ſepulchre remaineth with us unto this day: and Saint *Paul* upon the ſame verſe of the Pſalme ſaith, hee ſaw corruption. Both the Apoſtles therefore interpreting this verſe of the reſurrection of Chriſt, wee thinke it indeed a reſolute concluſion, that the Scripture in this place ſpeaketh not of Chriſts being in hell, which wee acknowledge in the article of our Creede, but of his buriall and reſurrection. Your trifling of white and blacke, chalke and cheeſe, may ſeeme pleaſant Rhetorike to groſſe eares, whom you ſeeke to fill with ſuch vanities. But the wiſer ſort, that are acquainted with figuratiue ſpeeches, will thinke it nothing ſtrange, if words bee not alwayes taken in their vſuall and proper ſignification. That the Hebrew word *Nepheſh*, which the Prophet in that verſe of the *Pſalme* vſeth, is taken divers times in the Scripture for a dead body, I haue before proved more plainely, than ever you ſhall bee able to deny: where you may, if you bee diſpoſed to ſport your ſelfe, uſe your figuratiue compariſon of white and blacke, chalke and cheeſe, but you ſhall ſooner of white make blacke, of chalke cheeſe, than you can poſſibly avoid the cleare light of thoſe texts, which was ſeene even of your owne vulgar Latine Interpreters.

נפש

MART. 5. *Where wee cannot but marvell, why they are afraid to tranſlate the words plainely in this place,* of his ſoule being in hell: *whereas in the Creed they admit the words, and interpret them, that by ſuffering hell paines upon the Croſſe, ſo he deſcended into hell, and no otherwiſe. Why did they not here alſo keepe the words for the credit of their tranſlation, and afterward (if they would needs) giue them that gloſſe for maintenance of their hereſie? This myſterie wee know not, and would gladly learne it of the Puritan Calviniſts, whoſe Engliſh tranſlation perhaps this is: for the groſſer Calviniſts (being not ſo pure and preciſe in following* Calvin, *as the Puritans be, that haue well deſerved that name aboue their fellowes) they in their other Engliſh Bibles haue in this place diſcharged themſelues of a falſe tranſlation, ſaying plainely,* Thou ſhalt not leaue my ſoule in hell. *But* * *in what ſenſe they ſay ſo, it is very hard to gheſſe: and perhaps themſelues cannot tell yet what to make of it, as appeareth by M.* Whitakers *anſwer to* F. Campion. *And hee is now called a Biſhop among them, and proceeded Doctor in Oxford, that could not obtaine his grace to proceed Doctor in Cambridge, becauſe hee preached Chriſts deſcending into hell: and the Puritans in their ſecond admonition to the Parliament, pag. 43. cry out againſt the politike Calviniſts for that in the Creed of the Apoſtles (made in Engliſh meeter, and ſung openly in their Churches, in theſe words,* His ſpirit did after this deſcend, into the lower parts, to them that long in darkeneſſe were, the true light of their hearts) *they favour his deſcending into hell very much, and ſo conſequently may thereby build* Limbus Pa-

Bib. an. 1562. and 1577.

* See Lind. dubit. p. 29. Whitak. pag. 165.

M Hues B. of S. Aſaph in Wales.

trum, and Purgatory. *And the Puritans in their ſecond reply againſt M.* Whitgifts *defence, pag. 7, reprehend one of their chiefeſt Calviniſticall martyrs, for affirming (as they terme it) a groſſe deſcending of our Saviour Chriſt into hell. Thus the Puritans confeſſe plainely their hereticall doctrine, againſt Chriſts deſcending into hell.*

FVLK. 5. By confeſſing in our Creed, that Chriſt deſcended into hell, you might know, but that you had rather be ignorant, that you might marveile ſtill, that wee purpoſed not in tranſlating this place, to deny that article; as you falſely ſlander us; but becauſe this place, might ſeeme unto the ignorant to confirme the errour of Chriſts deſcending into *Limbus Patrum*, as it doeth not, if it bee rightly underſtood, it was thought good of ſome Tranſlatours, (that ſeeing this verſe muſt have the ſame ſenſe in the Greeke Sermon of *Peter*, that it hath in the Hebrew Pſalme of *David*, and the Greeke word ᾅδης, uſed by the Evangeliſt, in ſtead of the Hebrew word *Sheol*, may beare to ſignify a grave, as the Hebrew word doeth moſt uſually) by tranſlating it the grave, to ſhew that this verſe in Greeke, maketh no more for that errour of deſcending into *Limbus*, then the ſame doeth in Hebrew. As for your diſtinction of groſſe Calviniſts and Puritanes, it may be packed up among the reſt of your quarrels and ſlanders: what M. *Whitaker* hath written in his anſwer to Fryer *Campion*, hee is able to explaine unto you himſelfe, if you doe not underſtand him. That the Biſhop of Saint *Aſaph* did once favour your errour in ſome part, and for that was miſliked of the Vniverſity of Cambridge, it is true; as that afterward reforming his judgement at Oxford, where hee proceeded, hee was alſo incorporated Doctour at Cambridge. The Engliſh meeter upon the Creede, except it bee drawne to an Allegory, in my judgement, cannot bee defended, which judgement I declared openly at *Paules* Croſſe, fourteene or fifteene yeares agoe. Maſter *Latimers* errour of Chriſtes ſuffering torments in hell after his death, is juſtly reprehended, by whomſoever it bee. By all which, I know not what may bee rightly gathered, but that wee flatter not one another in errours, but if any among us bee deceived, of what account or credite ſoever he bee, wee ſpare not to reprove his errour, preferring Gods truth before all worldly and private reſpects, of friendſhip, countenance, credit, and whatſoever.

MART. 6. *The truth is, howſoever the politike Calviniſts ſpeake, or write in this poynt, more plauſibly and covertly to the people, and more agreeably to the article of our faith, then either* Calvin, *or their earneſt brethren, the Puritans doe, which write and ſpeake as phantaſtically and madly, as they thinke: yet neither doe they beleeve this article of the Apoſtles Creede, or interpret it, as the Catholike Church, and auncient holy Fathers alwayes have done, neither can it ſtand with their new profeſſion ſo to doe, or with their Engliſh tranſlations in other places. It cannot ſtand with their profeſſion: for then it would follow, that the Patriarks, and other juſt men of the old Teſtament, were in ſome third place of reſt, called* Abrahams boſome, *or* Limbus Patrum, *till our Saviour Chriſt deſcended thither, and delivered them from thence, which they deny in their doctrine, though they ſing it in their meeters. Neither can it ſtand with their Engliſh tranſlations: becauſe in other places where the holy Scriptures evidently ſpeake of ſuch a place, calling it* hell, *(becauſe that was a common name for every place and ſtate of ſoules departed, in the old Teſtament, till our Saviour Chriſt by his reſurrection and aſcenſion, had opened heaven) there for* hell *they tranſlate* grave.

FVLK. 6. The truth is, howſoever you ſlander vs with odious names of ſchiſme, and diverſe interpretations, wee all agree in the faith of that article, and in the true ſenſe and meaning thereof. As alſo wee conſent againſt your errours of *Limbus Patrum*, or any deſcending of Chriſt into that phantaſticall place. As for *Abrahams* boſome, wee account it no place of deſcent, or going downe, but of aſcending, even the ſame that our Saviour Chriſt upon the croſſe, called Paradiſe, *Luke* 23. ſaying to the penitent theefe, this day thou ſhalt bee with mee in Paradiſe, which of Saint *Paul* is called the third heaven, 2 *Cor.* 12. ſaying, that hee was taken up into the third heaven, whether in the body, or out of the body hee knew not, but hee was taken up into Paradiſe, and there heard wordes that could not bee uttered, which it is not lawfull for a man to ſpeake. And that *Abrahams* boſome is a place farre diſtant from hell, that onely text where it is named, *Luke* 16. doeth evidently declare. Firſt the Angells carry the ſoule of *Lazarus* into *Abrahams* boſome; he might as well have ſaid hell, if hee had meant hell: but Angels uſe not to goe downe into hell. Secondly, it is a place of comfort, for *Lazarus* was there comforted. Thirdly, there is a great Chaos, which ſignifyeth an infinite diſtance betweene *Abraham* and the rich glutton, which utterly overthroweth that dreame of *Limbus*, which ſignifyeth a border or edge, ſuppoſeth that place to bee hard adjoyning to the place of torments. Laſt of all, if the article of our faith had beene of *Limbus Patrum*, or of *Abrahams* boſome, wee ſhould have beene taught to ſay, hee deſcended into *Limbo Patrum*, or hee deſcended into *Abrahams* boſome, which all Chriſtian eares abhorre to heare. The word *Sheol* uſed in the

שאול

old Teſtament for a common receptacle of all the dead, ſignifyeth properly a place to receive their bodies, and not their ſoules, and therefore moſt commonly in our tranſlations is called the grave.

MART. 7. *As when* Iacob *ſaith,* Deſcendam ad filium meum lugens in Infernum; I will goe downe to my ſonne into hell, mourning: *they tranſlate,* I will goe downe into the grave unto my ſonne, mourning: *as though* Iacob *thought that his ſonne* Ioſeph *had beene buryed in a grave, whereas* Iacob *thought, and ſaid immediately before, as appeareth in the holy Scripture, that a wild beaſt had devoured him, and ſo could not be preſumed to be in any grave: or as though, If* Ioſeph *had beene in a grave,* Iacob *would have gone downe to him into the ſame grave: for ſo the words muſt needs import, if they take grave properly; but if they take the grave improperly, for the ſtate of dead men after this life, why doe they call it* grave, *and not* hell, *as the word is in Hebrew, Greeke, and Latine? No doubt they doe it to make the ignorant Reader beleeve, that the Patriarch* Iacob *ſpake of his body onely, to deſcend into the grave, to* Ioſephs *body: for as concerning* Iacobs ſoule, *that was by their opinion to aſcend immediately after his death to heaven, and not to deſcend into the grave. But if* Iacob *were to aſcend forthwith in ſoule, how could hee ſay, as they tranſlate,* I will goe downe into the grave unto my ſonne? *As if according to their opinion, he ſhould ſay, My ſonnes body is devoured of a beaſt; and his ſoule is gone up into heaven: well, I will goe downe to him into the grave.*

Gen. 37.
שאול *ᾅδης.* *Infernum.*

FVLK. 7. A proper quiddity you have found out of *Iacob,* ſuppoſing his ſonne to bee devoured of wilde beaſts; yet ſaith, I will goe downe unto him mourning, which you thinke, cannot bee into the grave, becauſe hee did not thinke hee was buryed. But you muſt remember, it is the common manner of ſpeech, when men ſay in mourning, they will goe to their friends departed, they meane, they will dye, although their friends perhaps were drowned in the ſea, or their bodyes burned, or perhaps lye in deſolate places unburyed. So *Iacobs* deſcending to the grave, ſignifyeth no more but death, by which hee knewe hee ſhould bee joyned to his ſonne in ſoule, though hee were not in body. The name of grave is uſed, becauſe it is uſuall that dead men are buried, though it bee not univerſall. And that the graue is taken commonly for death, it appeareth by that phraſe, ſo often uſed in the Scriptures, He ſlept with his Fathers, and was buried, which being ſpoken indifferently of good men, and evill, cannot bee underſtood of one place of their ſoules, but of death, which is common to all, and is proper to the body, not unto the ſoule, for the ſoules of the departed ſleepe not. The like is to bee ſayd of the phraſe uſed in *Geneſis* of *Iſmael,* as well as of the godly Patriarches, hee was layd up to his people. And leaſt you ſhould pleaſe your ſelfe too much in your childiſh conceipt of *Ioſephs* being devoured, whereof yet his father was not certaine; you ſhall heare how *Iſidorus Clarius* tranſlateth the ſame place, in his Bible cenſured by the Deputies of Trent Councell, *Deſcendam ad filium meum, lugens, in Sepulchrum:* I will goe downe to my ſonne, mourning, into the grave. This is one of the places which hee thought meete to bee corrected, according to the Hebrew, and in other places, where hee is content to uſe the old word *Infernus,* hee ſignifyeth in his notes, that hee meaneth thereby *Sepulchrum,* the grave. And indeede this word *Infernus* ſignifyeth generally any place beneath, as the Greeke word *ᾅδης,* which the Greeke Tranſlatours uſed for *Sheol:* the Hebrew word ſignifyeth a place that is darke and obſcure, where nothing can be ſeene, ſuch as the grave or pit is, in which the dead are layd, which therefore of *Iob* is called the land of darkneſſe, and the ſhadow of death.

Iob 10.

MART. 8. *Gentle Reader, that thou mayſt the better conceive theſe abſurdities, and the more deteſt their guileſull corruptions, underſtand (as we beganne to tell thee before) that in the old Teſtament, becauſe there was yet no aſcending into heaven,* the way of the holies *(as the Apoſtle in his epiſtle to the Hebrews ſpeaketh)* being not yet made open, *becauſe our Saviour Chriſt was to dedicate and beginne the entrance in his owne perſon, and by his paſſion to open heaven: therefore (we ſay) in the old Teſtament the common phraſe of the holy Scripture is, even of the beſt men, as well as of others, that dying they went downe* ad Inferos, *or* ad Infernum; *to ſignify that ſuch was the ſtate of the old Teſtament before our Saviour Chriſts reſurrection and aſcenſion, that every man went downe and not up; deſcended and not aſcended: by deſcending I meane not to the grave, which received their bodies only, but* ad Inferos, *that is,* to hell, *a common receptacle or place for their ſouls alſo departed, as well of thoſe ſouls that were to be in reſt, as thoſe that were to be in paines and torments. All the ſouls, both good and bad, that then dyed, went downward, and therefore the place of both ſorts was called in all the tongues, by a word anſwerable to this word* hell, *to ſignify a lower place beneath, not only of torments, but alſo of reſt.*

Heb. 9. v. 8.
Heb. 10. v. 20.

FVLK. 8. Where you reaſon that there was no aſcending into heaven, becauſe the way of the holies was not yet made open, when the firſt Tabernacle was ſtanding, you abuſe the Reader, and the Scripture. For the Apoſtles meaning is, in that verſe, to ſhewe that to the great benefit of Chriſtians, that firſt Tabernacle is fallen, becauſe that now wee have more familiar acceſſe unto God, by Ieſus Chriſt. For whereas the high Prieſt onely, but once in the yeare, and then not without bloud, entred into the ſecond moſt holy Tabernacle, becauſe the way of the Holyes, that is unto the Holyeſt, or *Sancta Sanctorum* was not then opened, now our Saviour Chriſt having once entred into the holyeſt place, by his owne bloud, and found eternall redemption, wee have by him, without any ceremonies, Sacrifices, or mediation of any mortall Prieſt, free acceſſe unto the throne of grace, even into the holy place, by the new and living way, which hee hath prepared for us. But all this is to bee underſtood of the cleere revelation of the mercy of God in Chriſt, which was obſcurely ſet foorth unto the Fathers, of the old Teſtament; and not of the effect and fruite of his paſſion, which was the ſame for their ſalvation, that it is for ours. Neither have the ſoules of the faithfull, ſince the comming of Chriſt, any other place of reſt, then the Fathers had before his incarnation, God providing moſt wiſely, that they without all the reſt of their brethren, that ſhall bee unto the worldes end, ſhall not bee made perfect. And whereas you ſay, that all the ſoules of good and badde, then went downeward, you are controuled by the wiſe man, *Eccleſ.* 3, where hee ſpeaketh in the perſon of the carnall man, doubting of that which is not comprehended by reaſon, but beleeved by fayth. who knoweth whether the ſpirit of man aſcend upward? And more plainely in the laſt Chapter of that booke, where hee exhorteth to repentance, ſhewing in the end that though duſt returne to the earth from whence it was, yet the ſpirit returneth to God that gave it. It returneth to God therefore, it goeth not downe. For who would abide to heare this ſpeech, the ſoules of the faithfull went downeward to God, yea went into Hell to God. Nay returned downeward into hell to God that gave them. That common receptacle therefore of the dead was the receptacle of their bodies, which all firſt or laſt, returned to the earth from whence they were taken. And where you ſay that place was called in all tongues, by ſuch a word, as ſignifyeth a lower place beneath, it is true of the common receptacle of their bodies, but not of their ſoules. For the ſoule of *Lazarus* was not carryed by the Angels into hell, but into *Abrahams* boſome, which was not onely a place of reſt, but alſo of joy, and comfort contrary to torments: betweene which and hell was an infinite diſtance: who would call that a common receptacle, when there was an infinite diſtance, unpaſſable from one to the other.

Heb. 4. v. 1
Heb. 10. v. 1
Heb. 11. v

MART. 9. *So wee ſay in our Creede, that our Saviour Chriſt himſelfe deſcended into* hell, *according to his ſoule: So S.*Hierome *ſpeaking of the ſtate of the old Teſtament, ſaith:* Si Abraham, Iſaac, Iacob in inferno, quis in cælorum regno, *that is,* If Abraham, Iſaac, and Iacob were in hell, who was in the kingdome of heaven? *And againe,* Ante Chriſtum, Abraham apud inferos: poſt Chriſtum, latro in Paradiſo, *that is,* before the comming of Chriſt, Abraham was in hell: after his comming, the theefe was in Paradiſe. *And leſt a man might object, that* Lazarus *being in* Abrahams *boſome, ſaw the rich glutton afarre off in hell, and therefore both* Abraham *and* Lazarus *ſeeme to have beene in heaven: the ſaid holy Doctour reſolveth it, that* Abraham *and* Lazarus *alſo were in hell, but in a place of great reſt and refreſhing, and therefore very farre off from the miſerable wretched glutton that lay in torments.*

Epita. Nepot. cap. 3.
Luc. 16.
See S. *Auguſt. in Pſ.* 85. v. 1

FVLK. 9. Wee ſay in our Creede, that Chriſt deſcended into hell, which beeing an Article of our faith, muſt have relation to ſuch benefit, as wee receive by his deſcending, namely, that thereby wee are delivered from the paines of hell. But that hee ſhould deſcend into *Limbus patrum,* to fetch out the Fathers, which before you ſaid were in priſon, now you ſay in reſt, wee neither ſay it in our Creede, neither doeth it pertaine unto us. But *Hierome* is cited as a favourer of your opinion, who I confeſſe in ſome part held as you doe, but not altogether. For thus hee writeth in *Epitaph. Nepot.* After hee hath given thankes to Chriſt for our redemption by his death. “*Quid ante miſerius homine, qui æternæ mortis terrore proſtratus, vivendi ſenſum ad hoc tantum acceperat ut periret, &c.* What was more miſerable then man before, which beeing caſt downe with terrour of eternall death, received ſenſe of living for this end onely, that hee might periſh. For death raigned from *Adam* unto *Moſes,* yea upon thoſe which have not ſinned after the ſimilitude of the tranſgreſſion of *Adam.* If *Abraham, Iſaack,* and *Iacob* in hell, who in the kingdome of heaven? if thy friendes were under the puniſhment. If *Adam,* and they which ſinned not, were held guilty by other mens ſinnes, what is to bee thought of them which ſaid in their heart there is no God &c. And if *Lazarus* bee ſeene in the boſome of *Abraham* and in a place of reſt, what like hath hell and the kingdome of heaven? Before Chriſt *Abraham* in hell, after Chriſt the theefe in Paradiſe. In theſe wordes *Hierome* after his Rhetoricall manner, amplifying the benefit of our redemption by Chriſt, doeth rather touch this errour, then plainely expreſſe it. For firſt hee maketh all men miſerable before Chriſt, and caſt downe with terrour of eternall death, which is true, if yee conſider them without Chriſt, in which ſtate are all men ſince Chriſt, but of all men that lived before the time of Chriſts death, and yet imbraced their redemption by him, it is not true. As alſo that there are ſome which have not ſinned. But that all this is to bee underſtood, ſpecially of the death of their bodies, and allegorically of their ſoules, hee addeth immediately, *Et idcirco in reſurrectione ejus multa dormientium corpora, &c.* And therefore at his reſurrection, many bodies of them that ſlept aroſe, and were ſeene in the heavenly Hieruſalem. See you not how hee turneth all into an Allegory, to ſet foorth the vertue of Chriſts redemption? who brought all his elect by his death, from hell and the power of darkeneſſe, into the kingdome of heaven. Furthermore you bidde us ſee *Auguſtine in Pſalm. 85. verſ. 13.* Where in the beginning hee profeſſeth his ignorance in diſcuſſing the queſtion of the nethermoſt hell. Firſt ſuppoſing this world in which wee live, to bee *Infernum ſuperius*, and the place whither the dead goe *Infernum inferius*, from which God hath delivered us, ſending thither his Sonne, who to this *Infernum* or lower place came by his birth, to that by his death: hee addeth another opinion, *Fortaſſis enim apud ipſos inferos eſt aliqua pars inferior, &c.* Peradventure even in hell it ſelfe there is ſome part lower, in which the ungodly, which have much ſinned are delivered. For whether *Abraham* had beene now in certaine places in hell, wee cannot ſufficiently define. And afterward when hee hath ſpoken of the diverſe places of *Lazarus*, and the rich Glutton, hee concludeth as uncertainely as hee beganne. *Ergo inter iſta fortaſſe duo inferna, quorum in uno, &c.* Therefore peradventure betweene theſe two hells, in one of which the ſoules of the righteous reſted, the ſoules of the wicked are tormented, one attending prayeth in the perſon of Chriſt, &c. Here you may ſee, what an article of beliefe this was with Saint *Auguſtine*, when he hath nothing to define, but onely bringeth his conjecturall opinions and peradventures. Alſo how hee taketh *Infernum* for any lower place, in ſo much that hee calleth this world, *Infernum*. Wherefore much more may *Infernum* ſignify the grave, and bee ſo ſometimes tranſlated.

Naſcendo.
Moriendo.

MART. 10. *His words be theſe in effect: If a man will ſay unto mee, that* Lazarus *was ſeene in* Abrahams *boſome and a place of refreſhing even before Chriſts comming: true it is, but what is that in compariſon?* Quid ſimile Infernus & regna cœlorum? What hath hell and heaven like? *As if hee ſhould ſay,* Abraham *indeede and* Lazarus *(and conſequently many other) were in place of reſt, but yet in hell, till Chriſt came, and in ſuch reſt, as hath no compariſon with the joyes of heaven. And Saint* Auguſtine *diſputing this matter ſometime, and doubting whether* Abrahams *boſome bee called hell in the Scripture, and whether the name of hell be taken at any time in the good part (for of Chriſts deſcending into hell, and of a third place where the Patriarches remained untill Chriſts comming, not heaven, but called* Abrahams *boſome: hee doubted not, but was more aſſured) the ſame holy Doctor in another place, as being better reſolved, doubted not upon theſe wordes of the Pſalme,* Thou haſt delivered my ſoule from the lower hell, *to make this one good ſenſe of this place, that the lower hell is it, wherein the damned are tormented: the higher hell is that, wherein the ſoules of the juſt reſted, calling both places by the name of hell.*

Epiſt.99.ad Evod.& de Gen.ad lit. lib.12.c.33.
In Pſal.85.13.

FVLK. 10. I have ſet downe his very wordes indeede, which being well weighed, make nothing ſo clearely for your phantaſied *Limbus*, as you would have men weene. You ſay *Auguſtine* doubteth whether *Abrahams* boſome, in the Scripture be called hell, *Eph.99.& de gen.ad lit. lib.12.cap.33.* But there hee doeth utterly deny it, and in *Pſal.85.* as by his words cited before appeareth, he doubteth. So that where he flatly denyeth, with you he doubteth, and where he doubteth, with you he is better reſolved. Wherefore this matter of *Abraham*, and the faithfull being in hell, is no article of faith, except you will ſay that S. *Auguſtine* was not reſolved in the Articles of our faith, who touching the third place, whatſoever at diverſe times he ſpeaketh doubtingly in his Hypognoſticon, he affirmeth reſolutely, that hee findeth in the Scriptures, that there is none.

MART. 11. *And ſurely of his marveilous humility and wiſedome, hee would have beene much more reſolute herein, if hee had heard the opinion of Saint* Hierome, *whom hee often conſulted in ſuch queſtions, and of other Fathers, who in this poynt ſpeake moſt playnely, that* Abrahams *boſome or the place where the Patriarches reſted, was ſome part of hell,* Tertullian, (Lib. 4. adverſ. Marcion.) *ſaith,* I know that the boſome of Abraham was no heavenly place, but onely the higher hell, *or* the higher part of hell. *Of which ſpeech of the Fathers, roſe afterward that other name,* Limbus patrum, *that is the very brimme, or uppermoſt and outmoſt part of hell, where the Fathers of the old Teſtament reſted. Thus wee ſee that the Patriarches themſelves were as then in hell, though they were there in a place of reſt: in ſo much that Saint* Hierome *ſaith againe,* Ante reſurrectionem Chriſti notus in Iudæa Deus, & ipſi qui noverant eum, tamen ad Inferos trahebantur: *that is,* Before the reſurrection of Chriſt, God was knowne in Iurie, and they themſelves that knew him, yet were drawne unto hell. *Saint* Chriſoſtome, *upon that place of Eſay,* I will breake the braſen gates, and bruiſe the Iron barres in pieces,

Loco citato.
Hanc quod
Chriſtus ſit Dem 10.5.

pieces, and will open the treaſures darkned, &c. So he calleth hell, *ſaith he,* for although it were hell, yet it held the holy ſoules, and precious veſſels, *Abraham, Iſaac, and Iacob. Marke that he ſaith, though it were hell, yet there were the juſt men at that time, till our Saviour Chriſt came to deliver them from thence.*

Dat Infernum.

FVLK. 11. As wiſe and humble as hee was, hee was not ready to yeeld to every opinion of *Hierome*, as his Epiſtles written to *Hierome* doe declare. Neither was *Hierome* ſo reſolute in this matter, whereof hee ſpeaketh under a cloude, and in an Allegorie, as it is plaine, where hee ſaith, the bodyes that were rayſed at the reſurrection of Chriſt, were ſeene in the heavenly Hieruſalem, whereas it is certaine they were ſeene onely in the earthly Hieruſalem actually. But hee meaneth, the effect of Chriſts redemption, was acknowledged either in the Catholike Church, which is Hieruſalem above in one ſenſe, or elſe that they ſhall bee ſeene in the new Hieruſalem and bleſſed felicity of the Godly at the worlds end: whereof a teſtimony was given in that ſight of their appearing, and particular reſurrection knowne at Hieruſalem on earth. But you cite another place out of *Tertullian lib. 4. adverſus Marcionem*, and in the margent you ſay, *Loco citato*, but I wote not where. And theſe bee *Tertullians* wordes, if you bee an honeſt man, *I know that the boſome of Abraham was no heavenly place, but onely the higher hell, or the higher part of hell.* I ſee you will bee as bold with the auncient Doctours workes, as you are with my poore writings, whom you make to ſay even what you liſt. In the laſt Section before you ſaid Saint *Auguſtine Epiſt.99. & de gen. ad lit. Lib. 12. cap. 33.* doubted whether *Abrahams* boſome were called hell. *Quod ſi nuſquam, &c.* If it bee never read in the holy Scriptures (*ſcilicet* that hell is taken in the good part) verily that boſome of *Abraham* that is the habitation of a certaine ſecret reſt, is not to bee beleeved, to bee any part of hell. And agajne by reaſon of the infinite Chaos, *Satis ut opinor appareat*, It may appeare as I thinke ſufficiently, that the boſome of that ſo great felicity, is not a certaine part, and as it were a member of hell. In the other place hee ſpeaketh to the ſame effect, and upon the ſame ground, that hee never findeth in the Scriptures hell, taken in good part, and *Cap 34.* where hee prooveth that Paradiſe is heaven, hee ſaith: *Quanto magis ergo.* How much more then, may that boſome of *Abraham*, after this life bee called Paradiſe? This ſaith *Auguſtine*, and much more to this purpoſe, wherein I thought to have forborne you, but that you come upon us ſtill with new forgeries. *Tertullian* in the booke by you quoted, *pag. 274. of Frob.* printed 1550. thus writeth. *Sed Marcion aliorſum cogit, &c.* But *Marcion* driveth it another way, ſo forſooth, that hee determineth both the rewardes of the Creatour, either of torment, or of refreſhing, to bee layd up for them in hell, which have obeyed the Law and the Prophets. But of Chriſt, and his God, hee defineth an heavenly boſome, and heaven. Wee will anſwer, and even by this ſelfe ſame Scripture, convincing his blindeneſſe, which againſt hell diſcerneth this *Abrahams* boſome, to the poore man. For one thing is hell, (as I thinke) and *Abrahams* boſome, another thing. For a great depth he ſaith, is betweene thoſe regions, and that doeth let the paſſage too and fro. But neither ſhould the rich man have lifted up his eyes, and that truely from afarre off, but into the higher places, and that of an exceeding height, but that infinite diſtance of height and depth. Whereof it appeareth to every wiſe man, that hath ever heard of the Elyſian fieldes, that there is ſome locall determination, which is called *Abrahams* boſome, to receive the ſoules of his ſonnes, even of the Gentiles, hee being the Father of many nations, to bee accounted of *Abrahams* familie, and of the ſame faith, by which *Abraham* beleeved God, under no yoake of the Law, nor in the ſigne of circumciſion. That region therefore I call the boſome of *Abraham*, and if not heavenly, yet higher then hell, which ſhall give reſt in the meane ſeaſon, to the ſoules of the juſt, untill the conſummation of things doe finiſh the reſurrection, of all with the fullneſſe of reward. This is as much as I can finde in *Tertullian*, touching *Abrahams* boſome, which is cleane contrary to that you affirme him to ſpeake. For by this ſaying it is manifeſt, that your opinion is *Marcions* hereſie. Secondly, that *Abrahams* boſome is not hell, but higher by an infinite diſtance, although not in full perfection of heavenly glory. Thirdly, that it is not *Limbus patrum*, but the receptacle of all the juſt ſoules, to the end of the world. *Tertullians* authority therefore doeth you ſmall pleaſure, and leſſe honeſty, unleſſe you did cite him more truely. But I am unwiſe to looke for plaine dealing, and ſincerity at your handes. Well, your *Limbus patrum*, the very brimme, or uppermoſt, or outmoſt part of hell, wherein all the Patriarches ſhould reſt, wee have now founde from whence it came, even from your old acquaintance, the houſe of Pontus, *Marcion* the abhominable Heretike. The other ſaying of *Hieromes*, but that the opinion of the Fathers in hell, had by that time taken ſome ſtrength, might bee underſtood of the mortality, whereunto they were ſubiect, and never ſhould have beene rayſed, but by the reſurrection of Chriſt, as it ſeemeth by that which he oppoſeth of all nations, ſince the paſſion and reſurrection of Chriſt, acknowledged to ſpeake like Philoſophers, of the immortality of the ſoule, and rejoycing in the reſurrection of the dead, as the Fathers mourned at their death. *Chryſoſtomes* place is more apparant for your errour, although he alſo may be underſtood to ſpeake allegorically of the effect of Chriſts death and reſurrection, by which all the Patriarchs were delivered from death, and hell was ſpoyled: not that they were in priſon there, but that the juſtice of God had condemned them thither, if Chriſts death had not redeemed them: but I will not ſtand to cleare *Chryſoſtome* of this errour, which it is ſufficient for me to have found, that *Marcion* the old Heretike, was the firſt Authour thereof, by *Tertullians* confeſſion, howſoever it came to paſſe, that many good men afterward deceived by the word ᾅδης and *Infernus*, did hold it.

ART. 12. *Therefore did* Iacob *ſay,* I will goe downe to my ſonne unto hell. *And againe he ſaith:* If any misfortune happen to (Benjamin) by the way, you ſhall bring my gray head with ſorrow unto hell, *which is repeated againe twiſe in the Chapter 44. by which phraſe the holy Scripture will ſignify, not only death, but alſo the deſcending at that time of all ſortes of ſoules into hell both good and badde. And therefore it is ſpoken of all ſortes in the holy Scripture, both of good and of badde. For all went then into hell, but ſome into a place there, of reſt, others into other places there, of torments. And therefore Saint* Hierome *ſaith, ſpeaking of hell, according to the old Teſtament,* Hell is a place wherein ſoules are included: either in reſt, or in paines, according to the quality of their deſerts.

Gen. 4.

3 Reg. 2.

In cap. 13. Oſee

Aug. in Pſal. 85. v. 13.

VLK. 12. *Iacob* ſayd hee would bee joyned to his ſonne by death, as in the other text you bring, it is more manifeſt then the Sunne at noone dayes. For *Iacob* ſpeaking of his gray head, muſt needes meane of his body, and therefore of the grave, and not of hell. So in the 3. *Reg.* 2. which you quote, *David* chargeth *Salomon*, that hee ſuffer not the gray head of *Ioab*, to goe downe to the grave in peace, and that hee ſhall cauſe the hoare head of *Shemei* to goe downe to the grave with bloud, which by no meanes can bee underſtood of his ſoule going to hell, which goeth not with bloud, although it is plaine enough by the word hoare head, that hee meaneth his body in age, or his old body. And this text *Pagnine*, in his Dictionary thought neceſſary to bee underſtood of the grave, although hee make the word *Sheol* indifferent to ſignify Hell, and the Grave. That all went to Hell, ſome to reſt, and ſome to torments, it was firſt deviſed by *Marcion*, the Heretike. But Saint *Hierome* is once againe cited *in Oſeam, cap.* 13. where hee ſaith, that Hell is a place wherein ſoules are included, &c. by which you ſee that hee ſpeaketh not of *Limbus*, wherein ſoules were included before Chriſt, but of ſuch a place wherein they are now included, taking the word *Infernus*, generally for any place that receiveth the ſoules of the departed, as hee ſaith moſt plainely himſelfe, in the ſame place: *Quicquid igitur ſeparat fratres, Infernus eſt appellandus.* Whatſoever doeth ſeparate brethren, is to be called hell. *Augustine* is quoted, to multiply a lye, and for nothing elſe, as I have ſhewed before.

ART. 13. *And in this ſenſe it is alſo often ſaid in the holy Scriptures, that ſuch and ſuch were gathered, or layde to their fathers, though they were buried in divers places, and dyed not in the ſame ſtate of ſalvation, or damnation: In that ſenſe* Samuel *being raiſed up, to ſpeake with* Saul, *ſaid,* To morrow thou and thy ſonnes ſhall be with me. *That is, dead, and in hell, though not in the ſame place or ſtate there: in this ſenſe all ſuch places of the holy Scripture as have the word* Inferi, *or* Infernus, *correſpondent both to the Greeke and Hebrew, ought to be, and may bee moſt conveniently tranſlated by the word,* Hell. *As when it is ſaid,* Thou haſt delivered my ſoule from the lower hell, *Pſal.* 85. *v.* 13. *that is, as Saint* Auguſtine *expoundeth it, Thou haſt preſerved me from mortall ſinnes, that would have brought me into the lower hell, which is for the damned. Which place of holy Scripture, and the like, when they tranſlate* grave, *ſee how miſerably it ſoundeth,* Thou haſt delivered my ſoule from the loweſt grave. *Which they would never ſay for very ſhame, but that they are afrayd to ſay in any place (be the holy Scriptures never ſo plaine) that any ſoule was delivered or returned from hell, leſt thereof it might follow by and by, that the Patriarches, and our Saviour Chriſt, were in ſuch a Hell.*

The Scriptures ſpeake of another hell, beſides that of the damned.

Ab inferno inferiori.

Bib. 1579.

Fvlk. 13. That which is ſpoken indifferently of the elect, and reprobate, muſt needes bee underſtood of that which is common to both, that is, corporall death. How can it bee veriſyed of their ſoules, that they were layd to the Fathers, when betweene the godly, and the wicked, there is an infinite diſtance: but the earth, the grave, or pitte, is a common receptacle of all dead bodies. That *Samuel*, which being rayſed up, ſpake to *Saule*, might truely ſay of his ſoule, though not of all his ſonnes, that hee ſhould bee with him in hell, for it was the ſpirit of Satan, and not of *Samuel*, although counterfeiting *Samuel*, he might ſpeake of the death of *Saul*, and his ſonnes. As for that verſe of the eighty and five Pſalme, whereupon you doe falſly ſo often alledge Saint *Auguſtines* reſolution, what

what abſurdity hath it, to tranſlate it, from the loweſt grave, or from the bottome of the grave, whereby *David* meaneth extreame danger of death, that he was in, by the malice of his perſecuting enemies, *Saul* and his complices? But we are afrayd to ſay in any place, that any ſoule was delivered and returned from hell. We ſay that the ſoules of all the faithfull are delivered from hell: but of any which after death is condemned to hell, we acknowledge no returne. And theſe words are ſpoken by *David* while he lived, and praiſed God for his deliverance, which might be not only from the grave, but alſo from hell, ſaving that here he ſpeaketh of his preſervation from death.

Mart. 14. *And that this is their feare, it is evident, becauſe that in all other places where it is plaine that the holy Scriptures ſpeake of the hell of the damned, from whence is no returne, they tranſlate there the very ſame word hell, and not grave. As for example,* The way of life is on high to the Prudent, to avoyd from hell beneath. *Loe, here that is tranſlated* hell beneath, *which before was tranſlated* the loweſt grave. *And againe,* Hell and deſtruction are before the Lord, how much more the hearts of the ſonnes of men? *But when in the holy Scriptures there is mention of delivery of a ſoule from hell, then thus they tranſlate:* God ſhal deliver my ſoule from the power of the grave, for he will receive me. *Can you tell what they would ſay? Doeth God deliver them from the grave, or from temporall death, whom he receiveth to his mercy? or hath the grave any power over the ſoule? Againe when they ſay,* What man liveth and ſhall not ſee death? Shall he deliver his ſoule from the hand of the grave?

Prov. 15. 24.

Bib. 1579.

De manu inſeri

Pſal. 89. 48.

Fvlk. 14. I have ſhewed before diverſe times, that although the Hebrew word *Sheol* doe properly ſignify a receptacle of the bodyes after death, yet when mention is of the wicked, by conſequence it may ſignify hell, as the day ſignifyeth light, the night darkneſſe, fire heate, peace ſignifyeth proſperity, and an hundred ſuch like ſpeeches. But where you ſay that *Proverb.* 15. *verſ.* 24. that is tranſlated hell beneath, which before was tranſlated the loweſt grave, *Pſalm.* 85. *verſ.* 13. you ſay untruely, for although in both places there is the word *Sheol*, yet in that Pſalme there is *Tachtijah*, in the Proverbs *Mattah*, for which if it were tranſlated the grave, that declineth, or is downward, it were no inconvenience. In the other texts, you trifle upon the word ſoule, whereas the Hebrew word ſignifyeth not the reaſonable ſoule, which is ſeparable from the body, but the life, or the whole perſon of man, which may rightly bee ſaid to be delivered from the hand or power of the grave, as the verſe 48. doeth plainely declare, when in the latter part is repeated the ſenſe of the former, as it is in many places of the Pſalmes.

תחתיה

מטה

Mart. 15. *If they take* grave *properly, where mans body is buryed; it is not true either that every ſoule, yea or every body is buryed in a grave. But if in all ſuch places they will ſay they meane nothing elſe but to ſignify death, and that to goe downe into the grave, and to dye, is all one: wee aske them why they follow not the wordes of the holy Scripture, to ſignifie the ſame thing, which call it going downe to* hell, *not going downe to the* grave? *Here they muſt needes open the myſtery of Antichriſt working in their tranſlations, and ſay, that ſo they ſhould make hell a common place to all that departed in the old Teſtament, which they will not, no not in the moſt important places of our beleefe concerning our Saviour Chriſts deſcending into hell, and triumphing over the ſame. Yea therefore of purpoſe they will not, onely for to defeate that part of our Chriſtian Creede.*

Fvlk. 15. We cannot always take the word grave properly, when the Scripture uſeth it figuratively: but if we ſay, to goe downe to the grave, and to die is all one, you aske us why we follow not the words of the holy Scripture. I anſwer we doe, for the Scripture calleth it grave and not hell. Where is then your vaine clattering of the myſtery of Antichriſt, that wee muſt open? Becauſe wee will not acknowledge that hereticall common place, invented by *Marcion* the heretike, wee purpoſe to defeat the article of Chriſts deſcending into hell. A monſtrous ſlaunder, when wee doe openly confeſſe it, and his triumphing over hell in more triumphant manner then you determine it. For if he deſcended into that hell onely, in which were the ſoules of the faithfull, which was a place of reſt, of comfort, of joy, and felicity, what triumph was it to overcome ſuch an hell, which if you take away the hatefull name of hell, by your owne deſcription, will prove rather an heaven then an hell? But wee beleeve that he triumphed over the hell of the damned, and over all the power of darkneſſe, which hee ſubdued by the vertue of his obedience and ſacrifice, ſo that it ſhould never bee able to claime or hold any of his elect, whom he had redeemed.

Mart. 16. *As when the Prophet firſt,* Oſee 13. *and afterward the Apoſtle,* 1 Corin. 15, *in the Greeke ſay thus:* Ero mors tua ô mors, morſus tuus ero Inferne. Vbi eſt, mors, ſtimulus tuus? Vbi eſt, Inferne, victoria tua? O death I will bee thy death; I will bee thy ſting, O hell. Where is, O death, thy ſting? where is, O hell, thy victory? *they tranſlate in both places,* O grave, *in ſteade of* O hell. *What elſe can bee their meaning thereby, but to draw the Reader from the common ſenſe of our Saviour Chriſts deſcending into hell, and conquering the ſame, and* bringing

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Bib. 1597.

bringing out the Fathers and juſt men triumphantly from thence into heaven? which ſenſe hath alwayes beene the common ſenſe of the Catholike Church and holy Doctours, ſpecially vpon this place of the Prophet. And what a kinde of ſpeech is this, and out of all tune, to make our Saviour Chriſt ſay, O grave I will be thy deſtruction? *as though he had triumphed over the grave, and not over hell; or over the grave, that is, over death: and ſo the Prophet ſhould ſay death twice, and hell not at all.* See S.Hier. Comment. in 13. Oſee.

FVLK. 16. S.*Hierom*, whom you quote in the margent, to prove that all the Catholike Doctours vnderſtood this text of *Oſee*, of Chriſts deſcending into hell, and thereby reprove our tranſlation, which for hell ſaith grave, after he hath repeated the words of the Apoſtle, 1 *Cor.* 15. vpon this text thus he concludeth: *Itaque quod ille in reſurrectionem interpretatus eſt Domini, nos aliter interpretari nec poſſumus nec audemus:* Therfore that which the Apoſtle hath interpreted of our Lords reſurrection, we neither can nor dare interpret otherwiſe. You ſee therfore by *Hieromes* judgement, that in this text, which is proper of Chriſts reſurrection, it is more proper to uſe the word of grave, then of hell. How vainly the ſame *Hierome* interpreteth the laſt words of this chapter, of ſpoyling the treaſure of every veſſell, that is deſirable of Chriſts delivering out of hell the moſt precious veſſells of the Saints, &c. I am not ignorant: but we ſpeak of tranſlation of the 14. *verſe*, which being vnderſtood of Chriſts reſurrection, it argueth, that the grave is ſpoken of, rather then hell. As for the repetition of one thing twice for vehemency, and certainties ſake, is no inconvenient thing, but commonly uſed in the Scriptures.

MART. 17. *Why, my Maſters, you that are ſo wonderfull preciſe Tranſlatours, admit that our Saviour Chriſt deſcended not into hell beneath, as you ſay, yet I thinke you will grant that hee triumphed over hell, and was conquerour of the ſame. Why then did it not pleaſe you to ſuffer the Prophet to ſay ſo at the leaſt, rather then that he had conqueſt only of death and the grave? You abuſe your ignorant Reader very impudently, and your owne ſelves very damnably, not onely in this, but in that you make* grave *and* death *all one, and ſo where the holy Scripture often joyneth together* death *and* hell, *as things different and diſtinct, you make them ſpeake but one thing twice, idly and ſuperfluouſly.*

FVLK. 17. For our faith of Chriſts triumphing over hell, I have ſpoken already ſufficiently: but of the Prophets meaning beſide the wordes themſelves, the Apoſtle is beſt expounder, who referreth it to the reſurrection, and his victory over death, which hee hath gained not for himſelfe alone, but for all his elect. Where you ſay wee make grave and death all one, it is falſe: wee know they differ; but that one may bee ſignifyed by the other, without any idle or ſuperfluous repetition in one verſe, I referre mee to a whole hundred of examples, that may bee brought out of the Pſalmes, the Prophets, and the Proverbes, where wordes of the ſame, like, or neere ſignification, are twice together repeated, to note the ſame matter, which none but a blaſphemous dogge, will ſay to bee done idly or ſuperfluouſly.

MART. 18. *But will you know that they ſhould not confound them, but that* Mors *and* Infernus, *which are the wordes of the holy Scripture in all tongues, are diſtinct? Heare what Saint* Hierome *ſaith, or if you will not heare, becauſe you are of them which* have ſtopped their eares, *let the indifferent Chriſtian Reader hearken to this holy Doctour, and great Interpreter of the holy Scriptures, according to his ſingular knowledge in all the learned tongues. Vpon the foreſaid place of the Prophet, after hee had ſpoken of our Saviour Chriſts deſcending into Hell, and overcomming of death, hee addeth:* Betweene death and hell this is the difference, that death is that whereby the ſoule is ſeparated from the body; hell is the place where ſoules are included, either in reſt, or elſe in paynes, according to the quality of their deſerts. And that death is one thing, and hell is another, the Pſalmiſt alſo declareth, ſaying, There is not in death that is mindfull of thee, but in hell who ſhall confeſſe to thee? And in another place, Let death come vpon them, and let them goe downe into hell alive. *Thus farre Saint* Hierome. Hier. in Oſee cap. 13. Pſal. 6.

FVLK. 18. Hee that by the grave vnderſtandeth a place to receive the bodyes of the dead, and figuratively death, doeth no more confound the wordes of death and the grave, then hee that by a cuppe, vnderſtandeth a veſſell to receive drinke properly, and figuratively that drinke which is contained in ſuch a veſſell. Therefore that you cite out of *Hierome*, maketh nothing againſt us, for hee himſelfe, although deceived by the Septuagints, or rather by the ambiguity of the word ᾅδης, which they uſe, in the ſignification of the Hebrew word שאול. yet by *Infernus* vnderſtandeth them that bee *in Inferno*, and the dead, as wee doe by the word grave oftentimes. As for his opinion of the godly ſoules in happy hell before Chriſts death, or his interpretation of any other part of Scripture, wee profeſſe not to follow in our tranſlations, but as neere as wee can the true ſignification of the wordes of holy Scripture, with ſuch ſenſe (if any thing bee doubtfull) as the proper circumſtances of every place will leade us vnto, that we may attaine to the meaning of the holy Ghoſt.

MART. 19. *By which differences of death and hell, (whereof wee muſt often advertiſe the Reader) are meant two things, death, and the going downe of the ſoule into ſome receptacle of hell, in that ſtate of the old Teſtament, at what time the holy Scriptures uſed this phraſe ſo often. Now theſe impudent Tranſlatours in all theſe places tranſlate it* grave, *of purpoſe to confound it and death together, and to make it but one thing, which* S.Hierome *ſheweth to bee different, in the very ſame ſenſe that we have declared.* Bib. 1579.

FVLK. 19. The difference of *Mors* and *Infernus*, which *Hierome* maketh, cannot alwayes ſtand, as I have ſhewed of the hoare heads of *Iacob*, *Ioab*, and *Shemei*, which none but madde men will ſay, to have deſcended into a receptacle of ſoules; beſide other places of Scripture, where *Sheol* muſt of neceſſity ſignify a place for the body. And even thoſe places of the *Pſalmes*, that Saint *Hierome* calleth to witneſſe, doe make againſt his errour: for where *David* ſayth, *Pſalm.* 6. In hell who ſhall confeſſe vnto thee? how can it bee true of the ſoules of the faithfull being in that holy hell *Abrahams* boſome? Did not *Abraham* confeſſe vnto God, and acknowledge his mercy? Did not *Lazarus* the ſame? Did not all the holy ſoules departed, confeſſe God, in *Abrahams* boſome? Were all thoſe bleſſed ſoules ſo vnthankefull, that being carryed into that place of reſt and comfort, none of them would confeſſe Gods benefits? It is plaine therefore, to the confuſion of your errour, that *Sheol* in that place of *David* muſt needes ſignify the grave, in which no man doth confeſſe, prayſe or give thankes vnto God, of whom in death there is no remembrance. Therefore hee deſireth life and reſtoring of health, that hee may prayſe God in his Church or Congregation, Likewiſe in the *Pſalme* 54. where hee propheceyeth vnto the wicked a ſuddaine death, ſuch as befell to *Chore*, *Dathan*, and *Abiram*, which went downe quicke into the grave: not into hell, whither come no bodies of men living, but the ſoules of men that are dead.

MART. 20. *But alaſſe, is it the very nature of the Hebrew, Greeke, or Latine, that forceth them ſo much to Engliſh it* grave, *rather then* hell? *We appeale to all Hebricians, Grecians, and Latiniſts in the world: firſt, if a man would aske, what is Hebrew or Greeke, or Latine for* hell; *whether they would not anſwer, theſe three words, as the very proper words to ſignifie it, even as* panis *ſignifieth bread: ſecondly, if a man would aske, what is Hebrew, or Greeke, or Latine for a* grave; *whether they would anſwer theſe words, and not three other, which they know are as proper words for* grave, *as* lac *is for* milke. ᾅδης. שאול *Infernus.* τάφος. קבר *Sepulcrum.*

FVLK. 20. The very nature of the Hebrew word שאול is moſt properly to ſignify a grave, or receptacle of dead bodies, as all that bee learned in that tongue doe know. About the Greeke and Latine tearmes, is not our queſtion, and therefore you deale deceipfully, to handle them all three together. Although neither ᾅδης, nor *Infernus*, are ſo proper for hell, but that they may bee taken alſo ſometimes for the grave, and ſo perhaps were meant by the Greeke and Latine Tranſlatours in diverſe places. You ſpeake therefore as one voyde of all ſhame, to ſay they are as proper for hell, as *panis* for bread. Where you aske what is Hebrew, Greeke, or Latine, for hell: you muſt vnderſtand, that if you ſpeake of a proper word for thoſe inviſible places, wherein the ſoules departed are either in joy or torments, I anſwer, there is no proper word for thoſe places, either in Hebrew, Greeke, or Latine: for that which of all theſe tongues is tranſlated Heaven, is the proper word for the ſenſible Skie, in which are the Sunne, Moone, and Starres, and by a figure is transferred to ſignify the place of Gods glorie, in which hee raigneth with the bleſſed ſpirits of Angels and men, above this ſenſible world. Paradiſe and *Abrahams* boſome, who is ſo childiſh, not to acknowledge them to bee borrowed wordes, and not proper? So for the receptacle of the reprobate ſoules, in the Hebrew tongue *Topheth* or *Gehinnom*, which properly are the names of an abominable place of Idolatry, are uſed, and *Sheol* ſometimes figuratively may ſignifie the ſame. In Greeke and Latine *Gehenna* is uſed for the ſame, which is borrowed of the Hebrew. Sometimes alſo the word ᾅδης in Greeke is taken for the place of the damned, and the kingdome of darkeneſſe. The Latine word *Infernus* is any low place. Wherefore I cannot marveile ſufficiently at your impudencie, which affirme theſe three wordes שאול, ᾅδης, and *Infernus*, to bee as proper for our Engliſh word hell, as *panis* is for bread. That there be other wordes beſide theſe in all the three tongues to ſignify a grave, I marveile to what purpoſe you tell us, except you would have ignorant folke ſuppoſe, that there cannot bee two Hebrew, Greeke, or Latine wordes for one thing.

MART. 21. *Yea, note and conſider diligently what wee will ſay. Let them ſhew mee out of all the Bible one place, where it is certaine and agreed among all, that it muſt needes ſignify* grave, *let them ſhew mee in any one ſuch place, that the holy Scripture vſeth any of thoſe former three wordes* *for grave. As when* Abraham *bought a place of buriall, whether hee bought* Infernum: *or when it is ſaid the Kings of Iſrael were buried in the monuments or ſepulchers of their fathers, whether it ſay,* in infernis patrum ſuorum. *So that not onely Divines by this obſervation, but Grammarians alſo and children may eaſily ſee, that the proper and naturall ſignification of the ſaid words, is in Engliſh* hell; *and not* grave.

Gen. c. 49.

Fvlk. 21. Wee note well your fooliſh ſubtiltey, that will have us to ſhew you one place, where it is certaine, and agreed among all, that *Sheol* muſt needes ſignify grave. I am perſwaded that you and ſuch as you are, that have ſold your ſelves to Antichriſt, to maintayne his hereſies with all impudencie, will agree to nothing that ſhall bee brought, though it bee never ſo plaine and certaine, that it muſt needes ſo ſignify. I have already ſhewed you three places, where the hoare head is ſaid to goe downe into *Sheol*, that is, into the grave. For whither ſhould the hoare head goe but into the grave? Nothing can bee more plaine to him that will agree to trueth, that *Sheol* in all ſuch places is taken for the grave. But to omit theſe places, becauſe I have ſpoken of them already; what ſay you to that place, *Numb.* 16. where the earth opened her mouth, and ſwallowed up the Rebells with their tents, and all their ſubſtance of cattell, and whatſoever they had: where the text ſaith, They went downe, and all that they had, alive (*ſheolah*) into the pitte or grave. God made a greate grave or hole in the earth, to receive them all. Where no man will ſay that either the bodyes of theſe men, or their ſubſtance of tents, cattell, and ſtuffe, went into hell, as it is ſure their ſoules went into torment. And if authority doe weigh more with you then good reaſon, heare what Saint *Auguſtine* writeth upon the ſame text, and how hee taketh your *Inferos* or *Infernum*, which in the Hebrew is *Sheol*, *Queſt. ſuper Num. lib. 4. cap. 29. Et deſcenderunt ipſi & omnia quæcunque ſunt eis viventes ad inferos. Notandum ſecundum locum terrenum dictos eſſe inferos, hoc eſt, &c.* And they themſelves deſcended, and all that they had, alive unto *Inferos*, the lower partes. It is to bee noted, that *Inferi* are ſpoken of an earthly place, that is in the low partes of the earth: for diverſly and under manifold underſtanding, even as the ſenſe of things which are in hand requireth, the name of *Inferi* is put in the Scriptures, and eſpecially it is wont to bee taken for the dead. But foraſmuch as it is ſaid, that thoſe deſcended alive *ad Inferos*, and by the very narration it appeareth ſufficiently what was done; it is manifeſt, as I ſayd, that the lower parts of the earth are tearmed by this word *Inferi*, in compariſon of this upper part of the earth, in which wee live: Like as in compariſon of the higher heaven, where the dwelling of the holy Angels is, the Scripture ſaith, that the ſinfull Angells beeing thruſt downe into the darkeneſſe of this ayre, are reſerved as it were in priſons of a lower part or hell, to bee puniſhed. Saint *Auguſtine* here doeth not onely underſtand this place of the grave or receptacle of bodies, but alſo ſheweth that the Latine word *Inferi* or *Infernus*, doeth not alwayes ſignify hell, as you made it of late, as proper for hell, as *panis* for bread. But becauſe you ſhall not complaine of the ſingularity of this example, although you require but one, I will adde out of the *Pſalme* 141. where the Prophet ſayth, Our bones are ſcattered at the very brinke or mouth of (*Sheol*) the grave. How can you underſtand him to ſpeake of hell? For the grave, and not hell, is a place for dead mens bones: as hee ſpeaketh of the faithfull, by the wicked counted as good as dead and rotten, conſumed to the bones. By theſe and many other examples, it is manifeſt, that the proper ſignification of *Sheol* in Engliſh, is a grave, and not hell.

Mart. 22. *And therefore* Beza *doeth ſtrangely abuſe his Reader, more then in one place, ſaying that the Hebrew word doeth properly ſignify* grave, *beeing deduced of a verb that ſignifyeth to crave or aske, becauſe it craveth alwayes new coarſes. As though the grave craved more then hell doth, or ſwallowed more, and were more hardly ſatisfyed and filled then hell: for in all ſuch places they tranſlate* grave; *and in one ſuch place they ſay,* The grave and deſtruction can never bee full, *whereas themſelves a little before tranſlate the very ſame wordes,* hell and deſtruction: *and therefore it might have pleaſed them to have ſaid alſo,* Hell and deſtruction can never be full, *as their pew-fellowes doe in their tranſlation: and againe,* Wee ſhall ſwallow them up, like hell. The Devill (*wee reade*) goeth about continually like a roaring Lyon, ſeeking whom hee may devoure, *who is called in the Apocalyps,* Abaddon, *that is,* deſtruction: *and ſo very aptly* hell *and* deſtruction *are joyned together, and are truely ſaid never to bee filled. What madneſſe and impudencie is it then for* Beza *to write thus:* Who is ignorant, that by the Hebrew word rather is ſignifyed a grave, for that it ſeemeth after a ſort to crave alwayes new carcaſſes?

Annot. in Act. 2. 25. 27. & in 1 Cor. 15. 55.
Bib. 1579.
Prov. 1. 12. 30. 15. 16.
Prov. 27. 20.
Cap. 15. 11.
Bib. 1562. 1577.
Prov. 1.
1 Pet. 5.
Apoc. 9. 11.
Beza before alledged.

Fvlk. 22. *Beza* doeth not abuſe his Reader, to tell him, that *Sheol* is derived of a verbe that ſignifyeth craving or asking: but you doe unhoneſtly abuſe *Beza*, as you doe every man, when you take in hand to affirme that hee ſtandeth onely upon the etymologie of *Sheol*, to prove that it ſignifyeth the grave.

And

Mart. 23. *And againe, concerning our Saviour Chriſts deſcending into hell, and delivering the fathers from thence,* it is marvell, *ſaith* Beza, that the moſt part of the ancient Fathers were in this errour, whereas with the Hebrews the word *Sheol* ſignifyeth nothing elſe but *grave*. *Before he pleaded upon the etymology or nature of the word, now alſo hee pleadeth upon the authority of the Hebrewes themſelves. If hee were not knowne to be very impudent and obſtinate, we would eaſily miſtruſt his skill in the Hebrew, ſaying that among the Hebrewes, the word ſignifyeth* nothing elſe but grave.

Annot. in 2. Act. v. 24.
Nihil aliud.

Fvlk. 23. *Beza* ſaith that the word *Sheol* properly ſignifyeth nothing but grave, neverthelеſſe he ſaith, it is taken figuratively, for tribulation, which is neere to extreame deſtruction, yea and ſometime for the bottomleſſe pit of hell.

Mart. 24. *I would gladly know, what are thoſe Hebrewes: doeth not the Hebrew text of holy Scripture beſt tell us the uſe of this word? Doe not themſelves tranſlate it* Hell *very often? doe not the* Septuaginta *alwayes? If any Hebrew in the world, were asked, how hee would turne theſe wordes into Hebrew,* Similes eſtis Sepulchris dealbatis: you are like to whited graves: *And,* Sepulchrum ejus apud vos eſt: His grave is among you, *would any Hebrew I ſay tranſlate it by this Hebrew word, which* Beza *ſaith among the Hebrews ſignifyeth nothing elſe but* grave? *Aske our Hebrew Readers in this caſe, and ſee what they will anſwer.*

Sheolim. Sheol.

Fvlk. 24. The beſt of the Hebrewes, that either interpreted Scriptures or made Dictionaries, Iews, or Chriſtians, doe acknowledge that *Sheol* doeth properly ſignify the grave. That the Septuaginta doe always tranſlate it ᾅδην, it proveth not that it always ſignifyeth hell, for ᾅδης ſignifyeth not always hell, as in the place of *Numb.* 16. As for the turning of Latine into Hebrew, is not our controverſy, but of tranſlating Hebrew into Engliſh, *Sheol* may ſignify the grave, the hole, the pit, as *Fovea*, though it be not all one with the Latine word *Sepulchrum*. And yet *Rabbi Salomon* whom you boldly cite in the 27. Section, ſaith plainely that the true and proper interpretation of *Sheol* is *Keber*, which you ſay, is as proper for grave, as *lac* is for milke.

In Gen 37.

Mart. 25. *What are theſe Hebrewes then, that* Beza *ſpeaketh of? forſooth certaine Iewes or latter Rabbines which, as they doe falſely interprete all the holy Scriptures againſt our Saviour Chriſt in other points of our beliefe, as againſt his incarnation, death, and reſurrection: ſo doe they alſo falſly interprete the holy Scriptures againſt his deſcending into Hell, which thoſe Iewiſh Rabbines deny, becauſe they looke for another Meſsias, that ſhall not die at all, and conſequently ſhall not after his death goe downe into Hell and deliver the Fathers, expecting his comming, as our Saviour Chriſt did. And therefore thoſe Iewiſh Rabbines hold as the Heretikes doe, that the Fathers of the old Teſtament were in Heaven before our Saviour Chriſts incarnation: and theſe Rabbines are they which alſo pervert the Hebrew word to the ſignification of* grave, *in ſuch places of the holy Scriptures as ſpeake either of our Saviour Chriſts deſcending into hell, or of the Fathers going downe into hell, even in like manner as they pervert other Hebrew wordes of the holy Scripture, as namely,* alma, *to ſignify a young woman, not a virgin, againſt our Saviours birth of the bleſſed Virgin* Mary.

The Proteſtants in interpretation of Scriptures follow the late Iewes, rather then the auncient Fathers, and Apoſtolicall Church.
Eſay. 7.

Fvlk. 25. *Beza* ſpeaketh of the holy men of God, which did write the Scriptures, and ſo uſe that word *Sheol*, as it cannot bee taken to ſignify any thing properly, but the grave or pitte. And as for the Iewiſh Rabbines, what reaſon is there, why wee ſhould not credite them in the interpretation of wordes, of their owne tongue, rather then any auncient Chriſtians ignorant of the Hebrew tongue? And although they doe ſometimes frowardly contend about the ſignification of a word or two, againſt the trueth of the Goſpell, that is no ſufficient cauſe why they ſhould bee diſcredited in all wordes. But beſide them, *Beza* hath alſo the beſt Hebricians that have beene in this laſt age, among the Chriſtians, not onely Proteſtants, but Papiſts alſo, namely *Pagninus*, and *Maſius*, in their Dictionaries.

Mart. 26. *And if theſe latter Rabbines be the Hebrews that* Beza *meaneth, and which theſe gay Engliſh tranſlatours follow, we lament that they joyne themſelves with ſuch companions, being the ſworne enemies of our Saviour Chriſt. Sure the Chriſtian Hebrewes in Rome, and elſewhere, which of great Rabbines are become zealous Doctours of Chriſtianity, and therefore honour every myſterie and article of our Chriſtian faith, concerning our Saviour Chriſt, they diſpute as vehemently againſt thoſe other Rabbines, as wee doe againſt the Heretikes, and among other things, they tell them, that* Saul *ſaid,* Raiſe mee up *Samuel, and that the woman ſaid,* I ſee Gods aſcending out of the earth, *and,* An old man is aſcended or come up, *and that* Samuel *ſaid,* Why haſt thou diſquieted mee, that I ſhould be rayſed up? *and,* To morrow thou and thy ſonnes ſhall bee with mee. *And the booke of Eccleſiaſticus ſaith, that* Samuel *dyed, and afterward* lifted up his voyce out of the earth, &c. *All which the holy Scripture would never have thus expreſſed, (whether it were* Samuel *indeede or not) if Saul and the Iewes then had beleeved, that their Prophets and Patriarches had beene in heaven above. And as for the Hebrew word,*

1 Reg 28.
Eccleſ. 46. 23.

they make it (as euery boy among the Iewes doth well know) as proper a word for Hell, *as* panis *is for bread, and as improper for a graue (though ſo it may be uſed by a figure of ſpeech) as* Cymba Charontis *is Latine for death.*

FVLK. 26. If wee followed the Iewes in expoſition of the Scriptures againſt Chriſt, wee were not ſo much to bee pittyed, as to bee abhorred: but if wee be content to learne the propriety of Hebrew words of the learned Rabbines, as *Hierome* was glad to doe of his Rabbine, who as it appeareth by his ſcholler in ſome places, was not excellently learned, there is no cauſe why any man ſhould pitty us, but them rather, that to cloake their ignorance in the Hebrew tongue, pretend as if it were more unlawfull to learne Hebrew of the Hebrew Rabbines, then Latine of *Quintilian* or *Priſcian*, and Greeke of *Gaza*, *Suidas*, and ſuch like. That you tell us of the Romiſh Rabbines converted from Iudaiſme, to Papiſtry, is not worth a ſtraw. For their argument of *Saules* and a witches opinion, that the dead might bee rayſed, proveth nothing in the world, that they were in Hell. And the ſonne of *Syrach* ſheweth himſelfe not to bee directed by the ſpirit of God, which affirmeth, *Samuel* did lift up his voyce after his death, out of the earth, contrary to the judgement of Catholike Doctors of the Church. For that the Scripture ſpeaketh of *Samuel* rayſed by the witch, is meant of a wicked ſpirit, counterfeiting the ſhape and ſimilitude of *Samuel*. For the ſoules of the faithfull, and holy Prophets, bee not at the commandements of witches, but at reſt with God; where they cannot bee diſquieted. As for the authority of thoſe unknowne Authours, that teach boyes to ſay, *Sheol* is as proper for Hell, as *panis* for bread, we may eſteeme it to bee of as good credite, as *Charons* boate, *Plutoes* pallace, and *Cerberus* three heads, &c.

MART. 26. *But what ſpeake I of theſe? doe not the greateſt and moſt auncient Rabbines (ſo to call them) the* Septuaginta *alwayes tranſlate the Hebrew word, by the Greeke* ᾅδης, *which is properly hell? doe not the Talmudiſts, and Chaldee paraphraſes, and* Rabbi Salomon Iarhi, *handling theſe places of the Pſalmes,* Hee will deliver my ſoule from the hand of *Sheol, interprete it by* Gehinum, *that is,* Gehenna, hell? *and yet the Calviniſts bring this place for an example, that it ſignifyeth* grave. *Likewiſe upon this place,* Let all ſinners be turned into *Sheol*: *the foreſaid Rabbines interprete it by* Gehinum, Hell. *Inſomuch that in the Proverbs, and in* Iobe, *it is joyned with* Abaddon. *Where* Rabbi Levi *according to the opinion of the Hebrewes, expoundeth* Sheol, *to be the loweſt region of the world, a deepe place oppoſite to heaven, whereof it is written* If I deſcended into hell, thou art preſent: *and ſo doth* Rabbi Abraham *expound the ſame word in chap.* 2. Ionæ.

Geneb. lib. 3. de Trin.

Prov. 15. Iob. 26.

FVLK. 27. Although the Septuaginta doe alwayes tranſlate *Sheol* by the word ᾅδης, yet doe they not thereby alwayes underſtand hell: as it is manifeſt in all thoſe places, where the Scripture ſpeaketh of a receptacle of dead bodyes. But now you will beare us downe with *Rabbines*, *Talmudiſts*, and Chaldee paraphraſes. And firſt you ſay that all theſe, handling that verſe of the 49. Pſalme, Hee will deliver my ſoule from the hand of *Sheol*, interprete it by *Gehinnom*, that is, Hell. I graunt that *Rabbi Ioſeph* uſing the liberty of a Paraphraſt, rather then a Tranſlatour, interpreteth the word by *Gehinnom*, that ſignifyeth Hell fire, and ſo the ſenſe is true. For God delivered *David* from eternall damnation. But *Rabbi David Chimchi*, expounding the ſame place according to the proper ſignification of *Sheol*, ſaith, אמר חנביצא כראיתו &c. The Prophet ſaid when hee ſaw the deſtruction of the ſoules of the wicked in their death: In the day in which my body ſhall goe downe to (*Sheol*) the grave, God ſhall deliver my ſoule from the hand of (*Sheol*) the grave, that my ſoule ſhall not periſh with my body. You ſee therefore that all the Rabbines bee not of your ſide, no nor *Rabbi Salomon Iarchi*, whom you cite. For upon the 37. of *Geneſis*, *verſe*. 35. where *Iacob* ſaith, he will goe downe to the grave, mourning, thus he writeth, אבל שאולה: במשוםר לשון קבר חוזא וגו. Mourning to *Sheol*, according to the plaine and literall ſenſe, the interpretation thereof is the grave, in my mourning I will bee buryed, and I will not bee comforted, all my dayes: but after the *Midraſh*, or expoſition, not according to the letter, it is hell. This ſigne was delivered by handes, or by tradition, from the mouth of his power, (that is from a divine oracle) if not one of my ſonnes ſhall dye in my life time, I had confidence, that I ſhould not ſee hell. By this ſaying it is manifeſt, that this Rabbine acknowledgeth the true and proper tranſlation of this word *Sheol*, was to the grave, although after figurative, and ſometimes fonde expoſitions, it was interpreted for hell. Likewiſe you ſay, but untruely, of this verſe, *Pſalm*. 9. *verſ*. 18. Let all ſinners bee turned to *Sheol*, for there the Chaldee Paraphraſt retayneth the word *Sheol*, and doeth not give any other word for it, *David Chimchi* interpreteth it according to the [illegible] ſenſe, ישובו רשעים לקבר. Let the wicked bee turned into the grave, [illegible] as *Rabbi Salomon* ſaith, it may bee [illegible] in hell. [illegible]

Proverbs, and *Iob* is ioyned with *abaddon*, it hindreth it not to ſignifie the graue; where is the deſtruction and conſumption of the body. And *Prov*. 15. *v*. 11. the Chaldee Paraphraſt retaineth *Sheol*, which *Kabmenaki* expoundeth thus, ואמר, &c. It is ſaid of *Sheol*, and *Abaddon*, that *Sheol* is the graue, הקבר and *Abaddon* is hell, which is deeper than the graue, &c. And although in *Iob Rabbi Levi* and others expound *Sheol* for a ſecret place about the center of the earth, which ſhould ſeeme to bee hell: yet they ſay not that this is the proper ſignification of the word *Sheol*. For in the 21. of *Iob*. *v*. 13. the Chaldee Paraphraſt for *Sheol*, interpreteth *Kebureta*, the graue, and in the 14. *verſe* 13. *beith kebureta*, the houſe of the graue, and 17. *v*. 12. and 15. the graue. In both which places *Rabbi Abraham Periſſol* ioyneth *Sheol*, and *Keber* together, both ſignifying the graue; and in the later *verſe*, hee maketh *Iob* to ſay to his friends רבי ותבוביכם, The barres of lies with which you comfort mee, into the middeſt of the pit of the graue ſhall goe downe with mee when I die. By all which teſtimonies it is manifeſt, that *Sheol* is not the proper word for hell, the receptacle of ſoules, but for graue, the common dwelling houſe for mens bodies.

Prov. 15. Iob. 26.

קבורתא

בית קבורתא

But you will preſſe us yet further, with the authoritie of *Rabbi Abraham* upon *Ionas*. 2. Indeed in *Abraham Aben Ezra*, I read as you ſay, but this is onely his opinion of the figuratiue ſenſe of that place, for upon *Hoſee*. *cap*. 13. *verſ*. 14. hee expoundeth שאול מיד thus, I haue beene a Redeemer of thy fathers, now I will bee a deſtruction of death which is to thee. And ſo doe *R. Shelomo Iarchi*, and *Rabbi David Chimchi*: yea, ſo doth Saint *Paul*, more worth than all the Rabbines that ever were, expound it.

MART. 28. *This being the opinion and interpretation of the Hebrewes, See the skill or the honeſtie of* Beza, *ſaying that* Sheol, *with the Hebrewes ſignifieth nothing but* graue. *Whereas indeed (to ſpeake skilfully, uprightly, and not contentiouſly) it may ſignifie* graue *ſometime ſecondarily, but* Hell, *principally and properly, as is manifeſt, for that there is no other word ſo often uſed and ſo familiarly in the Scriptures to ſignifie Hell, as this, and for that the Septuaginta doe alwayes interpret it by the Greeke word* ᾅδης.

FVLK. 28. The opinion of the Hebrues being as I haue rehearſed out of their owne words, ſee the skill or honeſtie of *Martin*, which dare open his mouth againſt *Beza* in this matter, and tell us that *Sheol* may ſecondarily ſignifie a graue, whereas it doth firſt and principally ſo ſignifie, howſoever the Septuaginta doe interpret it by ᾅδης, which ſignifieth an obſcure darke place under the earth, and not hell properly.

MART. 29. *The which Greeke word is ſo notorious and peculiar for Hell, that the Paganes uſe it alſo for* Pluto, *whom they feigned to be God of Hell, and not God of graues: and if they would ſtand with us in this point, wee might beate them with their owne kinde of reaſoning, out of Poets and profane writers, and out of all Lexicons. Vnleſſe they will tell us (contrary to their cuſtome) that we Chriſtians muſt attend the Eccleſiaſticall uſe of this word in the Bible, and in Chriſtian writers, and that in them it ſignifieth graue. For ſo* Beza *ſeemeth to ſay, that the Greeke Interpreters of the Bible, tranſlated the Hebrew word aforeſaid by this Greeke word, as ſignifying a darke place: whereas the Greeke Poets uſed it for that which the Latines called* Inferos, *that is,* hell. Which ambiguitie (*ſaith he*) of the word, made many erre, affirming Chriſts deſcending into Hell. So was LIMBVS builded, whereunto afterward PVRGATORIE was laide.

Annot. in Act. 2.27.

FVLK. 29. That *Pluto* of the Poets is feigned to bee the God of Hell, it was hereof that they imagined Hell to bee a place under the earth, which was his pallace, as earth was his kingdome: or elſe what becommeth of the triple diviſion of all the world, If *Iupiter* having heaven, *Neptune* the Sea, *Pluto* ſhould not haue the earth? who had his name of the riches incloſed in the earth, and was alſo called ᾍδης, or Ἀΐδης as in *Homer* Il. 15. Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀΐδης ἐνέροισιν ἀνάσσων. *Iupiter* and I, and *Pluto* the third that ruleth over the dead. Whereof it is put in the Genitiue caſe, after ſuch prepoſitions as governe an Accuſatiue or Datiue, where οἶκος the houſe of *Pluto* is to bee underſtood. I might here cite divers places out of *Nonnus* the Chriſtian Greeke Poet, who ſeemeth to uſe ἅις and ἀΐδης for the graue ſpeaking of the reſurrection of Chriſt, *Ioan*. 2. and of *Lazarus cap*. 11. But of the tranſlation of the Greeke word is not our queſtion, but of the Hebrew word *Sheol*, which the Septuaginta turning into ᾅδης meane a place generally to receiue the dead, which ſometimes is the graue of the bodies, ſometimes hell of the ſoules.

MART. 30. *I ſee* Beza *his wilineſſe very well in this point. For here the man hath uttered all his heart, and the whole myſterie of his craftie meaning of this corrupt tranſlation: that to avoyde theſe three things, Chriſt deſcending into Hell,* Limbus patrum, *and Purgatorie, hee and his companions wreſt the foreſaid words of the holy Scriptures to the ſignification of graue. But let the indifferent Chriſtian Reader onely conſider* Beza *his owne words in this place, point by point.*

FVLK. 30. *Beza* vſeth no wilineſſe or craft at all; for hee doth alwayes openly deteſt the dreames of Limbus and Purgatorie, and whatſoever may depend upon them. But let us ſee what you can gather out of his words.

MART. 31. *Firſt he ſaith, that the Greeke Poets were wont to vſe the Greeke word for Hell: ſecondly, that they which interpreted the Bible out of Hebrew into Greeke, vſed the very ſame word for that Hebrew word whereof we haue now diſputed: thirdly, that the auncient fathers (for of them he ſpeaketh, as a little before he expreſſeth) underſtood the ſaid Greeke word for* Hell, *and thereby grew to theſe errours (as hee impudently affirmeth) of Chriſts deſcending into Hell, and of the place in Hell where the fathers reſted expecting the comming of our Saviour, &c. Whereby the Reader doth eaſily ſee, that both the profane and alſo the Eccleſiaſticall uſe of the word is for Hell, and not for graue.*

Ibid. v. 24.

FVLK. 31. I looked for ſome great matter, when you beganne to conſider ſo diligently from point to point: but I ſee wee ſhall haue nothing, but this cold collection, that both the prophane and Eccleſiaſticall vſe of this word ᾅδης is for hell, and not for the graue. That it is vſed for hell, no man denieth: but that it is vſed onely for hell, *Beza* ſaith not, and I haue proved that it is not. As alſo it may bee proved by divers other places out of the Apocryphall writings, namely *Sap. 16. v. 13.* where it is tranſlated for death by your owne Latine tranſlatour, being the ſame verſe, that is in the ſong of *Anna, 1. Sam. 2.* where *ſheol* is vſed, and is repeated in that ſignification *Tob. 13. v. 12.* likewiſe *Sap. 2. v. 1.* where the ungodly that profeſſe the mortalitie of the ſoule ſay, that none was knowne to returne from ᾅδης, the word can ſignifie nothing but graue. For hell it cannot ſignifie in their ſpeech, that beleeue no hell, and ſay plainely that their ſoules ſhall vaniſh like ſmoake, or light aire. Likewiſe in *Baruch. 2.* it is taken for the graue, where hee ſaith the dead which are in the ᾅδης, ſhall not giue honour to God, where it is certaine that by that word is meant the graue, ſeeing the ſoules of the righteous that were in *Abrahams* boſome, did praiſe God, and moreover, hee maketh it plaine that hee ſpeaketh of the dead bodies, when he ſaith their ſpirit is taken out of their bowels.

MART. 32. *And for the Latine word, it is the like caſe for all the world: and if a man will aske but his childe that commeth from the Grammar, what is* Infernus, *he will ſay* Hell, *and not* graue: *what is Latine for* graue? *He will anſwere* Sepulchrum, *or* monumentum. *But never* Infernus, *vnleſſe one of theſe Calviniſticall Tranſlatours taught him ſo, to deceiue his father.*

Infernum, Inferi.

FVLK. 32. I hope they that bee wiſe will beleeue Saint *Auguſtine*, rather than you, that the word *Inferi*, which is the ſame that *Infernus*, hath divers and manifold underſtandings in the Scripture, as I haue declared before ſect. 21. But with the Latine word *Infernum*, wee haue little to doe, which tranſlate not out of Latine, but out of Hebrew or Greeke.

MART. 33. *Now then, to draw to a concluſion of this their corruption alſo in their Engliſh tranſlation: whereas, the Hebrew, and Greeke, and Latine words doe moſt properly and vſually ſignifie Hell: and both Greeke, and Latine Interpreters preciſely in every place uſe for the Hebrew word, that one Greeke word, and that one Latine word, which by all cuſtome of ſpeaking and writing, ſignifie Hell: it had beene the part of ſincere and true meaning tranſlatours, to haue tranſlated it alſo in Engliſh alwayes by the word* Hell: *and afterward to haue diſputed of the meaning thereof, whether, and when it is to bee taken for Hell, or graue, or lake, or death, or any ſuch thing. As in one place they haue done it very exactly and indifferently, namely when* Ionas *ſaith* (c. 2 v. 2.) *out of the Whales belly,* Out of the belly of hell, cried I, and thou heardeſt my voice. *So all tranſlate it, and well, whatſoever it ſignifie in this place. They thinke that* Hell, *here ſignifieth nothing elſe but the Whales belly, and the affliction of* Ionas, *and ſo the word may ſignifie by a Metaphoricall ſpeech, as when we ſay in Engliſh,* It is a hell to liue thus: *and * therefore no doubt they did here tranſlate it ſo, to inſinuate that in other places it might as well ſignifie* graue, *as here the Whales belly.*

If they obiect unto us ſome Catholikes, that tranſlate it *Sepulchrum*, as they doe: it is a fault in them alſo, but ſo farre leſſe than in the Proteſtants, as chaunce medley is in reſpect of wilfull murder. See their marginall annot. Ionæ. 2. Bib. 1577.

FVLK. 33. Your concluſion is as good as your premiſſes, becauſe the Greeke and Latine Interpreters had before us tranſlated amiſſe, which gaue occaſion to divers errours, therefore wee alſo knowing the true ſignification of the word, muſt haue followed them in wrong and doubtfull tranſlation, and afterward debated the meaning of the ſeverall places. But in the margent, you tell us, that ſuch Catholikes as haue tranſlated the word *ſheol*, for a graue, haue alſo done amiſſe. Pardon us Maſter *Martine*, wee take you for no ſuch learned Hebritian, that you ſhould controll *Pagninus*, *Iſidorus Clarius*, and all other Hebritians of this time upon ſuch ſlender ſleeueleſſe reaſons, as you haue brought hetherto. And you ſhew an intollerable proud ſtomake, that being a man ſo little ſeene in the Hebrew tongue (as you ſhew your ſelfe to bee) you ſhould condemne ſuch graue and learned perſons of your owne ſide, of raſhneſſe, or ignorance. For you make them in the caſe of chauncemeddley, that haue tranſlated *ſheol* a graue. Thinke you the deputies of the Councell of *Trent* had no more diſcretion in peruſing *Iſidorus Clarius* correction of the Bible, than to ſuffer him to change life and ſafetie into chance-medly and man-ſlaughter? You may in time to come, if you apply your ſtudie, proue learned in that language, wherein as yet you are but a ſmatterer, not worthy to bee heard againſt ſo many, ſo learned, ſo famous profeſſors of the Hebrew tongue, Iewes and Chriſtians, Proteſtants and Papiſts, authors of Grammars, Dictionaries, and tranſlations. But in the ſecond of *Ionas*, it pleaſeth you well, that our *Geneua* Bible tranſlateth this word hell, out of the belly of hell, &c. but you like not that they ſhould interpret it a metaphoricall hell, or the extremitie of affliction, whereinto the Prophet was brought: where you make it no doubt what they would inſinuate, you ſhew your ſelfe more bold to affirme, than ready or able to proue.

MART. 34. *But then they ſhould haue tranſlated it alſo* hell *in other places, as they did in this, and afterward haue interpreted it* graue *in their Commentaries, and not preſumptuouſly to ſtraiten and limit the word of the holy Ghoſt to their private ſenſe and interpretation, and to preiudice the ancient and learned holy Fathers, which looke farre more deeply and ſpiritually into this Prophecie, than to* Ionas, *or the Whale, * our Saviour himſelfe alſo applying it to his owne perſon; and to his being in the heart of the earth three dayes and three nights. And therefore Saint* Hierome *ſaith,* This belly of hell, according to the ſtorie, is the Whales belly, but it may much better bee referred to the perſon of Chriſt, which under the name of *David*, ſingeth in the Pſalme, Thou ſhalt not leaue my ſoule in hell: *who was in hell aliue*, and free among the dead. *And that which our Saviour ſaith,* The Sonne of man ſhall bee in the heart of the earth, *hee doth interpret of his ſoule in hell*: for as the heart is in the midſt of the body, ſo is hell ſaid to bee in the midſt of the earth.

Matt. 12.
Comment. in 2. Ionæ.
Pſal. 15. In inferno.
Pſal. 87.

FVLK. 34. They haue in other places tranſlated it according to the proprietie of the word, and if in this place they had done ſo likewiſe, I ſee not what fault they had committed. Certaine it is, that the Whales belly did rather reſemble a graue, wherein *Ionas* ſeemed to bee buried, than hell the receptacle of ſeparated ſoules. It is the office of a Tranſlator not ſo much to regard what other haue written upon the place hee tranſlateth, bee they ancient, bee they godly, bee they learned, as what ſenſe the interpretation of the words will beſt beare. Without preiudice therefore of any mans credit, the truth in this caſe muſt bee ſought out.

That you report out of *Hierome* upon this place, ſheweth, that both the Hebrew word *Sheol*, and the Latine *Infernus*, are not proper and peculiar for hell, as in other places you tell us. That Saint *Hierome* interpreteth the ſaying of Chriſt, *Matth. 12. v. 40.* of his being in the heart of the earth, to bee meant of his being in hell, which is ſaid to bee in the middeſt of the earth, it is confuted by the words of our Saviour Chriſt, who ſaith, that hee ſhall bee there three dayes, and three nights, that is, all the time of his death, which is true of his body in the graue, but not of his ſoule in hell: for both hee ſaid hee would be that day in Paradiſe, and you your ſelues hold, that hee made no tarriance in hell. Beſide that it is a phantaſticall opinion, to limit hell into the middeſt of the earth, which is rather a place without the ſenſible world, than any dungeon within the earth.

MART. 35. *Thus then preſuppoſing (as we muſt) that* Ionas *ſpeaketh in the perſon of our Saviour Chriſt, the principall ſenſe is not of the Whales belly, but of that hell whither our Saviour Chriſt deſcended, and from whence hee delivered the Fathers of the old Teſtament, himſelfe aſcending into heaven, as their King and generall Captaine, before them, and opening the way of heaven unto them, as is ſignified in another Prophet; and was the firſt that entred heaven.*

FVLK. 35. That which *Ionas* ſpake, was firſt true of his owne perſon, and then of Chriſt, as *Ionas* was in this a reſemblance of him. But by this ſimilitude of Chriſt remaining ſo many dayes and nights in the heart of the earth, as *Ionas* did in the Whales belly, it is manifeſt that hee ſpeaketh of his body remayning in the graue, not of his ſoule tarrying in hell. Wherefore the deſcending of Chriſt into *Limbus Patrum*, hath no manner of hold, either of the ſaying of Chriſt in the Goſpell, *Matth. 12.* or of *Ionas* in his prayer, *Ion. 2.*

Mich. 2. 15.

MART. 36. *Againſt all which truths, and every point thereof, theſe Tranſlators are ſo watchfull and warie, that where the Apoſtle ſaith, Chriſt* began, *and* dedicated *unto us the way into heaven, they ſay in their Engliſh tranſlations with full conſent, nothing elſe but* Hee prepared. *Why are they falſer here than their Maſters,* Calvin, Beza, Illyricus, *who reade,* Dedicavit? *Is there nothing in the Greeke word but bare preparation? Where bee theſe Etymologiſts now, that can ſtraine and wring other words to the uttermoſt advantage of their hereſie, and here are content for the like advantage, to diſſemble the force of this word, which by all uſe and propertie ſignifieth to make new, to begin a thing, to bee the firſt author, to dedicate; as Saint* Auguſtine *might haue taught them, and their Lexicons, and the Scriptures in many places. This tranſlation (no doubt) is not done ſincerely and indifferently of them, but for their owne deceitfull purpoſe, as is all the reſt. When S.* Paul *ſpeaketh of preparation onely, they know right well that hee uſeth the uſuall* word

Heb. 10. 20.
ἐνεκαίνισεν.
[illegible]

[illegible]

Aug. tract. 48. in Ioan.

word to prepare: as, Hee hath prepared them a Citie: *and whereſoever is ſignified preparation onely, let them bring us one example where it is expreſſed by the other Greeke word, which now wee ſpeake of.*

Heb. 11. 16. ἡτοίμασε.

Fvlk. 36. I grant the tranſlation had beene more proper, and agreeable to the Greeke word, to haue ſaid, which hee hath dedicated, or by dedication prepared. But here is no fraud againſt any truth or errour of yours: for the Apoſtle ſpeaketh not of the way by which wee aſcend immediately to heaven, but of the way by which wee haue free acceſſe to God through faith, without the veiles and ceremonies of the Law, as it is manifeſt by his exhortation. And whereas you ſaid before, that Chriſt aſcended into heaven, to thoſe whom hee had brought out of hell, you muſt tell us then, where they remained all thoſe forty dayes that were betweene his reſurrection and aſcenſion, except you will make two aſcenſions of Chriſt into heaven, one in ſoule alone, the other in body and ſoule, which hath not beene heard of in the Church before. For that his ſoule was firſt received into heaven or Paradiſe immediately after his death, it proveth not an aſcenſion, ſeeing the ſame was common to him with other Saints. Againe, ſeeing the myſterie of our redemption is divided into the death and reſurrection of Chriſt, and that by his death wee are delivered from ſinnes, by his reſurrection wee are iuſtified; if you will not allow his death to haue purchaſed equall redemption to the Fathers of the old Teſtament and us, but meaſure the vertue thereof by the inſtance of time, in which it was actually performed, you muſt ſtay your priſoners from entring into the kingdome of heaven, at leaſt untill his reſurrection; for none can enter into the kingdome of heaven, but iuſtified perſons. Seeing therefore that iuſtification dependeth upon his reſurrection, you muſt either grant that it was communicated to the Fathers in their time before his incarnation, or elſe you muſt ſtay them from entring into heaven before they were iuſtified by his reſurrection. The place of *Mich.* 2. that you quote, is nothing to the purpoſe of Chriſts aſcending: for there the Prophet threateneth the Iſraelites with the violence of their enemies the Chaldees, whom God himſelfe would proſper againſt them, to haue the victorie, and to driue them into captivitie.

Mart. 37. *But it is of more importance, which followeth, and appertaining altogether to this controverſie,* Heb. 5. v. 7. *your tranſlation is thus, in the very Engliſh Bible that now is read in your Churches:* Which in dayes of his fleſh offered up prayers with ſtrong crying, unto him that was able to ſaue him from death, and was heard in that which hee feared. *Is the Greeke here,* In that which he feared? *You know that no Grammar nor Lexicon doth allow you this tranſlation: but either thus,* for reverence, *or as one of your owne Engliſh Bibles hath it,* becauſe of his reverence.

Of the yeere 1577. Againſt Chriſts deſcending into Hell.

ἀπὸ τῆς εὐλαβείας.

Fvlk. 37. Your firſt quarrell againſt the trueſt tranſlation of that word *ἀπὸ τῆς εὐλαβείας, Heb.* 5. is that it ſaith, in that which hee feared, whereas the Greeke is from feare, or out of feare, which afterward you confeſſe, though diſtant in word, yet to bee agreeable in ſenſe. The ſecond, that in the margent our tranſlation is againſt Chriſts deſcending into hell. How ſo, I pray you? Doe you according to your tranſlation expound that word of Chriſts deſcending into hell? No verily. But wee doe expound it of his deſcending into hell, therefore our tranſlation is to proue Chriſts deſcending into hell: and if our expoſition were not true, yet even your opinion of Chriſts deſcent were nothing hindred thereby. You will ſay, that by our expoſition, wee exclude his deſcent after his death: wee doe indeed in ſuch ſort as your errour teacheth, altogether without the Scripture. For if there had beene an hiſtorie of Chriſts going into hell, and delivering the Patriarkes and others the faithfull from thence, all the Evangeliſts would not haue omitted ſo notable a matter, and that alſo an article of our beleefe.

Mart. 38. *How is it then, that in your latter Engliſh Bibles you changed your former tranſlation, from better to worſe? or who taught you ſo to tranſlate it? Forſooth the Heretike* Beza, *whoſe tranſlation you follow for the moſt part in your latter Bibles, though here, in ſenſe rather than in word. And who taught* Beza? *Hee ſaith,* Calvin *was the firſt that ever found out this interpretation. And why? Surely for defenſe of no leſſe blaſphemy than this, that our Saviour Ieſus Chriſt upon the Croſſe was horribly afraid of damnation, that hee was in the very ſorrowes and torments of the damned, and that this was his deſcending into hell, and that otherwiſe hee deſcended not. Let the Reader note theſe new teachers upon this place, and iudge to what wicked end this tranſlation tendeth.*

Ex metu.

Calv. Catech. & Inſtit. li. 2. c. 16.

Fvlk. 38. If wee haue in the latter reformed an errour eſcaped in the former, what ſkilleth it by whom wee were admoniſhed ſo to correct it? But *Beza* you ſay affirmeth, that *Calvin* was the firſt that ever found out this interpretation. It appeareth you were never well beaten for lying, it is ſuch a common fault with you. *Beza* ſpeaking of the Interpreters of this age, ſaith that *Calvin* (as hee thinketh) was the firſt that ſhewed the true and na-

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turall interpretation of this place; hee ſaith not, the firſt that ever found it: yea cleane contrariwiſe he ſaith, *Denique [illegible] dubium ſit, &c.* Finally that it ſhould not be doubtfull: but that ſome of the ancient Fathers alſo haue interpreted this place even ſo. *Nazianzenus Conc. de fil.* 2. doth plainely number [illegible] this feare among the infirmities of Chriſts manhood. As for that which you call a blaſphemie, is a holy and comfortable true doctrine, that Chriſt for the redemption of our ſoules, ſuffered the wrath of God in his ſoule, as thoſe teares, and that ſtrong cry declareth; in which he complained according to the ſenſe of his humanitie, that he was forſaken of God.

Mart. 39. *A wonderfull thing: when all antiquitie with a generall and full conſent hath in that place of the holy Scripture read thus,* that Chriſt was heard (*of his Father*) for his reverence, (*according as our Saviour himſelfe alſo ſaith in the raiſing of* Lazarus, *and ſignifieth in his long prayer,* Ioh. 17.) *how a blaſphemous and preſumptuous heretike ſhould bee ſo malepart, thus to alter it, that* hee was heard in that which hee feared, *that is, that hee was delivered from damnation and the eternall paines of hell, which hee was ſore afraid of. To the maintenance of which blaſphemie,* Beza *will ſeeme to force the Greeke thus: Firſt (ſaith hee)* εὐλάβεια *doth not here ſignifie reverence or pietie, but feare, and ſuch a feare which hee calleth* pavorem & conſternationem animi, *that is, dreadfulneſſe and aſtoniſhment of minde, and other like words, to inſinuate an exceeding horrour and feare in our Saviour Chriſt. For confutation whereof, wee might eaſily bring the common uſe of this Greeke word in the holy Scriptures, to ſignifie not every feare, but that religious feare which is in the beſt men, ioyned with godlineſſe, holineſſe, and devotion, as when in the Acts they that buried Saint Steven, are called* Viri timorati, *devout men, ſuch as feared God.*

Ioh. 11. 42.

ἀπὸ τῆς εὐλαβείας.

Fvlk. 39. How know you, that all antiquitie hath ſo read? If wee had the Commentaries of many of the ancient Fathers upon this text, wee might perhaps proue unto you, that they read otherwiſe. *Nazianzenus* (as I ſhewed before) among Chriſts infirmities, reckoneth this feare. *Primaſius* although hee expoundeth it of reverence, yet alleadgeth out of *Caſſiodorus*, that the word is taken ſometime for loue, ſometimes for feare. *Theodorus* alſo interpreteth this place of Chriſts feare, according to his humane nature, ſhewing that hee feared death, which Saint *Paul* feared not, both to ſhew himſelfe a man, and to haue experience of all our infirmities without ſinne. But where you ſay, that *Calvin* maketh him to feare damnation, and the eternall paines of hell, it is falſe. *Calvin* ſaith plainely, his feare came not of diſtruſt, but of the ſenſe of his humane nature, for bearing the iudgement of God, which without vehement endevour could not bee overcome. Therefore was the aſtoniſhment, the teares, the ſtrong crie; the drops of blood, the Angell needfull to comfort him, the laſt extreme conflict, in which hee cried, My God, my God, why haſt thou forſaken mee? As for the ſignification of the Greeke word εὐλάβεια, although it bee ſo often taken for pietie and religion, yet it is alſo taken for feare, as *Act.* 23. where Saint *Luke* ſaith, the Tribune was greatly afraid, leſt *Paul* ſhould haue beene rent in peeces, betweene the Phariſees and Sadduces, hee uſeth this word εὐλαβηθεὶς, for being afraid, which was of no pietie or religious feare in him, that was a Pagan, but a naturall and civill feare, leſt a priſoner being a Roman, of whom hee had charge, ſhould bee violently murdered amongſt them.

Act. 8. ἄνδρες εὐλαβεῖς.

Mart. 40. *But wee need not goe farre, for* Beza *will helpe us himſelfe, who telleth us in another place the very ſame. His words bee theſe:* εὐλάβεια ſignificat non quemvis timorem, ſed cum reverentia potius quam cum animi trepidatione coniunctum, Latini religionem vocant: *That is,* εὐλάβεια doth not ſignifie every feare, but that which is ioyned with reverence, rather than with aſtoniſhment of minde; the Latines doe call it religion, or religious feare. *If this bee the true ſignification of* εὐλάβεια, *as* Beza *himſelfe confeſſeth, why doth hee not ſo tranſlate it in the foreſaid place to the Hebrewes? Why forſaketh hee the old approved Latine tranſlation, and generall conſent of all ancient Interpreters, and tranſlateth it,* that feare or aſtoniſhment of minde, *which hee ſaith the word doth not ſignifie?*

Annot. in Luk. 2. v. 25.

Falk. 40. You haue great leiſure thus to trifle, or rather intolerable malice thus to cavill. *Beza* in the place by you cited, ſpeaketh of the word εὐλάβεια, when it is taken for religion, for then it is rather ioyned with reverence, than with aſtoniſhment.

Mart. 41. *And marke that in his foreſaid annotation upon* S. Luke, *he telleth not a peculiar ſignification of the Greeke word in that place, as though in ſome other places it might haue another ſignification, but hee telleth generally what the very nature of the Greeke word is, that is, that it ſignifieth not every feare, but a feare ioyned with reverence. And hee ſaid truly: and they ſhall hardly giue an inſtance, where it ſignifieth that feare of aſtoniſhment, which both hee and they tranſlate in the foreſaid place of* S. Paul. *Such a force hath hereſie, to leade a man even contrary to his owne knowledge, to falſifie Gods holy word.*

Fvlk. 41. Any reaſonable man reading the note upon the word εὐλαβὴς, religious, uſed by Saint

Luke, of *Simeon*, will vnderſtand *Beza* to ſpeake of the ſignification of that word, as it is taken in that place; for hee ſpeaketh againſt the barbarous word *Timoratus*, vſed by the vulgar Interpreter, which ſignifieth, if it haue any ſignification, one made afraid, rather than fearing God, with loue and reuerence. But where you ſay, wee ſhall hardly giue an inſtance, where the word ſignifieth that feare of aſtoniſhment, which they tranſlate, if you would haue taken paines to reade *Bezaes* annotations your ſelfe, upon this text in queſtion, you ſhould haue found, that hee bringeth many inſtances out of *Ariſtotle*, *Sophocles*, *Plutarch*, *Nazianzene*, and Saint *Luke*, *Act*. 23. If you had remembred what Saint *Marke* writeth of our Sauiour Chriſt, *Mark*. 14. *v*. 33. it ſhould not haue beene ſo ſtrange a matter unto you, to heare that our Sauiour Chriſt with great aſtoniſhment, and terrour of minde, was afraid of death, where hee vſeth the word ἐκθαμβεῖσθαι, and ἀδημονεῖν, which was not for bodily paine, or bodily death; (which not onely thouſands of holy Martyrs haue ioyfully embraced, but infinite wicked perſons haue contemned, but for the feeling of Gods wrath, which was infinitely more heavy upon his ſoule, than any torments were upon his body.

MART. 42. *But* Beza *ſaith further to this purpoſe (much more againſt his skill in the Greeke tongue, if hee had any at all) that* ἀπὸ *the prepoſition cannot beare this ſenſe*, for which or in reſpect whereof, *and therefore hee tranſlateth the Greeke into Latine thus*, Exauditus eſt, ex metu, Hee was heard from feare, *not* for feare, *or* for his reuerence. *And becauſe* from feare *is a hard ſpeech, and darke; that ſeemeth to bee the cauſe why our Engliſh Tranſlators ſay*, In that which he feared, *farre from* Beza *in word, but agreeably in ſenſe*.

FULK. 42. When *Beza* hath ſhewed his skill in the Greeke tongue, not onely in his tranſlation, and annotations, but alſo in diuers Greeke Epigrams, which hee hath ſet forth, who but one ſtarke madde with malice, and blinde with conceit of his owne ſlender skill, would doubt whether *Beza* had any skill at all in the Greeke tongue? As for that hee ſaith of the ſignification of the prepoſition ἀπὸ, hee ſpeaketh in reſpect of the propertie of the Greeke tongue; for yet you bring no examples, but Hebraiſmes out of the Scripture, for that ſignification of the prepoſition.

MART. 43. *But for this matter wee ſend them to* Flaccus Illyricus, *a Captaine Lutheran, who diſputeth this very point againſt the Caluiniſts, and teacheth them that nothing is more common, than that ſignification of* ἀπὸ: *for proofe whereof, wee alſo referre them to theſe places of the holy Scripture*, Matt. 13. Luk. 22. *and* 24. Act. 12. Pſal. 87. *and* Machab. 5. 21. *where* ἀπὸ *with a genitiue, and* διὰ *with an accuſatiue, ſignifie all one, which* Beza *denieth. Gentle Reader, beare with theſe tedious Grammatications, fitter to bee handled in Latine, but neceſſary in this caſe alſo, good for them that underſtand, and for the reſt an occaſion to aske of them that haue skill in the Greeke tongue, whether wee accuſe our aduerſaries iuſtly or no, of falſe tranſlating the holy Scriptures.*

Flac. Illyric.

ἀπὸ τῆς χαρᾶς.
ἀπὸ τῆς λύπης.
ἀπὸ τῆς ταλαιπωρίας.
ἀπὸ τῆς ὑπερηφανίας.
διὰ τὸν μετεωρισμὸν τῆς καρδίας.

FULK. 43. And wee by the ſame authoritie, ſend you to *Bezaes* anſwer, in his laſt edition of his annotations. And yet the Reader muſt know, that *Beza* did not ſimply deny, that the prepoſition might haue ſuch ſenſe, but hee ſaid, *Non facilè mihi perſuaſerim*, I cannot eaſily perſwade my ſelfe, that any example can bee brought, wherein ἀπὸ is ſo vſed. And in all theſe examples that you haue brought, it ſignifieth rather *præ*, which is πρὸ than *propter*, διὰ, as your vulgar Tranſlator obſerveth the difference, 2 *Mach*. 5. *v*. 27. tranſlating *præ ſuperbia*, and *propter elationem mentis*. But *Beza* requireth an example, ἀπὸ, taken for διὰ, ὑπὲρ or κατὰ, that may anſwere to the vulgar Latine, *pro reuerentia*: for who would tranſlate in Saint *Matthew* 13. ἀπὸ χαρᾶς, *pro gaudio, propter gaudium*, or *ſecundum gaudium*, or ἀπὸ τῆς λύπης, *pro dolore*, and ſo of the reſt: but of theſe let *Beza* himſelfe giue account. As for theſe tedious Grammatications, which you confeſſe to haue beene fitter to bee handled in Latine, it ſeemeth you uttered in Engliſh, for that of many ignorant you might bee thought to bring ſome great learning out of the Hebrew and Greeke tongues againſt us, whereas the learned, if you had written in Latine, of other Nations as well as ours, might haue beene witneſſes of your fond trifling, and quarrelling againſt our tranſlations. As for the neceſſary cauſe you pretend, that the unlearned may aske them that haue skill in Greeke, is very ridiculous: for neither can they haue at hand alwayes ſuch as bee able to reſolue them, neither if they bee of your faction, will they aske any indifferent mans iudgement, but onely ſuch as will auouch before the ignorant, that all which you write is good and perfect.

MART. 44. *And wee beſeech them to giue us a good reaſon, why they profeſſing to follow preciſely the Greeke, doe not obſerue truely the Greeke points, in ſuch place as concerneth this preſent controverſie. For the place in the* Apocalypſe, *which they alleadge of our Sauiour Chriſt ſuffering from the beginning (thereby to inferre that the iuſt men of the old Teſtament might enter heauen then, as well as after his reall and actuall death) according to the Greeke points, ſaith thus*, All that

dwell

dwell upon the earth, ſhall worſhippe him (*the beaſt*) whoſe names haue not beene written in the booke of life of the Lambe ſlaine, from the beginning of the world. *Where it is evident, that the Greeke text ſaith not, the Lambe ſlaine from the beginning, but that the names of thoſe Antichriſtian Idolaters were not written in Gods eternall booke of predeſtination, from the beginning, as it is alſo moſt plaine without all ambiguitie, in the 17. Chapter, verſ. 8. If in a place of no controverſie they had not beene curious in points of the Greeke, they might haue great reaſon ſometimes to alter the ſame.*

FULK. 44. How faine would you obſcure the light of that excellent teſtimonie, euen contrary to your owne vulgar Latine tranſlation? that you might not haue ſuch a faithfull witneſſe againſt your *Limbus patrum*? You require a reaſon, why wee keepe not the Greeke points, *Apoc*. 13. I anſwere, wee keepe thoſe points, which the moſt ancient written copies haue, which the *Complutenſis Editio* hath, and which the beſt Greeke prints now keep. If you would know a reaſon why wee follow not them that point otherwiſe, I anſwer you, the expoſition of the words, is againſt that pointing. For except Saint *Iohn* had meant that the Lambe was ſlaine from the beginning of the world, hee would not haue placed thoſe words, from the beginning of the world, next to thoſe words, the Lambe which is ſlaine, but next the word written. And therefore *Aretas* that could not underſtand how the Lambe was ſlaine from the beginning of the world is forced to imagine *Hyperbaton* in this text, where none needeth, the ſenſe being good and plaine without it, as the words doe lye. Whoſe names are not written in the booke of life of the Lambe, that hath beene ſlaine ſince the beginning of the world. And although it bee true, that the names of the Antichriſtian Idolaters, were not written in Gods eternall booke of predeſtination, from the beginning, as it is ſaid *Apoc*. 17. *v*. 8. Yet is that no reaſon, why this alſo ſhould not be true, that the Lambe was ſlaine ſince the beginning of the world, ſeeing without violence you can not diſtract ἀπὸ καταβολῆς κόσμου, from the lambe ſlaine whom it doth immediately follow.

MART. 45. *But if in points of controverſie betweene us, they will ſay, diuers pointing is of no importance, they know the contrary by the example of ancient heretikes, which vſed this meane alſo to ſerue their falſe hereticall purpoſe. If they ſay, our vulgar Latine ſenſe pointeth it ſo, let them profeſſe before God and their conſcience, that they doe it of reuerence to the ſaid ancient latine text, or becauſe it is indifferent, and not for any other cauſe, and for this one place wee will admit their anſwere.*

FULK. 45. Wee ſay that wrong pointing may greatly alter the ſenſe, but good compoſition and placing of words in a ſentence is a good rule to direct pointing, where it is either lacking, or falſly ſigned. Wee refuſe not the teſtimonie of the vulgar Latine, where it agreeth with the truth of the Greeke or Hebrew, yea before God and our conſciences, wee reuerence it, as a monument of ſome antiquity, from which wee neither doe, nor are willing to diſſent, except the ſame diſſent from the originall text. Otherwiſe the truth of this aſſertion, that Chriſt was ſlaine from the beginning of the world, hath not onely teſtimonie of the ancient fathers, but alſo may bee confirmed out of the Scripture. For by the obedience of Chriſt Saint *Paul Rom*. 5. teacheth that many are iuſtified, meaning all the elect of God, who except Chriſts death had beene effectuall to them, before hee ſuffered actually on the croſſe, muſt haue gone, not into *Limbo patrum*, but into hell *Diabolorum*, which is the place appointed for all them that are not iuſtified freely by the grace of God, through the redemption of Chriſt Ieſus, whom God before hath ſet foorth, to bee a propitiatorie in his blood, *Rom*. 3. *v*. 24. &c. The title of this chapter threatneth a diſcouerie of hereticall tranſlations againſt Purgatorie eſpecially: but in the whole diſcourſe thereof, which is a ſhamefull long one, containing 45. ſections, there is not one place noted againſt Purgatorie, *Amphora cœpit inſtitui, currente rota cur urceus exit?*

MARTIN.

MARTIN.

CHAP. VIII.

Hereticall tranſlation againſt IVSTIFICATION.

ABout the article of iuſtification, as it hath many branches, and their errours therein be manifold, ſo are their Engliſh tranſlations accordingly many waies falſe and hereticall. Firſt, againſt iuſtification by good workes and by keeping the commaundements, they ſuppreſſe the very name of iuſtification *in all ſuch places where the word ſignifieth the Commandement or the Law of God, which is both in the old and new Teſtament moſt common and vſuall, namely in the bookes of* Moſes, *in the* Pſalme 118. *that beginneth thus,* Beati immaculati: *in the* Pſalme 147. verſ. 19. 1 Mach. 1. verſ. 51. *and* cap. 2. verſ. 21. Luk. 1. verſ. 6. Rom. 2. v. 26. *In all which places and the like, where the Greeke ſignifieth* iuſtices *and* iuſtifications *moſt exactly, according as our vulgar latine tranſlateth,* iuſtitias & iuſtificationes: *there the Engliſh tranſlations ſay ioyntly and with one conſent,* ordinances, *or* ſtatutes. *For example,* Rom. 2. If the vncircumciſion keepe the ORDINANCES of the lawe, *ſhall it not bee counted for circumciſion? And* Luk. 1. 6. They were both righteous before God, walking in all the commaundements and ORDINANCES of the Lord, blameleſſe. *Why tranſlate you it* ordinances, *and avoide the tearme,* iuſtifications? *is it becauſe you would follow the Greeke? I beſeech you is not* δίκαιος, *iuſt,* δικαιοῦσθαι, *to bee iuſtified,* δικαιώματα, *iuſtifications or iuſtices? In the old Teſtament you might perhaps pretend, that you follow the Hebrew word, therefore there you tranſlate,* ſtatutes, *or* ordinances. *But even there alſo, are not the ſeventie Greeke Interpreters ſufficient to teach you the ſignification of the Hebrew word: who alwayes interpret it* δικαιώματα, *in Engliſh,* iuſtifications?

δικαιώματα.
τὰ δικαιώματα
δίκαιοι
καὶ δικαιώματα
חקים

FVLKE.

THeſe matters were driven ſo thinne in the firſt chapter, that you ſhall ſooner preſſe out blood, than any more probable matter. For the old Teſtament, which wee tranſlate out of the Hebrew, you your ſelfe doe ſet forth our anſwere, that wee giue the Engliſh of *Chukim*, when wee ſay, ordinances or ſtatutes, and not of the Greeke word δικαιώματα, which of the Septuaginta is vſed in the ſame ſenſe for precepts, and commandements, as you your ſelfe confeſſe cap. 2. ſect. 50. that very often in the Scripture it ſignifieth commaundements. But the Septuaginta, you ſay, are ſufficient to teach us the interpretation of the Hebrew word, who alwayes interpret it δικαιώματα. If they had alwayes interpreted it ſo, it is not ſufficient to teach us: for then there needed none other tranſlation, but according to theirs, then muſt you depart from your vulgar tranſlation, which in many things departeth from them. But where, you ſay they alwayes interpret the Hebrew word *Chukim*, by δικαιώματα, it is falſe. For *Exod.* 18. *v.* 20. they tranſlate it προστάγματα, *Precepta*, which your vulgar tranſlation calleth *Ceremonias*, ceremonies, as it doth alſo *Gen.* 26. *v.* 5. where the Septuaginta tranſlate δικαιώματα: by which you ſee, that iuſtification, is not alwayes the Engliſh for the Greeke word, which the Septuaginta doe uſe. Alſo *Num.* 9. *v.* 3. ſo (*Chukoth* they tranſlate νόμον the law, which the vulgar Latine calleth *Ceremonias*, ceremonies, and for the Hebrew word *Miſphatim*, they giue σύγκρισιν, comparation, the vulgar Latine iuſtification, by which you may ſee, how your tranſlatour vſeth even the Latine word, that you make ſo much adoe about. Likewiſe in the fourteenth verſe of the ſame Chapter, the Septuaginta tranſlate *Chukoth*, twiſe together νόμον, and that which the vulgar Latine calleth iuſtification of the paſſeover, the Greeke calleth σύνταξιν, the order of the paſchall, *Deut.* 4. your vulgar Latine turneth *Chukim*, thriſe *Ceremonias*, ceremonies. And *Deut.* 5. twiſe, and *Deut.* 6. twiſe, *Deut.* 7. once, and ſo commonly almoſt in every chapter. But in the *chap.* 11. *v.* 32. the Greeke for *Chukim* hath προστάγματα, whereas in the beginning of the Chapter, hee had δικαιώματα, the Latine in both *Ceremonias*, ceremonies. By which it is evident what the Greekes and Latines meant by thoſe words, *chap.* 20. for this Hebrew word, and in another the Greeke hath nothing but ἐντολὰς commaundements. So hath hee 1. *Reg.* 2. *v.* 3. for חקי ἐντολὰς commaundements. Alſo 1. *Reg.* 8. *verſ.* 58. for *Chukim*, hee hath προστάγματα, and for *Miſphatim*, he

חקים
חקים
חקות
משפטים
חקת
חקים
חקים
משפטים

hee hath δικαιώματα, as he hath it twiſe in the next verſe, where *Salomon* prayeth that God will defend his cauſe, and the cauſe of his people Iſrael, as the cauſe ſhall require. More examples might I bring, but for tediouſneſſe, to convince the bold raſhneſſe of this quarreller, but theſe may ſuffice all indifferent Readers, and anſwere ſufficiently for us: within the new Teſtament, we tranſlate δικαιώματα, ordinances, or ſtatutes, ſeeing it is proved, both by the Septuaginta which calleth the ſame Hebrew word, not onely iuſtifications, but often commandements, ſtatutes, precepts, iudgements, and by the vulgar Latine Interpreter, which commonly calleth it ceremonies or precepts.

MART. 2. *But bee it, that you may controll them in the Hebrew, which none but fooles will grant unto you: in the new Teſtament, what pretenſe haue you? doe you there alſo tranſlate the Hebrew word, or rather the Greeke? the Greeke undoubtedly you ſhould tranſlate. What reaſon then can you haue, why you doe not? none other ſurely, than that which* Beza *giveth for himſelfe, ſaying, that hee reiected the word,* iuſtifications, *(notwithſtanding it expreſſed the Greeke,* word for word, *notwithſtanding the ſeventie Greeke Interpreters, vſed it* to ſignifie the whole law, *and in Latine it bee commonly tranſlated,* iuſtifications) *notwithſtanding all this, for this onely cauſe (ſaith hee) did I reiect it, to avoide the cavillations that might bee made by this word, againſt iuſtification by faith. As if he ſhould ſay, This word truely tranſlated, according to the Greeke, might miniſter great occaſion to prove by ſo many places of Scripture, that mans iuſtification is not by faith only, but alſo by keeping the law, and obſerving the commaundements, which therefore are called according to the Greeke and Latine,* iuſtifications, *becauſe they concurre to iuſtification, and make a man iuſt, as by Saint* Lukes *words alſo is well ſignified, which haue this alluſion, that they were both iuſt, becauſe they walked in all the iuſtifications of our Lord. Which they of purpoſe ſuppreſſe by other words.*

Annot. in 1. Luc.

FVLK. 2. None but fooles conſidering what I haue brought of the vſage of that word δικαιώματα, will iudge that it ſignifieth onely iuſtifications: and all wiſe men may ſee that wee haue good warrant to tranſlate it otherwiſe in the Greeke Teſtament, where it muſt needes haue an other ſignification. The concurrence of workes with faith to iuſtification before God, which the Apoſtle doth exclude *Rom.* 3. wee may not admit. But iuſtification by workes, as Saint *Iames* teacheth, wee doe acknowledge. I hope you will not ſay, that your Latine tranſlator againſt iuſtification by workes, tranſlated the word ſo often ceremonies, or that ceremonies of the law doe concurre to iuſtification by faith. The commandements indeed are called iuſtifications, becauſe the workes of the law, if a man keepe it wholly, are able to iuſtifie. Not that every ceremony or obſervation of any peece of the law, is a iuſtification, or maketh a man iuſt: which you may better ſay, upon the etymologie of the word, than that every particular obſervation of the law, or good worke, doth concurre with faith unto iuſtification.

MART. 3. *And hereof alſo it riſeth, that when hee cannot poſſibly avoyde the word in his tranſlation (as* Apoc. 19. 8. Biſſinum enim iuſtificationes ſunt ſanctorum, The ſilke is the iuſtifications of Saints:) *there hee helpeth the matter with this commentarie, That* iuſtifications, *are* thoſe good workes which bee the teſtimonies of a liuely faith. *But our Engliſh tranſlatours haue another way to avoide the word even in their tranſlation. For they ſay here,* the righteouſneſſe of Saints: *becauſe they could not ſay,* ordinances of Saints: *and they would not ſay,* iuſtifications of Saints: *knowing very well (by* Bezaes *owne commentarie) that this word includeth the good workes of Saints: which workes if they ſhould in tranſlating call their iuſtifications, it would goe ſore againſt iuſtification by faith onely. Therefore doe they tranſlate in ſtead thereof,* ordinances, *and,* ſtatutes, *where they can, which are tearmes furtheſt of from iuſtification: and where they cannot, there they ſay,* righteouſneſſe, *making it alſo the plurall number, whereas the more proper Greeke word for righteouſneſſe is* δίκαιος *(Dan.* 6. 22.*) which there ſome of them tranſlate* ungiltineſſe: *becauſe they will not tranſlate exactly, if you would hire them.*

τὰ δικαιώματα.
Beza Annot. in Apoc. 19.

FVLK. 3. When δικαιώματα Apoc. 19. are tranſlated *iuſtifications*, they ſignifie iuſt workes, as I haue already proved the ſignification of the word to beare, beſide that it is ſo vſed by *Ariſtotle* in his *Ethicks*, who of iuſtification before God (whereof wee ſpeake) underſtood never a whit. Therefore, if in ſteade of righteouſneſſe, which is the ſingular number, it were tranſlated righteous or iuſt workes, it were not amiſſe in mine opinion. Although by righteouſneſſe in that place, is nothing meant, but good or righteous workes, as *Bezaes* note doth tell you.

MART. 4. *And therefore as for,* iuſtice, *and,* iuſtifications, *they ſay* righteouſneſſe: *ſo for,* iuſt, *they tranſlate,* righteous, *and by this meanes,* Ioſeph was a righteous man, *rather than a iuſt man: and* Zacharie *and* Elizabeth were both righteous before God, *rather than iuſt: becauſe when a man is called iuſt, it ſoundeth that hee is ſo indeed, and not by imputation onely: as a wiſe man, is underſtood to be wiſe indeed, and not onely ſo imputed. Therefore doe they more gladly and more often ſay,* righteous men, *rather than,* iuſt men, *and when they doe ſay,* iuſt men, as

Bib. of the yeere 1577. in 8. approved.
Math. 1. 19.
Luc. 1. 6.

as ſometime they doe leaſt they might ſeeme wilfull inexcuſably: there they vnderſtand, iuſt by imputation, and not in deed, as it to bee ſeene in Bezaes *Annotations vpon the Epiſtle to the Romanes. Note alſo that they put the word,* iuſt, *when faith is ioyned withall, as* Rom. 1. The iuſt ſhall liue by faith, *to ſignifie that iuſtification is by faith. But if workes bee ioyned withall, and keeping the commandements, as in the place alleaged* Luc. 1. *there they ſay,* righteous, *to ſuppreſſe iuſtification by workes.*

FVLK. 4. This is a marvellous difference, never heard of (I thinke) in the Engliſh tongue before, betweene iuſt and righteous, iuſtice and righteouſneſſe. I am ſure there is none of our tranſlatours, no nor any Profeſſor of iuſtification by faith onely, that eſteemeth it the worth of one haire, whether you ſay in any place of Scripture iuſt or righteous, iuſtice or righteouſneſſe: and therefore freely they haue vſed ſometimes the one word, ſometimes the other. Therefore, it is a monſtrous falſhood, that you faine them to obſerue this diſtinction, that they ioyne juſt with faith, and righteous with workes. Doe they not tranſlate *Rom. 2. ver.* 13. the hearers of the law are not righteous before God, but the doers of the law ſhall bee juſtified? Haue you not againe, the righteouſneſſe of God is made manifeſt without the law, &c. by the faith of Ieſus Chriſt? And where you read the juſt ſhall liue by faith, haue you not immediately, the righteouſneſſe of God is revealed from faith to faith, as it is written, the juſt ſhall liue by faith? Who then but the Devill, which hath his name of ſlaundering, would here invent a diſtinction of juſt and righteous.

MART. 5. *And certaine it is, if there were no ſiniſter meaning, they would in no place avoide to ſay, iuſt, iuſtice, iuſtification, where both the Greeke and Latine are ſo, word for word, as for example,* 2. Tim. 4. 8. *In all their Bibles,* Henceforth there is laide up for me a crowne of RIGHTEOVSNES, which the Lord the RIGHTEOVS iudge ſhall GIVE me at that day. And againe 2. *Theſſ.* 1. Reioyce in tribulation which is a token of the RIGHTEOVS IVDGEMENT of God, that you may bee counted worthy of the kingdome of God for which yee ſuffer. For it is a RIGHTEOVS THING with God, to recompence tribulation to them that trouble you: and to you that are troubled, reſt with us, in the revelation of our Lord IESVS from heaven. *And againe, Heb.* 6. 10. God is not VNRIGHTEOVS to forget your good worke and labour, &c. *Theſe are very pregnant places to diſcover their falſe purpoſe in concealing the word,* iuſtice, *in all their Bibles. For if they will ſay, that iuſtice is not an vſuall Engliſh word in this ſenſe, and therefore they ſay,* righteouſneſſe: *yet I trow,* iuſt, *and* uniuſt, *are vſuall and well knowne. Why then would they not ſay at the leaſt, in the places alleaged,* God the IVST iudge, a token of the IVDGEMENT of God, It is a IVST thing with God, God is not VNIVST to forget &c? *Why is it not at the leaſt in one of their Engliſh Bibles, being ſo both in Greeke and Latine?*

τ̄ δικαιοσύνης. ὁ δίκαιος κριτὴς ἀποδώσει, &c. τῆς δικαίας κρίσεως. δίκαιον ἐστι. Iuſtum eſt. οὐ γὰρ ἄδικος. Non enim iniuſtus eſt Deus.

FVLK. 5. Certaine it is, that no Engliſhman knoweth the difference betweene iuſt and righteous, uniuſt and unrighteous, ſaving that righteouſneſſe and righteous are the more familiar Engliſh words. And that wee meane no fraude betweene iuſtice and righteouſneſſe, to apply the one to faith, the other to workes, read *Rom.* 10. *v.* 34. 5. and 6. of the *Geneua* tranſlation, where you ſhall ſee, the righteouſneſſe of the law, and the righteouſneſſe of faith. Read alſo againſt the impudent lie, in the ſame tranſlation *Luc.* 1. *Zacharie* and *Elizabeth* were both iuſt, *Cap.* 2. *Simeon* was iuſt. *Mathew* the firſt, *Ioſeph* a iuſt man: and elſewhere oftentimes, and without any difference in the world, from the word righteous. Who ever heard a difference made, betweene a iuſt iudge and a righteous iudge, this trifling is too too ſhamefull abuſing of mens patience, that ſhall vouchſafe to read theſe blotted papers.

MART. 6. *Vnderſtand gentle Reader, and marke well, that if Saint* Pauls *words were truely tranſlated thus,* A crowne of IVSTICE is laide up for mee, which our Lord the IVST iudge will RENDER unto mee at that day, *and ſo in the other places: it would inferre, that men are iuſtly crowned in heaven for their good workes upon earth, and that it is Gods* iuſtice *ſo to doe, and that hee will doe ſo becauſe hee is* a iuſt iudge, *and becauſe he will ſhew his* Iuſt iudgement, *and he will not forget ſo to doe, becauſe he is not uniuſt as the auncient fathers (namely the Greeke doctors S.* Chryſoſtome, Theodoret, *and* Oecumenius *upon theſe places) doe interpret and expound. Inſomuch that* Oecumenius *ſaith thus upon the foreſaid place to the Theſſalonians,* ὁρᾷ ὅτι *&c.* See here, that to ſuffer for Chriſt procureth the kingdome of heaven according to IVST IVDGEMENT, and not according to grace. *Which leaſt the Adverſarie might take in the worſe part, as though it were onely Gods iuſtice or iuſt iudgement, and not his favour or grace alſo, S.* Auguſtine *excellently declareth how it is both the one and the other: to wit, his grace and favour and mercy, in making us by his grace to liue, and beleeue well, and ſo to bee worthy of heaven: his iuſtice and iuſt iudgement, to render and repay for thoſe workes which himſelfe wrought in us, life everlaſting. Which hee expreſſeth thus:* How ſhould hee render

The Scriptures moſt evident for *iuſtification by workes* againſt *onely faith.*

Pſal. 57. *Si vtique eſt fructus iuſto, vtique eſt Deus iudicans eos in terra.*

κατ' ἀξίωμα, καὶ οὐ κατὰ χάριν.

render or repay as a iuſt Iudge, vnleſſe hee had given it as a mercifull Father? *Where Saint* Auguſtine *urgeth the words of repaying as due and of being* A IVST IVDGE *therefore. Both which the ſaid Tranſlators corrupt, not onely ſaying,* righteous Iudge, *for* iuſt Iudge, *but that he will giue a crowne, which is of a thing not due, for that which is in the Greeke,* Hee will render or repay, *which is of a thing due and deserved, and hath relation to workes going before, for the which the crowne is repayed. Hee ſaid not (ſaith* Theophylact *upon this place) he will giue, but, he will render or repay, as a certaine debt. For hee being iuſt, will define and limit the reward according to the labours. The crowne therefore is due debt, becauſe of the Iudges iuſtice. So ſaith hee.*

Aug. de gra. & lib. arb. ca. 8.

ἀποδώσει.

FVLK. 6. Whatſoever you may cavill upon the words iuſt and iuſtice, you may doe the ſame with as great advantage, upon the words righteous and righteouſneſſe. That God as a iuſt Iudge rewardeth good workes of them that are iuſtified freely by his grace, by faith without workes, with a crowne of iuſtice, it proveth not either iuſtification by workes, or the merite or worthineſſe of mens workes, but all dependeth upon the grace of God, who promiſeth this reward of his meere mercy, and of the worthineſſe and merits of Chriſt, which is our iuſtice, whereby wee being iuſtified before God, our workes alſo, which hee hath given us, are rewarded of his iuſtice, yet in reſpect of Chriſts merits, and not in reſpect of the worthineſſe of the workes. Againe, God is not unmindfull of his promiſe, to reward our workes, for then hee ſhould bee uniuſt: hee is iuſt therefore to performe whatſoever hee hath promiſed, though wee nothing deſerue it. Neither hath *Chryſoſtome,* or *Theodoret,* any other meaning. That you cite out of *Oecumenius* a late writer in compariſon, is blaſphemous againſt the grace of God; neither is Saint *Auguſtine,* that lived 500. yeeres before him, a ſufficient Interpreter of his ſaying, to excuſe him. With *Auguſtine* wee ſay, God crowneth his gifts, not our merits. And as he acknoledgeth Gods mercy, and alſo his iuſtice, in rewarding our workes, ſo doe wee. Where ἀποδώσει is tranſlated, hee will giue, I confeſſe it had beene more proper, and agreeable to the Greeke, to haue ſaid, hee will render, or repay, which yet is wholly of mercy in reſpect of us, or our deſerving, but of iuſtice in reſpect of his promiſes, and of Chriſts merits, unto which is rendred and repayed that which hee deſerved for us. The Crowne therefore is due debt, becauſe it is promiſed to us for Chriſts ſake, not becauſe any workes of ours are able to purchaſe it.

In Pſal. 70. in Pſal. 102.

MART. 7. *Which ſpeeches being moſt true, as being the expreſſe words of holy Scripture, yet wee know how odiouſly the Adverſaries may and doe miſconſtrue them to the ignorant, as though wee challenged heaven by our owne workes, and as though we made God bound to us: which we doe not, God forbid. But becauſe he hath prepared good workes for us (as the Apoſtle ſaith) to walke in them, and doth by his grace cauſe us to doe them, and hath promiſed life everlaſting for them, and telleth us in all his holy Scriptures, that to doe them is the way to heaven; therefore not preſuming upon our owne workes as our owne, or as of our ſelues, but upon the good workes wrought through Gods grace by us his ſilly inſtruments, wee haue great confidence (as the Apoſtle ſpeaketh) and are aſſured that theſe workes proceeding of his grace, bee ſo acceptable to him, that they are eſteemed, and be worthy and meritorious of the kingdome of heaven. Againſt which truth, let us ſee further their heretical corruptions.*

Eph. 2. v. 10.

Heb. 10.

FVLK. 7. If you would abide by your firſt proteſtation, wee ſhould not need to contend much about this queſtion. But after you haue in the beginning magnified the grace and mercy of God, and abaſed your owne merits, you come backe againe with a ſubtill compaſſe, to eſtabliſh your owne freewill, the worthineſſe of your workes, and your merite of the kingdome of heaven. Firſt, you ſay God telleth us in all his holy Scriptures, that to doe good workes, is the way to heaven. Indeed to fulfill the Law, is to deſerue heaven: but whoſoever is guilty of ſinne, muſt ſeeke another way, than by good workes to come to heaven, namely to Ieſus Chriſt, who is the onely way to heaven, the truth, and the life, by whoſe blood, when hee is purged from his ſinne, and reconciled unto God; and the kingdome of heaven purchaſed for him, then hee hath the way of good workes appointed him to walke in, toward the ſame. Secondly, you ſay you preſume not upon your owne workes, as your owne, or as of your ſelues, but upon the good workes wrought by Gods grace, by you his ſilly inſtruments, you haue great confidence. Thus while you would ſeeme to flie from Pelagianiſme, you fall into flat Phariſaiſme: for you truſt that you are righteous in your ſelues, though not as of your ſelues. Such was the Phariſie of whom Chriſt telleth the parable, which aſcribing all his workes to the grace of God, had confidence in them, that hee was iuſt before God by them. God I thanke thee (ſaith the Phariſie. Hee acknowledgeth the grace of God, as author of all his workes: yet againſt ſuch as hee was, Chriſt telleth that parable. And whereas you call the Apoſtle, *Heb.* 10. to witneſſe of your errour, you doe him great wrong, for hee ſpeaketh not of

Luk. 18.

of any confidence to bee had upon good workes, wrought by the grace of God by us; but in the new covenant of remiſſion of ſinnes, by the ſacrifice of Chriſts death, by whom wee haue acceſſe to God, that wee may bee acceptable to him; not for any meritorious workes wrought by us, but by the onely oblation of his body once for all, by which hee hath made perfect for ever thoſe that are ſanctified.

MARTIN.

CHAP. IX.

Hereticall tranſlation againſt MERITS, or MERITORIOVS WORKS and the REVVARD for the ſame.

Bib. 1577.

W*Hen they tranſlate* (Rom. 8. 18.) *thus,* I am certainely perſwaded, that the aſſlictions of this time, ARE NOT WORTHY OF THE GLORIE which ſhall bee ſhewed upon us; *doe they not meane to ſignifie to the Reader, and muſt it not needs ſo ſound in his eares, that the tribulations of this life, bee they never ſo great, though ſuffered for Chriſt, yet doe not merit nor deſerve the heavenly glory? But in the Greeke it is farre otherwiſe. I will not ſtand upon the firſt words,* I am certainely perſwaded, *which is a farre greater aſſeveration, than the Apoſtle uſeth, and I marvell how they could ſo tranſlate that Greeke word,* [λογίζομαι. I ſuppoſe.] *but that they were diſpoſed, not onely to tranſlate the Apoſtles words falſly againſt meritorious workes, but alſo to avouch and affirme the ſame luſtily, with much more vehemencie of words, than the Apoſtle ſpeaketh. Well, let us pardon them this fault, and examine the words following. Where the Greeke ſaith not, as they tranſlate with full conſent in all their Engliſh Bibles,* The afflictions are not worthy of the glory, &c. *but thus,* The afflictions of this time, are not equall, correſpondent, or comparable to the glory to come; * *becauſe the afflictions are ſhort, the glory is eternall; the afflictions ſmall and few, in compariſon; the glory great and abundant above meaſure.*

[οὐκ ἄξια πρὸς τὴν μέλλουσαν δόξαν. *Non ſunt condigna ad futuram gloriam.* S. Chryſoſtome upon this place.]

FVLKE.

ALthough an invincible argument againſt merits, and deſert of good workes, may bee drawne out of this text, yet the meaning of the Tranſlatours is to ſhew no more, than the Apoſtle ſaith, that the heavenly glory is incomparably greater than all the tribulations of this life. And this the Apoſtle ſpeaketh, not doubtingly, as our Engliſh word (I ſuppoſe) doth ſignifie, when a man may bee deceived in his ſuppoſall, but hee avoucheth it conſtantly, as a thing which being well conſidered, with the reaſons thereof, hee concludeth of it with certainetie: and ſo doth λογίζομαι ſignifie in this place, and in divers other, by the iudgement of better Grecians, than *Gregory Martin* will bee theſe ſeven yeeres; as *Rom. 3. 28.* where the Apoſtle having diſcuſſed the controverſie of iuſtification by faith, or workes, concludeth, as of a certainetie, λογιζόμεθα οὖν, wee determine therefore, that a man is iuſtified by faith, without the workes of the Law. Likewiſe *Rom. 6. v. 11.* after hee hath proved, that iuſtification is neceſſary to all them that ſhall, or haue put on the iuſtice of Chriſt, hee ſaith with great aſſeveration unto the Romans, λογίζεσθε ἑαυτούς. Make you full account therefore, that you are dead to ſinne, and not uncertainely thinke or ſuppoſe it ſo to bee. Therefore for the tranſlation of λογίζομαι, in this place, wee will accept no pardon of you, it is better tranſlated than your wit or learning ſerveth you to underſtand. Now let us come to the other words, ἄξια πρὸς τὴν μέλλουσαν δόξαν, are not worthy of the glory: where you ſay, it ſhould bee, not equall, correſpondent, or comparable to the glory. Verily thoſe words wee uſe, haue none other ſenſe in this place, than the words which wee ſupply us withall, but our words doe expreſſe the moſt vſuall ſignification of the Greeke word ἄξια, even as your vulgar Latine doth, calling it in the ſame ſenſe *condigna,* which you in your owne tranſlation dare not render, equall, correſpondent, or comparable, but condigne; leſt following the ſenſe, you might bee accuſed to forſake the word: even ſo wee thinke it beſt, where the vſuall ſignification of the word will beare the ſenſe in our Engliſh, to retaine the ſame, and not to change it.

MART. 2. *This is the Greeke phraſe, and the Apoſtles meaning, which wee need not greatly to proue, becauſe their owne Doctors,* Calvin *and* Beza, *doe ſo interpret it; and therefore wonder it were that the Geneva Engliſh Bibles alſo ſhould forſake their Maſters, and follow the errour of the other Engliſh Bibles, but that they thought the more vices the better. In the meane time, the people ſeeth no other tranſlation, and thinketh it is the Apoſtles very words. But* Beza *himſelfe telleth them the contrary, tranſlating thus:* Statuo minimè eſſe paria quæ præſenti tempore perpetimur, futuræ gloriæ nobis revelandæ: *that is,* I am of this opinion, that the things which wee ſuffer in this preſent time, are not equall to the glory that ſhall bee revealed to us. *And in his commentarie, thus:* Saint *Pauls* diſcourſe and matter handled in this place, declare, that hee ſpeaketh not of the value or price of the afflictions which wee ſuffer for Chriſt, but rather by comparing their qualitie and quantitie, with life everlaſting, hee gathereth that wee ſhall bee infinitely more happy with Chriſt, than wee are miſerable here. Therefore did hee uſe the * Greeke word rightly, and properly, which the Grammarians ſay is ſpoken of ſuch things, as being poiſed or weighed, are found of one weight. *Thus farre* Beza.

[* ἄξια.]

FVLK. 2. Wee contend not, as it ſeemeth at this time, about the meaning of the place, but about the true tranſlation of the words. If you can proue therefore, that the Greeke word ἄξιος doth not ſignifie worthy, or that this Engliſh word worthy cannot expreſſe the meaning of the Apoſtle in this text, your accuſation is iuſt; but if you can proue neither of both, you multiply words, as your manner is, without matter, to no purpoſe, but to weary the Reader. And wiſely you tranſlate *Bezaes* Latine word *Statuo,* I am of opinion, which ſignifieth more truely, I determine, or as our tranſlation hath, I am certainely perſwaded; and not, I am of an opinion, whereof there is no certaine knowledge, for an opinion may be falſe, and is of uncertainties.

MART. 3. *If then a compariſon only be ſignified, why doe they not ſo tranſlate it in Engliſh, that it may be taken for a compariſon in our Engliſh phraſe? For they know very well, that if a man ſhould ſay in Engliſh, according as they tranſlate, Good workes are* not worthy *of heaven, this man is* not worthy *of my favour, he is* not worthy *of ſuch a living, of ſo great praiſes; every Engliſh man underſtandeth it thus, that they* deſerue not *heaven, and that ſuch a man* deſerveth not *this or that. Even ſo muſt the Reader needs take it in this place, and they muſt needs haue intended that he ſhould ſo take it. For though the Greeke phraſe may ſignifie a compariſon, being ſo uttered, yet not the Engliſh: and if it might, yet obſcurely, and ambiguouſly: and if it might, yet here they doe falſly tranſlate ſo, becauſe here the Greeke phraſe is otherwiſe, and therefore ſhould otherwiſe bee Engliſhed: for it is not ἄξια τῆς δόξης, which is, as they tranſlate,* worthy of the glory, *but ἄξια πρὸς τὴν δόξαν, which cannot be ſo tranſlated. For if it might, then theſe Greeke phraſes were alone, and might be vſed indifferently. And then I muſt deſire them to turne mee this into Greeke,* Hee is not worthy of thankes: *and if they turne it by the Apoſtles phraſe in this place,* οὐκ ἄξιός ἐστι πρὸς τὴν χάριτα, *to all Grecians they ſhall bee ridiculous. And yet this is as well turned out of Engliſh into Greeke, as they haue turned the other out of Greeke into Engliſh.*

[Prov. 3. ἄξιον αὐτῆς.]

FVLK. 3. Verily I cannot ſee, nor any wiſe man elſe, I thinke, what this Engliſh word worthineſſe doth ſignifie, but a compariſon of equalitie in price, value, goodneſſe, excellencie, or ſuch like. And even in thoſe Engliſh phraſes that you bring for example, Good workes are not worthy of heaven, the meaning is, There is not an equalitie of excellencie in good workes and heaven: or, good workes compared to heaven, are not equall in value. And even ſo: This man is not worthy of my favour; The goodneſſe of this man is not ſo great, as the goodneſſe of my favour. And ſo of the reſt. And where you ſay, every Engliſh man underſtandeth it thus, that they deſerue not heaven, and ſuch a man deſerveth not this, &c. I grant they may of worthineſſe gather deſert, in ſuch as may deſerue, and ſo may they of the compariſon of equalitie, conclude deſert in the like caſe. For to deſerue, is by doing, to make himſelfe equall in good or evill to that reward or puniſhment which is valued with ſuch doing. Therefore whether you ſay worthy, or equall, it is all one: and in this text by either of both, merite or deſert is neceſſarily excluded. For if the heavenly glory bee incomparably greater, than the afflictions of this life, it followeth of neceſſitie, that the afflictions of this life deſerue not, that is, make not an equalitie of excellencie with heavenly glory. But the Greeke phraſe (you ſay) is otherwiſe, for ἄξια is not ioyned with a genitiue caſe, but with an accuſatiue, and a prepoſition. Indeede this latter conſtruction of ἄξιος is not ſo vſuall, and doth more fully ſet forth the compariſon, but the ſame alſo is ſet forth by the genitiue caſe, as you your ſelfe cannot deny. Now our Engliſh phraſe would not beare, that wee ſhould ſay, worthy to the glory, and therefore wee ſaid worthy of the glory. But if that were good, you ſay, the Greeke phraſes were all one, and might bee vſed indifferently. I ſee no great difference betweene the Greeke phraſes, and yet it followeth not, that they may bee vſed indifferently: for vnvſuall phraſes, are not to bee vſed as indifferently, as common phraſes. And therefore your example of turning Engliſh into Greeke, is not all one with turning Greeke into Engliſh. If I tranſlate out of Greeke into Engliſh, I muſt obſerue the Engliſh phraſe as neere as I can; and ſo if I tranſlate into Greeke, muſt I haue reſpect to the vſuall Greeke phraſe. And to ſpeake of your ridiculous tranſlation out of Engliſh into Greeke, I thinke hee that ſhould ſay, ἄξιος χάριτος, for worthy of thankes, ſhould deſerue no great commendation; but hee that ſhould ſay, ἄξιος πρὸς τὴν χάριν τοῦ βασιλέως, for vvorthy of the Kings favour, though it be no vſuall phraſe, I ſee not why hee ſhould bee ridiculous. And if you ſhould tranſlate theſe words into Engliſh, Νέρων ἄξιος ἦν πρὸς τὴν βασιλείαν, would you not, or might you not tranſlate it thus? *Nero* was not worthy of the kingdome. Therefore wee haue not done amiſſe, to tranſlate, worthy of the glory.

MART. 4. *Marry, if they would expreſſe a compariſon of equalitie or inequalitie betweene thing and thing, then this is the proper Greeke phraſe thereof, and much more proper for this purpoſe, than by* ἄξιος, *and a genitiue caſe: which notwithſtanding is often ſo vſed in Scriptures, by way of compariſon, as* Proverb 3. *concerning the praiſe of wiſdome, where Saint* Auguſtine *to expreſſe the compariſon, readeth thus*; Omne pretioſum non eſt illi dignum: S. Hierome *according to the Hebrew thus*; Omnia quæ deſiderantur non valent huic comparari, *or* adæquari: *and* Eccleſ. 26. *wee haue the very like ſpeech proceeding of the ſaid Greeke word* ἄξιος, Omnis ponderatio non eſt digna continentis animæ: *which the Engliſh Bibles thus*; There is no weight to bee compared unto a minde that can rule it ſelfe, *or* with a continent minde.

The Greeke ἄξιος ſignifieth a compariſon

πᾶν τίμιον οὐκ ἄξιον αὐτῆς ἐστι.

בל חפצים לא ישוובה

FVLK. 4. You cannot uſe the word ἄξιος, but it will include a compariſon, whether it bee with a genitiue caſe, as in the examples you bring, or with an accuſatiue, as in this text of Saint *Paul*: and even ſo the Engliſh word (worthy) doth comprehend an equalitie in good or evill. Wherefore the ſenſe is all one, whether you ſay in this text, equall, or worthy: but that the vſuall ſignification of ἄξιος is worthy, as no man will deny, that is not paſt all ſhame.

MART. 5. *And if* ἄξιος *with a genitiue caſe ſignifie a compariſon, and themſelues ſo tranſlate it in all their Bibles, ſhould not* ἄξιος *in the Apoſtles phraſe much more bee ſo tranſlated? I appeale to their own conſciences. Againe, if here in Eccleſiaſticus they ſay not according to the Greeke words*, There is no weight worthy of a continent minde, *becauſe they would by an Engliſh phraſe expreſſe the compariſon; is it not more than evident, that when they tranſlate the Apoſtle by the very ſame words*, worthy of the glory, &c. *they know it cannot, and they meane it ſhould not, ſignifie a compariſon? I cannot ſufficiently expreſſe, but onely to the learned and skilfull Reader, their partiall and hereticall dealing. Briefly, I ſay they tranſlate*, οὐκ ἄξιος ἐγκρατοῦς ψυχῆς, Not to bee compared with a continent minde, *being in Greeke word for word*, Not worthy of a continent minde: *and contrariwiſe they tranſlate in Saint* Paul, οὐκ ἄξια πρὸς τὴν μέλλουσαν δόξαν, Not worthy of the glory to come, *being in the Greeke*, Not to be compared to the glory to come; *according to the very like Latine phraſe by* dignus, Eccleſ. 6. Amico fideli nulla eſt comparatio, & non eſt DIGNA ponderatio auri & argenti CONTRA BONITATEM FIDEI, *that is, according to their owne tranſlation*, A faithfull friend hath no peere, weight of gold and ſilver is not to bee compared to the goodneſſe of his faith.

ἄξια πρὸς τὴν δόξαν.
ἄξιος ἐγκρατοῦς ψυχῆς.

FVLK. 5. If the Engliſh word (worthy) did not ſignifie a compariſon, as well as the Greeke word ἄξιος, it were ſomewhat that you ſay; but ſeeing one ſignifieth as much as the other, there is no more favour in your diſputation, than in an egge without ſalt. When wee ſay, there is no weight of gold to bee compared to a continent minde, it is all one as if wee ſaid, worthy of a continent minde, for wee meant, to bee compared in goodneſſe, price, excellencie, &c. And therefore you ſpeake out of meaſure falſly and impudently, when you ſay, wee meane not that the word (worthy) in this text of Saint *Paul* ſhould ſignifie a compariſon, for it is not poſſible that it ſhould ſignifie otherwiſe. Doth not the *Geneua* note in the margent ſay, or of like value? If you bee ſo blinde, that you cannot ſee a compariſon in the word worthy, at the leaſt ſhore up your eyes, and behold it in thoſe words, of like or equall value: for all compariſon is either in quantitie, or qualitie. And where you ſay, that you cannot expreſſe your conceit, but onely to the learned, there is none ſo meanely learned, but they may well laugh at your fooliſh and unlearned trifling.

MART. 6. *Now if they will ſay, though their tranſlation of* S. Pauls *words be not ſo exact and commodious, yet the ſenſe and meaning is all one (for if theſe preſent afflictions be not equall or comparable to the glory to come, then neither are they worthy of it, nor can deſerue or merit it) let the Chriſtian Reader marke the difference. Firſt, their* Beza *and* Calvin *telleth them, that the Apoſtle*

How good workes merit life everlaſting, though one incomparably exceed the other.

ſpeaketh

*ſpeaketh of the one, and not of the other. Secondly, the paſſions and afflictions that Chriſt our Saviour ſuffered all his life, were not comparable to the eternall glory which hee obtained thereby: yet did hee thereby deſerue and merite eternall glory, not onely for himſelfe, but for all the world: yea by the leaſt affliction hee ſuffered, did he deſerue all this. Vnleſſe you will deny alſo that hee merited and deſerved his glory, which your opinion a man might very well gather by * ſome of your falſe tranſlations, but that you would thinke us too ſuſpicious, which perhaps we will examine hereafter. Thirdly, the preſent pleaſure of adventrie during a mans life, is not comparable to the eternall torments of hell fire: and yet it doth merit and deſerue the ſame. Fourthly, the Apoſtle by making an incomparable difference of the glory to come with the afflictions of this time, doth (as Saint* Chryſoſtome *ſaith) exhort them the more vehemently and moue them to ſuſtaine all things the more willingly: but if he ſaid as they tranſlate, The afflictions are not worthy of heaven, you are never the neerer heaven for them, onely beleeue: this had not beene to exhort them, but to diſcourage them. Fiftly, the Apoſtle when hee will elſewhere encourage them to ſuffer, ſaith plainely*, Our tribulation which preſently is for a moment and light, WORKETH aboue meaſure exceedingly, an eternall weight of glory in us.

* Heb. 2. 9. in the new Teſtament of the yeare 1580. & Bib. 1579.

[illegible] ζόνος.

2 Cor. 4. 17.

κατεργάζε

FVLK. 6. Wee ſay our tranſlation, both in word, and ſenſe, is the ſame in Engliſh, that Saint *Paul* did write in Greeke. As for the argument, againſt merit, or deſert which doth follow thereof, wee affirme that it is as neceſſarily gathered of the words equall, or comparable, or correſpondent, as of the word, worthy. But to overthrow this argument, you haue fiue reaſons. The firſt is of the authoritie of *Beza*, and *Calvine*, which you ſay telleth us, that the Apoſtle ſpeaketh of the one, and not of the other. To this I anſwere, that they both affirme the conſequence againſt merits out of this text, although it bee not the Apoſtles direct purpoſe, to abaſe the merite of workes, by compariſon of the excellencie of the glory. To your ſecond argument, I anſwere, that though the afflictions that Chriſt our Saviour ſuffered, were not comparable in reſpect of the length of time, with the eternall glory that hee obtained thereby: yet in reſpect of the excellencie of his perſon, and the perfection of his obedience, they were comparable, and of equall value to deſerue eternall glory according to the iuſtice of God, by which one mans diſobedience was ſufficient, to eternall condemnation, *Rom.* 5. What the leaſt of his afflictions ſeparated from all the reſt, was in value, I haue not learned out of the Scripture, onely I thinke, hee ſuffered nothing ſuperfluouſly, nor leſſe than was needfull to anſwere the iuſtice of God. Your other fonde ſurmiſes, I omit, untill you expreſſe them. To your third argument, I ſay, that one act of adultery is worthy of damnation, and deſerveth eternall torment, not by compariſon of the ſhort pleaſure, with infinite paine: but becauſe it is a ſinne committed againſt the maieſtie of the eternall God: and therefore is worthy of eternall puniſhment. For the ſinne is to bee meaſured after the excellencie of the perſon, againſt whom it is committed. Therefore that word, which being ſpoken againſt a poore man, is a light fault, as to ſay hee is a knaue, the ſame being ſpoken againſt a Lord, is an hainous offence, and deſerveth the pillory, but being ſpoken againſt the King, is high treaſon, and is worthy of death. Seeing therefore the eternall Maieſtie of God is contemned in every ſinne, that ſinne doth iuſtly deſerue eternall torments. Fourthly, it is true, that the Apoſtle doth exhort us cheerefully to abide the ſmall and momentarie afflictions of this life, in reſpect that they ſhall bee rewarded with incomparable glory. But hereof it followeth not, that the glory is deſerved, by ſhort and ſmall ſufferings, but is given of the bountifull liberalitie of God, to them that for his ſake patiently ſuffer ſuch ſmall afflictions. Therefore, if it bee an incouragement for a man to labour, to heare that hee ſhall bee paid his hire, as much as his worke deſerveth: it is a much greater incouragement for him to heare, that hee ſhall receiue a thouſand times more than his labour deſerveth. The words you adde, (you are neuer the neerer heaven, onely beleeue) are yours, and none of ours: for wee ſay with the Apoſtle, wee muſt ſuffer with Chriſt, if wee will reigne with him, and the patient ſuffering of the faithfull, is nothing repugnant to the iuſtification before God, by faith onely. To the laſt argument of the Apoſtles authoritie, I anſwere, our patient ſuffering worketh infinite weight of glory, not by the worthineſſe, merite, or deſert of our ſuffering, but by the bountifull liberalitie of God, who hath promiſed ſo incomparable reward, to ſmall tribulation, ſuffered for his ſake. Wherefore all your fiue reaſons notwithſtanding, our tranſlation is ſound and true.

MART. 7. *See you not a compariſon betweene ſhort and eternall, light tribulation, and exceeding weighty glory: and yet that one alſo worketh the other, that is, cauſeth, purchaſeth, and deſerveth the other? For, like as the little ſeede being not comparable to the great tree, yet cauſeth it & bringeth it forth: ſo our tribulations and good workes otherwiſe incomparable to eternall glory, by the vertue of Gods grace working in us, worketh, purchaſeth, and cauſeth the ſaid glory. For* *ſo they know very well the Greeke word importeth: though here alſo they tranſlate it moſt falſely,* prepareth, *Bib. ann.* 1577.

See this Greeke word, 2 *Cor.* 7. thriſe. Where themſelues tranſlate it, *cauſeth, worketh, v.* 10. 11.

FVLK. 7. Wee ſee the compariſon well, but wee ſee not, that worketh or cauſeth, is all one with purchaſeth and deſerveth. Your compariſon of ſeede, and tribulation, is not like. For in the ſeede is the formall cauſe of the greate tree, ſo is not the formall cauſe of eternall glory in our tribulation. But as if an Emperour for one dayes valiant ſervice in warre, doe giue unto his ſonne one of his kingdomes, wee may truely ſay, that dayes ſervice wrought him this great reward, or cauſed him to bee advanced to this kingdome: but wee cannot ſay truely, it purchaſed or deſerved a kingdome: for then every one that ſerved as well as hee deſerved the like reward: ſo is the reward of eternall life, which is the gift of God, incomparably greater than our tribulation, not by the deſert of the ſufferer, but by liberalitie of the giver. That tranſlation, that vſeth the word of preparing, is not ſo proper, according to the word, but it differeth not much in ſenſe, ſhewing how thoſe afflictions doe worke or cauſe, namely by preparing, and making us conformable to the ſufferings of Chriſt.

MART. 8. *Laſtly, for moſt manifeſt evidence, that theſe preſent tribulations and other good workes are meritorious and worthy of the ioyes to come, though not comparable to the ſame: you ſhall heare the holy Doctors ſay both in one paſſage or ſentence. Saint* Cyprian *thus*: O what manner of day ſhall come, my brethren, when our Lord ſhall recount the *merits* of every one, and pay us the reward or ſtipend of faith and devotion? Eph. 56. *here are merits and the reward for the ſame. It followeth in the ſaid Doctor*, What glory ſhall it bee, and how great ioy, to bee admitted to ſee God, ſo to bee honoured that thou receiue the ioy of eternall life with Chriſt thy Lord God, to receiue there that which neither eye hath ſeene, nor eare hath heard, nor hath aſcended into the heart of man, for, that wee ſhall receiue greater things, than here either wee doe, or ſuffer, the Apoſtle pronounceth, ſaying, The paſſions of this time are not condigne or comparable to the glory to come. *Here wee ſee, that the ſtipend or reward of the merites aforeſaid, are incomparably greater than the ſaid merits.*

Ep. 56. *num.* 3. *Singulorum merita.*

FVLK. 8. For lacke of Scriptures, you flye to the Doctors, to finde merits, in whom nevertheleſſe being Catholike, and ſound Doctors, you ſhall ſooner finde the word *Meritum*, than your meaning of it. The place of *Cyprian*, I marvell why you geld, except it bee to ioyne the reward that hee ſpeaketh of, with the word merits, which hee vſeth, either generally for workes, as it is often vſed in the auncient writers; or if hee meane thereby deſerts, hee ſpeaketh but of examination onely of all mens deſerts, that hee may giue to the wicked that they haue deſerved, and to the godly that which hee hath promiſed, therefore hee calleth it the reward of their faith and devotion. His words are theſe: *O dies ille qualis & quantus adveniet, fratres dilectiſſimi, cum cœperit populum ſuum dominus recenſere, & divinæ cognitionis examine ſingulorum meritum recognoſcere, mittere in gehennam nocentes & perſecutores noſtros, flammæ pœnalis perpetuo ardore damnare, nobis verò mercedem fidei & devotionis exoluere.* O that day what manner a one and how great ſhall it come, my deareſt beloved brethren, when the Lord ſhall beginne to recount his people and by examination of his divine knowledge conſider the merits of every one, to ſend into hell fire the guiltie, and to condemne our perſecutors with perpetuall burning of penall flame? but unto us to pay the reward of faith and devotion. The reward of faith is not that which beliefe deſerveth: but which it looketh for, according to Gods promiſe, whereunto it leaneth. For in reſpect of deſert of Gods favour, hee ſaith, and bringeth divers texts for proofe: *Fidem tantum prodeſſe, & tantum nos poſſe quantum credimus.* That faith onely doth profit, and that ſo much wee can doe, how much wee beleeue. Wherefore, wee ſee not in *Cyprian* the incomparable glory to be a reward of deſerts.

Ad Quirin. l. 2. *c.* 42.

MART 9. *Likewiſe Saint* Auguſtine: The exceeding goodneſſe of God hath provided this, that the labours ſhould ſoone bee ended, but the rewards of the MERITES ſhould endure without end: the Apoſtle teſtifying, THE PASSIONS OF THIS TIME ARE NOT COMPARABLE &c. For wee ſhall receiue greater bliſſe, than are the afflictions of all paſſions whatſoever. *Thus wee ſee plainely, that ſhort tribulations are true merits of endleſſe glory, though not comparable to the ſame: which truth you impugne by your falſe and hereticall tranſlation. But let us ſee further your dealing in the ſelfe ſame controverſie, to make it plainer that you bend your tranſlations againſt it, more than the text of the Scripture doth permit you.*

Ser. 37. *de Sanctis. Præmia meritorum.*

FVLK. 9. A man may ſee you are driven to extreame ſhifts, when you will ſeeke *Præmia meritorum*, in Saint *Auguſtine*, and can finde it no where, but among the *Sermons de ſanctis*, which beare no credit of *Auguſtines* workes: but of ſome later gatherer. The true *Auguſtine in Pſal.* 70. *Con.* 1. thus writeth. *Nihil es per te, Deum invoca, tua peccata ſunt, merita dei ſunt, ſupplicium tibi debetur, & cum præmium venerit, ſua dona coronabit non merita tua.* Thou art nothing by thy ſelfe, call upon God; thine are the ſinnes, the merites are Gods, to thee puniſhment is due; and when the reward ſhall come, hee will crowne his gifts not thy merites. Finally *Auguſtine* in nothing is more earneſt than in denying the rewarde which is of grace, to bee due in reſpect of merite or worthineſſe of working.

MART. 10. *In the booke of* Wiſedome, *where there is honourable mention of the merites of Saints and their rewards in heaven, you tranſlate the holy Scripture thus*: God hath proved them, and findeth them MEETE FOR HIMSELFE. *To omit here that you uſe the preſent tenſe, whereas in the Greeke they are preter tenſes (God knoweth why, onely this wee know, that it is no true nor ſincere tranſlation) but to winke at ſmaller faults, why ſay you here in all your Bibles, that God findeth his Saints and holy ſervants* meete for himſelfe, *and not*, worthy of himſelfe? *See your partiality, and bee aſhamed.*

ἄξιυς ἑαυ… *Dignos ſe.* ἱκανόω. *ſuper.*

FVLK. 10. The booke of *Wiſedome* written by *Philo* the Iew, as Saint *Hierome* thinketh, is no holy Canonicall Scripture, to confirme the credite of any article of beliefe. Therefore whether hee thought that mens merites were worthy of the favour and grace of God, and the reward of eternall life, or no, it is not materiall. But ſomewhat it is that you ſay, that our tranſlatours, for ἄξιος, haue not tranſlated worthy, but meete. For my part, I wiſh they had retained the vſuall ſignification of that word, and ſaid worthy of himſelfe, onely to take away your cavill. For otherwiſe in the ſenſe, there is no difference, if that hee ſaith bee true, none is meete for God, but they that are worthy of him which are not meete or worthy of themſelues, but made ſuch by grace, not for merite of their workes, but by the righteouſneſſe of Chriſt, imputed to them by faith. This if the Wiſeman meaneth not, but that their vertues were ſuch as deſerved Gods favour and eternall life, wee may boldly reject him, as going againſt the wiſedome of God revealed in the Canonicall Scriptures.

MART. 11. *In the Apoſtles places before examined, you ſaid negatiuely, that the afflictions of this time were* NOT WORTHY OF *the glory to come, the Greeke not bearing that tranſlation: but here, when you ſhould ſay affirmatiuely and that word for word after the Greeke, that God found them* worthy of himſelfe, *here you ſay*, meete for himſelfe, *avoyding the terme*, worthy, *becauſe merite is included therein. So that when you will in your tranſlation deny merits, then* condignæ ad, *ſignifieth* worthy of: *when you ſhould in your tranſlation affirme merits, then* Dignus *with an ablatiue caſe doth not ſignifie*, worthy of. *No marvell if ſuch wilfulneſſe will not ſee the word* merit, *or that which is equivalent thereto, in all the Scripture. For when you doe ſee it, and ſhould tranſlate it, you ſuppreſſe it by another word. But this is a caſe worthy of examination, whether the Scripture haue the word* merit, *or the equivalent thereof. For wee will force them even by their owne tranſlations, to confeſſe that it is found there, and that they ſhould tranſlate it accordingly often when they doe not, yea, that if wee did not ſee it in the vulgar Latine tranſlation yet they muſt needs ſee it and finde it in the Greeke.*

ἄξιυς ἑαυτῷ. *Condignæ ad gloriam. Dignos ſe.*

Merit of good workes plainly proved by the Scriptures.

FVLK. 11. In the Canonicall Scripture it ſeemeth the tranſlators had a religious care, to keepe both the propertie of the words, and the true meaning of the holy Ghoſt. In the Apocryphall bookes, they had a wiſe conſideration, to tranſlate them according to the beſt meaning, that their words would beare. Now whether you ſay, worthy of God, or meete for God: you muſt underſtand this meeteneſſe, or worthineſſe, to bee of grace, and not of merite: or elſe the ſaying is blaſphemous againſt the grace of God. For merite is not neceſſarily included in worthineſſe. The Kings ſonne is worthy to ſucceede his father, by right of inheritance, not by merit of vertue alwayes. A ſtranger may bee worthy of the Kings ſervice, which never deſerved the Kings entertainement, but for ſuch good qualities, as are in him. But after this tedious trifling, it would ſomewhat awake our ſpirits, if you could (as you threaten in the margent) proue the merit of good workes plainely by the Scriptures: either by the word merit, which you can never doe, or by any thing that is equivalent unto it: and to force us by our owne tranſlations to confeſſe, that it is found there; if not in the vulgar Latine yet in the Greeke.

MART. 12. *Firſt when they tranſlate the foreſaid place thus*, The afflictions of this time are not worthy of the glory to come: *they meane this*, deſerue not the glory to come, *for to that purpoſe they doe ſo tranſlate it, as hath beene declared. Againe, when it is ſaid*, The workeman is worthy of his hire or wages: *What is meant, but that hee deſerveth his wages? And more plainely* Tob. 9. *they tranſlate thus*: Brother *Azarias*, if I ſhould giue my ſelfe to bee thy ſervant, I ſhall not deſerue thy providence. *And ſuch like. If then in theſe places both the Greeke and the Latine ſignifie*, to bee worthy of, *or*, not to bee worthy of, to deſerue, *or*, not to deſerue: *then they muſt allow us the ſame ſignification and vertue of the ſame words in other like places. Namely* Apoc. 5. *of our Saviours merites, thus*: The Lambe that was killed,

οὐκ ἄξια.

ἄξιος τοῦ μισθοῦ. *Dignus mercede ſua.*

Non ero condignus providentiæ.

ἄξιος ἐστι.

IS WORTHY to receiue power, and riches, &c. *What is that to ſay, but,* DESERVETH to receiue? *For ſo I truſt they will allow us to ſay of our Sauiour, that hee indeed deſerued. Againe, of the damned, thus:* Thou haſt giuen them blood to drinke, for they ARE WORTHY, *or,* THEY HAVE DESERVED, *is it not all one? Laſtly of the elect, thus:* They ſhall walke with me in white, becauſe they are worthy, *Apoc. 3. that is, becauſe* they deſerue it. *And ſo in the place before by them corrupted,* God found them worthy of him: *that is, ſuch as* deſerued *to be with him in eternall glory. Thus by their owne tranſlation of ἄξιος and* dignus, *are plainely deduced, worthineſſe, deſert, and merite of Saints, out of the Scriptures.*

Apoc. 16. ἄξιοι γάρ εἰσιν. ὅτι ἄξιοί εἰσι. Digni ſunt. ἄξιος ἑαυτοῦ, Dignos ſe.

FVLK. 16. Your firſt foundation is falſe, therefore all your building falleth to the ground. For when wee tranſlate that text thus: The afflictions of this time are not worthy of the glory to come, wee meane not thus: deſerue not the glory to come, but euen as you doe, they are not equall or comparable: but thereof it followeth, that they deſerue not, for, to deſerue, is to doe a thing equall unto the reward: the afflictions bee not equall, therefore they deſerue not. But when it is ſaid the workeman is worthy of his hire, wee acknowledge that hee deſerveth his wages, yet wee ſhould not doe well to tranſlate it, that hee deſerveth his hire: becauſe worthineſſe may bee where there is no deſert. Gold is worthy to bee eſteemed before ſilver, and yet there is no merite, or deſert of gold, if wee ſpeake properly. That of *Tob. 9.* is not in the Greeke, but in ſome Bibles tranſlated out of Latine according to the uſuall phraſe of Engliſh, rather than to the propertie of the word, where it is ſaid *Apoc. 5.* The Lambe, that was killed, is worthy to receiue power, and riches, though wee will not contend of the deſerts of Chriſt, yet wee may bee bold to ſay, that in reſpect of the godhead, hee was worthy of all honour and glory from euerlaſting, before hee had created any thing: and therefore worthines doth not alway import deſert, as no worthineſſe doth no deſert. Likewiſe, when it is ſaid of the wicked, *Apoc. 16.* they are worthy to drinke blood, it is true, that they deſerved that plague, becauſe their cruell workes were iuſtly recompenced with that puniſhment: but yet ſome may be worthy of their puniſhment, that haue not deſerved it. The ſonne of a Traytor, is worthy to beare the puniſhment of his fathers attainder; yet hee hath not alwayes deſerved it by his owne deedes. Therefore it is not all one: they are worthy, and they haue deſerved. The infants of the reprobate, as ſoone as they haue life, are worthy of eternall damnation, and yet they haue not deſerved the ſame, by their owne deedes. Therefore where it is ſaid of the Elect, They ſhall walke with mee in white, becauſe they are worthy, it is not meant, that they haue deſerved by their owne workes, to walke with Chriſt: but becauſe they are made worthy by Chriſt, who hath given them grace, not to defile their garments, who alſo ſhall giue them the reward of white garments, that is, of innocencie, which no man can deſerue, becauſe no man is cleare from ſinne, but onely by forgiueneſſe of ſinnes, in the bloud of Chriſt. Therefore you have performed nothing leſſe, than your promiſe, which was to proue the equivalent of merite, out of the Scripture, and to force us, by our tranſlation, to confeſſe the ſame. For worthineſſe doth not alwayes argue or enforce deſert, as deſert doth worthineſſe, worthineſſe being a more generall word, than merit or deſert.

MART. 13. *But to proceede one ſteppe further, we proue it alſo to be in the Scriptures, thus. Themſelues tranſlate thus,* Heb. 10. 29. Of how much ſorer puniſhment ſhall hee be worthy, which treadeth under foote the Sonne of God? *though one of their Bibles of the yeere 1562. very falſly and corruptly, leaveth out the words,* worthy of, *ſaying thus,* How much ſorer ſhall hee be puniſhed, &c. *Fearing no doubt by tranſlating the Greeke word ſincerely, this conſequence that now I ſhall inferre, to wit, If the Greeke word here, by their owne tranſlation, ſignifie* to be worthy of, *or,* to deſerue, *being ſpoken of paines and puniſhment deſerved: then muſt they grant us the ſame word ſo to ſignifie elſewhere in the new Teſtament, when it is ſpoken of deſerving heauen, and the kingdome of God, as in theſe places, Luc. 21.* Watch therefore, all times praying, that you, MAY BE WORTHY to ſtand before the ſonne of man, *and chap. 20.* THEY THAT ARE WORTHY to attaine to that world, and to the reſurrection from the dead, neither marry, nor are married, *and 2. Theſſ. 1.* That you may BE WORTHY of the kingdome of God, for which alſo yee ſuffer.

ἀξιωθῆναι, & καταξιωθῆναι, ſignifie deſert.

πόσῳ χείρονος ἀξιωθήσεται τιμωρίας.

ἵνα καταξιωθῆτε σταθῆναι. οἱ καταξιωθέντες. εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας.

FVLK. 13. You thinke to haue great advantage at our tranſlation of the word ἀξιωθήσεται, *Heb. 10. ſhall bee worthy:* which is true according to the ſenſe, but not ſo proper for the word, which ſignifieth rather to bee iudged, or accounted worthy, whether hee bee worthy indeed, or not. And ſo it ſhould haue beene tranſlated, if the nature of the word had beene exactly weighed. But the tranſlators looked rather to the purpoſe of the Apoſtle, which is by all meanes to terrifie ſuch contemners and backe-ſliders, of whom hee ſpeaketh. The Greeke word therefore doth not ſignifie to deſerue, but to bee iudged worthy, although

though it is true, that thoſe of whom the Apoſtle there ſpeaketh, deſerved extreame paines of damnation. And even ſo it ſignifieth in all other places, as *Luk. 20.* καταξιωθέντες, they that ſhall bee counted worthy to attaine to that world, and *Luk. 21.* ἵνα καταξιωθῆτε, that you may be counted worthy, and *2. Theſſ. 1.* καταξιωθῆναι, that you may bee counted worthy. And ſo the word doth ſignifie in other places, without controverſie, as *Luk. 7.* the Centurion ſaid, οὐδὲ ἐμαυτὸν ἠξίωσα, I account not my ſelfe worthy, and *1 Tim. 5,* The Elders that governe well, ἀξιούσθωσαν, let them bee counted worthy of double honour, for it is the imperatiue mood, therefore it is a fault in our tranſlations, to make it the indicatiue: for we cannot ſay, let them bee worthy, or let them be made worthy, but let them bee iudged, reputed, or accounted worthy.

MART 14. *Thus you ſhould tranſlate in all theſe places, according to your tranſlation of the former place to the Hebrewes: or at the leaſt wiſe you ſhould haue this ſenſe and meaning, as the old vulgar Latine hath, tranſlating in all theſe places,* counted worthy, *but meaning worthy indeed: as when it is ſaid,* Abraham *was reputed iuſt, it is meant, hee was iuſt indeed. If you alſo haue this meaning in your tranſlations, which here follow the vulgar Latine, then wee appeale to your ſelues, whether to bee counted worthy, and to bee worthy, and to deſerue, and to merit, bee not all one: and ſo here alſo* Merit *is deduced. But if you meane according to your hereſie, to ſignifie by tranſlating* counted worthy, *that they are not indeed worthy, then your purpoſe is hereticall, and tranſlation falſe, and repugnant to your tranſlating the ſame word in other places, as is declared, and now further we will declare.*

Qui digni habebuntur. Vt digni habeamini.

FVLK. 14. I haue ſhewed you how wee ſhould tranſlate that word in any place, whereſoever it is read, even as the vulgar Latine hath in the places by you noted, and in thoſe three texts, *Luk. 20. 21. 2. Theſſ. 1.* wee meane not falſly counted worthy, but worthy indeed, as when it is ſaid, that *Abraham* was reputed iuſt, wee acknowledge that hee was truely ſo reputed, and that hee was iuſt indeed. But where you appeale to our conſciences, whether to bee counted worthy, and to be worthy, and to deſerue, and to merit, bee not all one; I anſwer you plainely, and according to my conſcience, they bee not: but euen as *Abraham* was reputed iuſt, and was iuſt indeed, not by deſert, but by faith; ſo in thoſe three texts, the faithfull are counted worthy, and are worthy indeed, not by their merite, and deſert, but for Ieſus Chriſts ſake: for herein your hereſie is greatly deceived, to imagine, that hee which is iuſt by Chriſt, by faith, or by imputation, is not truely iuſt, or not iuſt indeed. For Chriſt, faith, and imputation, are not contrary, or oppoſed to trueth, but to merit or deſert of the partie, that is iuſt by Chriſt, by faith, or by imputation, and ſo wee ſay of them that are accounted worthy for Chriſts ſake, and not for their owne merits.

MART. 15. *They whom God doth make worthy, they are truely and indeed worthy: are they not? But by your owne tranſlation of the ſame word in the actiue voice, God doth make them worthy. Therefore in the paſſiue voice it muſt alſo ſignifie to be made, or to be indeed worthy. For example.* 2. Theſſ. 1. 11. *you tranſlate thus,* Wee alſo pray for you, THAT OVR GOD MAY MAKE YOV WORTHY of this calling: *according to which tranſlation, why did you not alſo in the ſelfe ſame chapter, a little before, tranſlate thus?* That you MAY BE MADE WORTHY *(and ſo be worthy)* of the kingdome of God, for which alſo you ſuffer. *You know the caſe is like in both places, and in the Greeke Doctors you ſpecially ſhould know (by your oſtentation of reading them in Greeke) that they according to this uſe of holy Scripture, very often uſe alſo this word, both actiuely, and paſſiuely,* to make worthy, *and* to bee made, *or* to bee worthy. *See the Greeke Liturgies.*

ἀξιοῦν, to make worthy, ἀξιωθῆναι, to be made, or to be worthy. ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως. εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας. ἀξιοῦσθαι. ἀξιωθῆναι.

FVLK. 15. They muſt needs bee worthy, whom God maketh worthy: but then are they not worthy by their merites or deſerts, but by his grace in Ieſus Chriſt, and ſo our Tranſlatours meane, when they ſay, *2 Theſſ. 1. 11.* that our God may make you worthy of this calling, although the clearer tranſlation had beene, that God may account you worthy, as the vulgar Latine hath, *ut dignetur,* for *dignor* is not to make worthy, but to vouchſafe, or to account worthy. Wherefore you doe vainely here ſnatch at a word, contrary to the meaning both of the Tranſlator, and of the text: for thoſe whom God maketh worthy, are not worthy by their deſert, but by his grace accepting them. How the Greeke Doctors uſe the word, it is not now the queſtion, but how it ſignifieth in the Scripture: although I ſee not how you proue that the Doctors uſe it, to make worthy, or to bee made worthy by deſert.

MART. 16. *Which* S. Chryſoſtome, *to put all out of doubt, explicateth thus in other words;* That hee make us worthy of the kingdome of heaven, Ser. 1. de orando Deo. *And upon the Epiſtle to Titus, cap. 3. in the ſame ſenſe paſſiuely,* God grant wee may all BE MADE WORTHY *(or be worthy)* of the good things promiſed to them that loue him. *And in another place of the ſaid Doctor it muſt needs ſignifie to be worthy, as when he ſaith,* In Coloſſ. 1. No man liveth

ἵνα ἡμᾶς ἀξιώσῃ τῆς βασιλείας. ἀξιωθῆναι. τῆς βασιλείας ἀξιωθῆναι.

liveth ſuch a trade of life, that hee is worthy of the kingdome, but all is his gift: *for to ſay thus,* No man ſo liveth, that hee can bee counted worthy of the kingdome of heaven, *is falſe, is againſt the Proteſtants owne opinion, which (ſay they) are counted worthy, that are not. Againe, to ſay,* No man ſo liveth, that hee can bee made worthy, *is falſe, becauſe God can make the worſt man worthy. It remaineth then to ſay,* No man ſo liveth, that hee is worthy: *which a little before hee declareth thus,* No man by his owne proper merites obtaineth the kingdome of heaven, *that is, as his owne, and of himſelfe, without the grace of God. And yet wee muſt ſhew further out of the Scriptures, that God maketh us worthy, and ſo wee are indeed worthy, and here alſo wee muſt convince you of falſe and partiall interpretation.*

ἀπὸ κατορθωμάτων οἰκείων.

FVLK. 16. Saint *Chryſoſtome* putteth not the matter any whit out of doubt, for your ſide: for hee doth not expound this text of *2 Theſſ. 1.* but onely in the latter end of his Sermon prayeth, that God having mercy upon us all, will make us worthy of his kingdome. Where you might haue ſeene, if you had not beene blinde with frowardneſſe, that God maketh us worthy by his mercy, not by our merites. That ἀξιωθῆναι in his prayer, upon the third to *Titus,* is taken to bee made worthy, rather than to bee accounted worthy, you haue no proofe, but your owne authoritie: although for God to make worthy by his mercy, and to account worthy, is all one in effect. The third place, *in Epiſt. ad Col. cap. 1.* is altogether againſt you: where hee ſaith, no man liveth ſuch a trade of life, that hee may bee judged or accounted worthy of that kingdome, but all is the gift of God; is not his meaning plaine, that no man can bee accounted worthy by workes or merits, but altogether by the grace and gift of God?

With this diſtinction therefore, which is plaine, even by thoſe words which you cite, that *Chryſoſtome* maketh, ἀξιωθῆναι, without any inconvenience, may ſignifie in this place, to bee accounted worthy. No man by his owne proper merits obtaineth the kingdome of heaven (ſaith he) but even as a lot is rather by hap and chance, ſo it is here: meaning that God giveth his kingdome no more according to mans deſerts, than lots doe fall to men by chance, which yet God diſpoſeth as it pleaſeth them. Finally, the whole diſcourſe of the Doctor being againſt mans merits, uſing the word in the ſame place ſo often of Gods dignation, vouchſafing or accounting worthy, you had great ſcarcitie of examples out of the Doctors, that bring this place to proue that ἀξιωθῆναι ſignifieth to bee made worthy by merit, and not by meere mercy.

MART. 17. *The Greeke word* ἱκανὸς *(I pray you) what doth it ſignifie? You muſt anſwer that it ſignifieth not only* meet, *but alſo* worthy: *for ſo* Beza *teacheth you, and ſo you tranſlate,* Matt. 3. 11. *and* cap. 1. *and* 1 Cor. 15. 9. I am not worthy, *in all three places. And why (I pray you) did you not likewiſe follow the old Latine Interpreter one ſtep further, ſaying,* Giving thankes to God the Father, THAT HATH MADE US WORTHY, *but tranſlating rather thus,* which hath made us meet to bee partakers of the inheritance of the Saints in light. *Here was the place where you ſhould haue ſhewed your ſinceritie, and haue ſaid that God maketh us worthy of heavenly bliſſe: becauſe you know if* ἱκανὸς *bee* worthy, *then* ἱκανῶσαι *is* to make worthy. *But you are like to* Beza *your Maſter, who (as though all interpretation of words were at his commandement) ſaith, here and there, and ſo forth,* I haue followed the old Latine Interpreter, *tranſlating it* worthy: *but in ſuch and ſuch a place (meaning this for one)* I choſe rather to ſay, MEET. *But that both hee and you ſhould here alſo haue tranſlated* worthy, *the Greeke Fathers ſhall teach you, if wee bee not worthy, or able to controll ſo mighty Grecians, as you pretend to bee when you crow upon your owne dunghill, otherwiſe in your tranſlations ſhewing ſmall skill, or great malice.*

οὐκ εἰμὶ ἱκανός.

τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα. Col. 1. v. 12.

Annot. in 3. Matt. no. Teſt. 1556. Idoneum dicere malui.

FVLK. 17. If you bee not able to draw merit out of the word ἄξιος which properly ſignifieth worthy, you ſhall haue ſomewhat adoe to wring it out of the word ἱκανὸς, which properly ſignifieth apt or meete, and ſometime ſufficient, according to which latter ſignification, *Beza* in three places tranſlateth *dignus,* becauſe *ſufficiens* is no Latine word in that ſenſe to bee uſed. But now you aske, why wee went not a ſtep further, to tranſlate τῷ ἱκανώσαντι, *Coloſſ. 1. verſ. 12.* which hath made us worthy. I anſwer you, firſt there is no reaſon that a word which hath divers ſignifications, ſhould alwayes bee tranſlated after one. Secondly, when a word hath one moſt uſuall ſignification, and two or three other ſignifications not ſo uſuall, by tranſlating it once or twice according to the ſenſe of the place, after one of the beſt uſuall ſignifications, wee are not bound to giue over the moſt common and uſuall ſignification, when the ſenſe of the place requireth it. Thirdly, when a verbe is derived of a noune that hath divers ſignifications, it ſignifieth moſt commonly after the moſt uſuall ſignification, as ἄξιος, ſometime ſignifieth cheape, wee muſt not thereof conclude, that ἀξιόω ſignifieth to make cheape: ſo ἱκανὸς ſignifieth ſometime great, or much, you may as well ſay, that ἱκανόω ſignifieth to magnifie, to make great, or to multiply, which none but a mad man would ſay: and yet you thinke you haue made a great argument, when you ſay, if ἱκανὸς bee worthy, than ἱκανῶσαι is to make worthy. It remaineth therefore, that ſeeing the moſt uſuall ſignification of ἱκανὸς is apt or meete, the true and beſt ſignification of ἱκανόω is to make apt or meete, which wee haue followed in our tranſlation. But if you will ſtill contend that ἱκανὸς is all one with ἄξιος, then you muſt tell us, as you require us often, whether ἱκανὸς πρὸς τὸν θάνατον, bee as good Greeke, as ἄξιος τοῦ θανάτου, if you will ſay, worthy of death. *Beza* therefore followeth not his pleaſure, where hee chuſeth to ſay, for ἱκανὸν, *idoneum,* but the nature of the word, and the uſuall ſignification thereof, compared with the ſenſe of the place. And if wee ſhould follow your vulgar Latine tranſlation, and ſay, that God hath made us worthy to bee partakers of the inheritance of the Saints in light, you are never the neere for your merites: for God maketh us worthy by his grace, and by the righteouſneſſe and holineſſe of Chriſt, which is imputed to us being incorporated to him, and made liuely members of his myſticall body. How vainely you charge the Tranſlators with bragging, unskilfulneſſe, and malice, they that are learned can judge, and God will one day revenge it.

MART. 18. *The Greeke Fathers (I ſay) interpret the Apoſtles word here:* κατηξίωσεν ἡμᾶς, καὶ ἰσχύσατο ἡμᾶς ἱκανοὺς φανῆναι, *that is, hath made us worthy, and given us the grace to bee worthy. And S. Baſil* in orat. Liturg. *making both Greeke words all one, ſaith* THOU HAST MADE US WORTHIE to bee Miniſters of thy holy Altar. *And anon after,* MAKE US WORTHY for this miniſterie. *And Saint* Chryſoſtome *upon the Apoſtles place,* God doth not onely giue us ſocietie with the Saints, but maketh us alſo worthy to receiue ſo great dignitie. *And here is a goodly conſideration of the goodneſſe of God toward us, that doth indeed by his grace make us worthy of ſo great things, who otherwiſe are moſt unworthy, vile, and abiect. Which making of us worthy, is expreſſed by the ſaid Greeke words, more than by the Latine* mereri, *becauſe it declareth whence our merit and worthineſſe proceedeth, to wit, of God. Both which S.* Chryſoſtome *expreſſeth excellently thus:* When hee brought in Publicans to the kingdome of heaven, hee defamed not the kingdome of heaven, but magnified it alſo with great honours, ſhewing that there is ſuch a Lord of the kingdome of heaven, which hath made even unworthy perſons to bee ſo much better, that they ſhould deſerue even the glory of that dignitie. *And Oecumenius ſaith,* that it is Gods glory, *TO MAKE HIS SERVANTS WORTHY of ſuch good things: and that it is their glory, *TO HAVE BEENE MADE WORTHY of ſuch things, *in 2 Theſſ. 1.*

Oecum. in catena.

καταξιώσας ἡμᾶς. ἱκάνωσον ἡμᾶς.

Ho. de cruce & latrone.

Vt etiam illius dignitatis gloriam mererentur.

* ἀξιῶσαι.
* ἀξιωθῆναι.

FVLK. 18. If the Greeke Fathers did ſo interpret the Apoſtles words, yet your merit is to ſeeke, as I haue ſaid. For I will not contend, whether God make us worthy, but whether hee make us worthy by deſert of our good workes, or by his mercy and grace, in the redemption of his Sonne. But let us ſee what the Fathers ſay to the matter. Firſt *Oecumenius* words are flat againſt you, if they bee truely tranſlated, κατηξίωσεν, hee hath counted us worthy, and hath freely granted unto us to bee meete. See you not, that all our worthineſſe and meetneſſe dependeth of his grace, and free acceptation? The Liturgie intituled of *Baſil,* although it haue a much younger author, maketh never a whit more for you. The Miniſter prayeth that God would account him worthy, or make him meete for the miniſterie. And if you ſhould in both places tranſlate, that God maketh worthy, you cannot proue merite thereby, but contrariwiſe it foundeth againſt merite, for God maketh us not worthy by our deſerts, but by the worthineſſe of Chriſt. *Chryſoſtome* alſo, as I haue ſhowed before upon this place, doth utterly condemne your opinion of merites, for hee ſaith, Such are the things that are given, that hee hath not onely given them, but alſo made us able to receiue them. Againe, hee hath not onely given us the honour, but alſo ſtrength to embrace it. What is our ſtrength? What is our abilitie to receiue the gifts of God, but faith in the merites of Chriſt? The place of *Chryſoſtome,* *Hom. de cruce & latrone,* is not to bee underſtood of deſerving by workes, but by the grace of God, and remiſſion of their ſinnes, which maketh men meete and worthy of his glory; as the example of the Publican, juſtified onely by remiſſion of his ſinnes, and of the harlot ſaved by faith, which hee uſeth, doth plainely declare. And yet ſanctification, and the fruits of good life, are not excluded from the perſons juſtified and ſaved, but onely merite or deſert of workes, according to which, as the ſame *Chryſoſtome* ſaith, *in Epiſt. Col. 1.* wee muſt ſay, wee are unprofitable ſervants, when wee haue done all that is commanded us. But this is no place to handle controverſies of Religion, but tranſlations of the Scripture. The word ἀξιοῦσι, except you bring us better evidence than yet wee ſee any, in all places where wee reade it, wee may tranſlate it *dignari,* which is to vouchſafe or account worthy.

Luk. 18.
Luk. 7.

MART. 19. *Thus wee ſee how the holy Scripture uſeth equivalent words to ſignifie merit, which you ſuppreſſe as much as you can. So likewiſe wee might tell you of other words and phraſes that doe plainely*

plainely import and ſignifie merit : *as when it is ſaid,* Eccleſ. 16. Every man ſhall finde according to his workes. *Budee both your Maſter and ours in the Greeke tongue, telleth us, that the Greeke word* εὑρίσκειν *(to finde) is properly to receiue for the which a man hath given or laboured. And to requite you with ſome prophane authoritie (becauſe you delight much in that kinde) the whole Oration of* Demoſthenes πρὸς Λεπτίνην, *will tell you the ſame. Now, to receiue for that which a man hath laboured or wrought, what doth it elſe preſuppoſe, but merit and deſert? It is a common phraſe of the Scripture, that God will iudge and reward or repay according to every mans workes. Doth not this include merit and demerit of workes? But I wot not how, nor wherefore, in this caſe you tranſlate ſometime* deeds, *for* workes, *ſaying,* Who will reward every man according to his deeds. *And againe,* You ſee then how that of deeds a man is iuſtified, and not of faith onely.

κατὰ τὰ ἔργα αὐτοῦ εὑρήσει. λαβεῖν ἀνθ' ὧν τις ἐδαπάνησεν ἢ ἐπόνησεν εὑρεῖν ἀντιλαιαν. Eccleſ. 16. Pſal. 61. Apoc. 22. κατὰ τὰ ἔργα αὐτοῦ. ἐξ ἔργων.

Fvlk. 19. Wee doe not yet ſee, that the holy Scriptures vſed any word equivalent to *merit*, whereby it might bee gathered, that wee are iuſtified or ſaved by merit of good workes. But you haue other words and phraſes, that doe plainely import and ſignifie merite, as in *Eccleſiaſticus* 16. Every man ſhall finde according to his workes. Where you put us in minde, what our Maſter *Budee* writeth of the proper ſignification of εὑρίσκειν, that is, to deſerue, bringing example therefore out of *Demoſthenes* Oration πρὸς Λεπτίνην. But I pray you doth not our Maſter affirme this to bee the onely ſignification of that verbe? Where hee bringeth you the example out of *Gregory*, of *Saul*, which ſeeking his fathers Aſſes, βασιλείαν εὗρεν, found a kingdome, doth hee meane that by ſeeking his fathers Aſſes, hee deſerved a kingdome? Againe, the example hee bringeth out of Saint *Luke*, Εὗρες γὰρ χάριν παρὰ τῷ Θεῷ, Thou haſt found favour or grace with God; doth hee underſtand, that the Virgin Mary deſerved the grace of God? But you obiect, that it is a common phraſe of the Scripture, that God will iudge or reward, or repay to every man according to his workes. It is true, but not to every one according to his merits, for then all ſhould bee damned, for all haue deſerved death; and no man ſhould bee ſaved, for no man meriteth ſalvation. But God rendreth to the faithfull according to their workes, when hee freely giveth for Chriſts ſake eternall life to them, that by perſeverance of good workes (as the Apoſtle ſaith) ſeeke glory, honour, and incorruption. Their workes therefore are the fruits of his grace, not the merits or deſerts of his grace, by which wee are ſaved, *Epheſ.* 2 But here againe, you quarrell, that for workes, wee ſay ſometimes deeds, as though they were not all one. Or if they bee not, why doe you, 1 *Cor.* 5. tranſlate, *Qui hoc opus fecit*, that hath done this deed?

Mart. 20. *I know you will tell us, that you uſe to ſay* deeds *or* workes *indifferently, as alſo you may ſay, that you put no difference betweene* iuſt *and* righteous, meet *and* worthy, *but uſe both indifferently. To the ignorant this is a faire anſwer; and ſhall ſoone perſwade them: but they that ſee further, muſt needs ſuſpect you, till you giue a good reaſon of your doing. For, the controverſie being of faith and* workes, *of* iuſtice *and* iuſtification *by workes, of the* worthineſſe *or value of workes, why doe you not preciſely keepe theſe tearmes pertaining to the controverſie, the Greeke words being alwayes pregnant in that ſignification? Why ſhould you once tranſlate the Greeke* ἔργα, deeds, *rather than* workes? *You know it is properly* workes, *as* πράξεις deeds. *It were very good in matters of controverſie to bee preciſe.* Beza *maketh it a great fault in the old vulgar Latine Tranſlator, that hee expreſſeth one Greeke word in Latine divers wayes. You chop and change ſignifications here and there as you liſt, and you thinke you ſatisfie the Reader marvellous well, if ſometime you ſay* Idoll, *and not alwayes* Images; *ſometime* iuſt, *and not alwayes* righteous: *and if in other places you ſay* workes, *or if one Bible hath* workes, *where another hath* deeds, *you thinke this is very well, and will anſwer all the matter ſufficiently. God and your conſcience bee Iudge herein, and let the wiſe Reader conſider it deepely. The leaſt thing that we demand the reaſon of, rather than charge you with all, is, why your Church Bible ſaith in the places before alleadged,* The righteous iudgement of God, which will reward every man according to his deeds; *and,* Man is iuſtified by deeds, and not by faith onely: *whereas you know the Greeke is more pregnant for us than ſo, and the matter of controverſie would better appeare on our ſide, if you ſaid thus:* The Ivst iudgement of God, which will reward every man according to his Workes: *and,* Man is iuſtified by workes, and not by faith onely.

Præfat. in no. Teſt. 1556. δικαιοκρισία, ἔργα. ἐξ ἔργων.

Fvlk. 20. If you could tell us what advantage our doctrine might haue, by tranſlating deedes rather than workes, it might bee ſuſpected why ſome tranſlations uſe the one, rather than the other: but ſeeing you cannot imagine, nor any man elſe, what it ſhould availe us, to uſe the one rather than the other, it may bee reaſonably thought, that the Tranſlators meant no ſubtiltie, eſpecially when in places of like apparance for our aſſertion, they uſe the word deeds alſo: as *Galat.* 2. *v.* 16. A man is not iuſtified by the deeds of the Law,

Law, but by faith of Ieſus Chriſt, where the Greeke word is ἔργων as well as in Saint *Iames*. But where you ſay that πράξεις is proper for deedes, you were beſt call the ſecond booke of Saint *Luke*, The deedes of the Apoſtles. The fault that *Beza* findeth with the vulgar Latine tranſlation is, that in divers places, hee tranſlateth one word divers wayes, and them differing. For otherwiſe to tranſlate for ξίφος ſometimes *Gladius*, and ſometimes *Enſis*, it were no fault, no more than it is in us to uſe the words iuſtice and righteouſneſſe, workes and deedes, faith and beliefe, truſt and confidence, &c. And you your ſelues in ſuch words doe often uſe the ſame libertie.

Mart. 21. *But will you not yet ſee merite and meritorious workes in the Scripture? I marvell your skill in the Greeke teacheth you nothing in this point. Saint* Iohn *ſaith:* Looke to your ſelues, that you loſe not the things that you haue wrought, but that you may receiue a full reward. *Mee thinketh, in theſe words the equivalent of merite is eaſily ſeene of any man that is not wilfully blinde. But you ſhould ſee further than the common ſort. For you know that the Greeke here ſignifieth, not onely that which wee worke, but that which we worke for. As in the Greeke phraſe of working for a mans living, and as you tranſlate* Io. 6. v. 27. Labovr Not For The Meate that periſheth, *but* for that meate which endureth unto life everlaſting. *Such* labourers God hired to worke in his vineyard, and** the workeman is worthy of his hire. *So that the Apoſtle in the former words exhorteth to perſeverance, that wee loſe not the reward or pay, for which we worke, and which by working wee merit and deſerue.*

2. Epiſt. v. 8. ἃ εἰργασάμεθα. ἐργάζεσθαι τὸν βίον. ἐργάζεσθε τὴν βρῶσιν * ἐργάται. Math. 20. * ἐργάτης. Luc. 10.

Fvlk. 21. You fare with us, as a merry follow did with his friends, of whom *Eraſmus* telleth, who affirming that hee ſaw in the skie a fierie Dragon, with often asking them if they did not ſee it, hee induced them at length, every one to confeſſe they ſaw it, leaſt they ſhould haue beene thought to bee purblinde. But in good earneſt, and in my conſcience, I ſee no more merite in the Scriptures, than I did before. Yea I haue this argument more, to perſwade mee that it is not found in the Scriptures, becauſe the chiefeſt patrones thereof, having taken ſuch paines to finde it, are now as farre from it, as ever they were. But to the matter, I ſay there is no merite included in the ſaying of Saint *Iohn*, although you rehearſe it in the ſecond perſon, after the vulgar Latine tranſlation, and not after the Greeke, which is in the firſt perſon, and may bee referred to the reward of the Apoſtles, which ſhall bee full, if they whom they haue converted to the faith, doe perſevere unto the end. But make it as ſtrong for your part as you can, the full reward is given according to the moſt bountifull promiſe of God, to our good workes, of his meere mercy and grace, and not by deſert of our workes. And the parable of the labourers, whom God hired into his vineyard, declareth moſt evidently, that the reward is of grace, not of merite. For if it were of merite, they that came firſt earely in the morning, ſhould haue received more, as their labour was greater, than they which came at the laſt houre. Where our Saviour Chriſt ſaith, the workeman is worthy of his hire, hee teacheth his Diſciples, that they may lawfully take meate and drinke of them to whom they preach, according to the common ſaying, or Proverbe. But thereof it followeth not, that every one which worketh in Gods vineyard, is worthy for his workes ſake, and by deſert of his labour, of eternall glory, for hee promiſeth greater reward to his workemen, a thouſand folde and more, than their labour doth deſerue. So that yet wee ſee not, that wee merite and deſerue by working, although wee receiue reward for our worke, or according to our workes. *Vnde mihi tantum meriti* (ſaith a godly father) *cui indulgentia eſt pro corona?* whence ſhould I haue ſo great merite when pardon or mercy is my crowne.

Math. 20. Luc. 10.

Mart. 22. *Againe* Beza *telleth us, that* ἀντιμισθία *ſignifieth* mercedem quæ meritis reſpondet, *that is, a reward anſwerable to the merits. And wee finde many words in the Scripture like unto this,* μισθὸς, ἀπόδοσις, * μισθαποδοσία, μισθαποδότης, *Which are on Gods part, who is the rewarder and recompenſer. And on our part wee haue (as the Apoſtle ſaith,* Heb. 10. *and* 4.) great confidence, confidence (*ſaith Photius a notable Greeke father*) of our workes, confidence of our faith, of our tentations, of our patience, &c. *Yea wee haue* ἀνταπόδοσις *&* ἀντάμειψις *in the Scripture, which muſt needs ſignifie as much as* Bezaes ἀντιμισθία. *By the one, it ſaid,* In keeping thy commandements is great reward. *Againe,* You ſhall receiue The Retribvtion of inheritance, *Col.* 3. *verſ.* 24. *And* 2. *Theſſal.* 1. *v.* 6. *Gods repaying iuſt and retribution of Hell or Heaven for good and evill deſerts, is expreſſed by the ſame word. And by the other, is ſaid,* I haue inclined my heart to keepe thy iuſtifications (*or commandements*) alwayes For Revvard.

Ambroſ. ad virg. in exhort. Annot in Ro. c. 1 v 27. ἀντιμισθία. * Heb. 10. & 11. παρρησίαν. τὴν ἐπὶ τῶν ἔργων, &c. Phot. apud Oecum. in Heb. 10. Pſ 18. & 118. ἀνταπόδοσις πολλή. ἀνταποδώσεις δι' ἀντάμειψιν.

Fvlk. 22. If you can finde ἀντιμισθία in the Scripture, you convince us of merit by *Bezaes* iudgement. Therefore, tell us I pray you; in what booke and chapter wee ſhall finde it. Firſt you tell us, that you finde many words like unto it. Yea, but neither the ſame, nor any that is equivalent. For rendring of reward, which all your wordes doe ſignifie, may bee according to promiſe by grace: and not by deſert. The confidence of our workes, that

Photius ſpeaketh of, muſt bee underſtood as they are teſtimonies of Gods ſanctifying ſpirit, or elſe it is contrary to the Scripture. The parable told againſt them that truſted in themſelues, that they are righteous, whereas wee muſt confeſſe, that wee are unprofitable ſervants in all our obedience, and beſt workes that wee doe. Yea but you haue ἀνταπόδοσις and ἀνταμείψις in the Scripture, which muſt needs ſignifie as much as *Bezaes* ἀντιμισθία. Wee will yeeld to this neceſſitie: If a man promiſe a labourer twentie ſhillings for every dayes worke, the rendring of this wages may bee called ἀνταπόδοσις or ἀνταμείψις, and yet no man will ſay, that a dayes labour deſerveth twenty ſhillings. That there is great reward promiſed for them that keepe Gods commandements, wee confeſſe, but this reward is either of merite, if they perfectly keepe all Gods commaundements, which noe man doth: or of mercie, if being iuſtified by faith through remiſſion of their ſinnes, they endeavour according to the meaſure of Gods grace, given unto them, to keepe Gods commaundements in ſome part, as God giveth ſtrength. In the teſtimonie of Saint *Paul*, the word of inheritance following immediately after the word of reward, or retribution excludeth merits: for the inheritance dependeth of Gods free adoption, by which hee maketh us his ſonnes, that hee may giue us that inheritance, which wee can never deſerue. In the other place the Apoſtle promiſeth reward of glory, to them that ſuffer for Chriſts name: which God having promiſed of his meere mercie to giue us, and the ſame being purchaſed for us by the merites of our Saviour Chriſt: it is as iuſt before God to render unto us, as to repay the wicked with eternall condemnation, according to their merits. So that the merits of Chriſt, and his ſatisfaction, plead for us in all rewardes, and not the merites of our good workes, which yet are not ours, but Gods gifts in us. That you alledge out of the *Pſalme*, followeth afterward to bee conſidered. Col. 3.

MART. 23. *But all this will not ſuffice you. For whereſoever you can poſſibly, you will haue an evaſion. And therefore in this later place you runne to the ambiguitie of the Hebrew word, and tranſlate thus,* I haue applyed my heart to fulfill thy ſtatutes alwayes, EVEN VNTO THE END. *Alas my Maſters, are not the ſeventie Greeke Interpreters ſufficient to determine the ambiguitie of this word? Is not Saint* Hierome, *in his tranſlation according to the Hebrew: are not all the ancient fathers both Greeke and Latine? It is ambiguous (ſay you) and therefore you take your libertie. You doe ſo indeed, and that like Princes. For in another place, where the Greeke hath determined, you follow it with all your heart, ſaying,* fall downe before his footeſtoole, becauſe hee is holy: *whereas the ambiguitie of the Hebrew, would haue borne you to ſay, as in the vulgar Latine,* becauſe it is holy, *and ſo it maketh for holineſſe of places, which you cannot abide.* עקב. ὅτι ἅγιός ἐστι. קדוש הוא.

FVLK. 23. You neede not bee halfe ſo earneſt, for the word of reward, in that *verſe* of the *Pſalme*, which wee tranſlate unto the end: for if it were granted unto you, that for which you make ſo much of it, the merite of good workes will never bee eſtabliſhed by it. For reward, as I haue often ſaid, and plainely proved, doth not of neceſſitie import the merite or deſert of him that is rewarded: but oftentimes the liberality and bountifulneſſe of the rewarder, which for ſmall labour giveth wonderfull great reward. Now concerning the tranſlation of this word *jekebh*, the Seventie Interpreters, nor yet Saint *Hierome* are ſufficient to determine the ambiguitie in this place, more than in an hundred other places, where our tranſlations depart from their iudgement. But it is ſtill free for men of every age, to uſe the gift of knowledge, and interpretation of tongues, unto the exact finding out of the true meaning of the holy Ghoſt in the Scriptures. Neither doe wee ioyne with them, onely for advantage, as you fondly charge us, but as I haue ſhewed you reaſon in the example you bring, ſo is there reaſon alſo to bee ſhewed, whereſoever wee either ioyne with them, or depart from them. Where you ſay, wee can not abide holineſſe of places, it is falſe, for wee doe acknowledge the holineſſe of all places which you can prooue, that God hath ſanctified, as hee did the Arke, the temple, the tabernacle, &c. עקב.

MART. 24. *But you uſe (you ſay) the ambiguitie of the Hebrew. Take heede that your libertie in taking all advantages, againſt the common and approved interpretation of the whole Church, be not very ſuſpicious. For if it doe ſignifie alſo reward, as (you know) it doth very commonly, and your ſelfe ſo tranſlate it,* (Pſal. 18. v. 11.) *when you cannot chuſe: and if the Septuaginta doe here ſo tranſlate it in Greeke, and** Saint Hierome *in his Latine tranſlation, according to the Hebrew, and the ancient fathers in their commentaries: what upſtart new Maſters are you that ſet all theſe to ſchoole againe, and teach the world a new tranſlation? If you will ſay, you follow our owne great Hebricians,* Sanctes Pagninus. *Why did you follow him in his tranſlation, rather than in his Lexicon called* Theſaurus, *where he interpreteth it as the whole Church did before him? Why did you follow him (or* Benedictus Arias *either) in this place, and doe not follow them in the ſelfe ſame caſe, a little before tranſlating that very Hebrew word, which is in this place,* propter retributionem, for reward? *So that you follow nothing, neither judgement nor learning, in Hebrew or Greeke, but onely your owne errour and hereſie, which is, that wee may not doe well in reſpect of reward, or for reward, and therefore becauſe the holy Prophet* David *ſaid of himſelfe the contrary, that he did bend his whole heart to keepe Gods Commandements* for reward, *you make him ſay another thing.*

*Propter æternam retributionem ſcȝ. vitæ æternæ, ut eam mereàr percipere in comment.

Pſal. 118. 112. עקב

FVLK. 24. If *Sanctes Pagninus, Benedictus Arias, and Iſidorus Clarius*, bee upſtart new Maſters in your judgement, becauſe they depart here from the Septuaginta, and Saint *Hierome*, wee poore men muſt looke for ſmall favour at your handes. But becauſe you ſay wee follow nothing, neither judgement nor learning, in Hebrew or Greeke, but onely our owne errour and hereſie: I will ſet downe the judgement of *Iſidorus Clarius*, upon this place, who tranſlateth it, as all the Hebricians of this age doe, and yeeldeth his reaſons in theſe wordes. *Inclinavi Cor meum.*] *Accommodavi animum meum, ut opere præſtem præcepta tua, &c.* I have inclined my heart.] I have applyed my minde, that in worke or deede I might performe thy Commaundements, even unto the end of my life. For that word, *propter retributionem*, for rewarde, the Hebrew wordes have not: and truely it is to bee taken away, for it is too ſervile a thing, and not worthy of ſo great a Prophet, to give diligence to Gods commaundements for reward, or hope of retribution. For that is the part of an hireling, and of him which is unworthy the name of a Sonne: neither can hee bee worthily called a Chriſtian man, that ſerveth Chriſt with his minde. For what? if God ſhould ſay ſo, that hee would not reward us with any other retribution, ſeeing for this one thing that wee are created by him, wee can never ſatisfy this debt, ſhall we refuſe to ſerve him? Therefore wee are bound to ſerve him with our whole minde, although hee had decreed to thruſt us into Hell-fire, both for that which wee owe him, and for that wee live onely that time which wee beſtow in well doing, for they which give over themſelves to all wicked workes, by no meanes can bee ſaid to live. Yet there may bee an interpretation of the Hebrew wordes, without ſuch offence, ſo that it may bee ſaid, for ever is the reward, as elſe-where wee reade, in keeping of them is great reward. For by this meanes it is ſignifyed, that the fruite indeede of keeping Gods Law is very great, but yet that retribution is not the end and ſcope, but the love of God. Let all indifferent Readers judge by this, what juſt cauſe you have thus to raile, not onely upon our Tranſlatours; but alſo upon all learned Papiſts, that have tranſlated even ſo. And let the ignorant judge, what knowledge you have in the Hebrew tongue, which urge the falſe tranſlation of the Seventy againſt the opinion and tranſlation of all the learned Hebricians of this age, both Papiſts and Proteſtants: although it were no hard thing to prove, that the Greeke text of the Pſalmes, which now wee have, is none of the Seventies tranſlation, as even *Lindanus* might teach you, *de opt. gen. lib. 3. cap. 6.*

MART. 25. *And to this purpoſe perhaps it is, (for other cauſe I cannot geſſe) that you make ſuch a marvellous tranſpoſition of wordes in your tranſlation,* (Math. 19.) *ſaying thus:* When the Sonne of man ſhall ſit in the throne of his majeſty, ye that have followed me in the regeneration, ſhall ſit alſo upon twelve ſeats. *Whereas the order of theſe wordes, both in the Greeke and the Latine, is this:* You that have followed me, in the regeneration, when the Sonne of man ſhall ſit in his majeſty, you alſo ſhall ſit upon twelve ſeates. *To follow Chriſt in the regeneration, is not eaſily underſtood what it ſhould meane: but to ſit with Chriſt in the regeneration, that is, in the reſurrection, upon twelve ſeates, that is familiar and every mans interpretation, and concerneth the great reward that they ſhall then have, which here follow Chriſt, as the Apoſtles did.*

FVLK. 25. You looke for faults very narrowly, that can eſpy but a *comma* wanting, although it be no impious ſenſe to follow Chriſt in the regeneration; for the world by Chriſt was after a ſort renewed, when the cauſe of the reſtauration thereof was performed; as for the reward, of which you have ſuch a ſervile care, is expreſſed in ſitting upon twelve ſeates, to judge the tribes of Iſrael. Wherefore there was no neede, that you ſhould feare the loſſe of your reward, by this tranſpoſition.

MART. 26. *The like tranſpoſition of wordes is in ſome of your Bibles* (Heb. 2. v. 9) *thus.* Wee ſee IESVS, crowned with glory and honour, which was a little inferiour to the Angells, through the ſuffering of death. *Whereas both in Greeke and Latine, the order of the wordes is thus:* Him that was made a little inferiour to Angells, wee ſee IESVS, through the paſſion of death, crowned with honour and glory. *In this latter the Apoſtle ſaith that Chriſt was crowned for his ſuffering death, and ſo by his death merited his glory. But by your tranſlation, hee ſaith that Chriſt was made inferiour to Angells by his ſuffering death, that is;* (ſaith Beza) For to ſuffer death: *and taking it ſo, that hee was made inferiour to Angells, that he might die, then the other ſenſe is cleane excluded, that for ſuffering death he was crowned with glory: and this is one place*

N. Teſt. 1580. Vt mori poſſet.

place among other, whereby it may very well be gathered that * *ſome of you thinke that Chriſt himſelfe did not merite his owne glory and exaltation. So obſtinately are you ſet againſt merits and meritorious workes. To the which purpoſe alſo you take away mans free-will, as having no hability to worke toward his owne ſalvation.*

See Calvine in Epiſt. ad Philip.

FVLK. 26. Whether wee ſay, Chriſt was crowned for his ſuffering, or Chriſt was made inferiour to the Angells through his ſuffering, the ſenſe of either of both is good and godly, and may ſtand with the place, neither doeth the one of them exclude the other: although but one onely can bee the ſenſe of the place. And if this bee the place, by which you may gather, that ſome of us doe thinke, that Chriſt merited not his owne glory, it is not worth a ſtrawe. Wee hold that Chriſt for himſelfe needed not to merite, becauſe hee was the Lord of glory, but that hee merited for us, to bee exalted in our nature, for our ſalvation, it is ſo farre off that wee deny, that our whole comfort reſteth in his merites, and in his glory, which he hath deſerved for us, wee hope to bee glorifyed for ever. When you make your tranſition to the next Chapter, you ſay wee take away mans free-will, as having none ability to worke, by which it ſeemeth, that you doe not onely allow to man the freedome of his will, but alſo power to worke whatſoever hee will: ſo that hee ſhall not onely have free-will, but alſo a ſtrength by the ſame to worke towardes his owne ſalvation.

MARTIN.

CHAP. V.

Hereticall tranſlation againſt FREE-WILL.

AGainſt free-will your corruptions be theſe. Ioh. 1. 12. *where it is ſaid,* As many as received him, he gave them power to be made the ſonnes of God: *ſome of your tranſlations ſay, hee gave them* prerogative *to bee the ſonnes of God.* Beza dignity. *Who proteſteth that whereas in other places often hee tranſlated this Greeke word,* power *and* authority, *here hee refuſed both, indeed againſt free-will, which hee ſaith the Sophiſts would proove out of this place, reprehending* Eraſmus *for following them in his tranſlation. But whereas the Greeke word is indifferent to ſignify* dignity, *or* liberty, *hee that will tranſlate either of theſe, reſtrayneth the ſenſe of the holy Ghoſt and determineth it to be his owne fancie. If you may tranſlate,* dignity: *may not wee as well tranſlate it* liberty? *Yes ſurely. For you know it ſignifyeth the one as well as the other both in prophane and divine writers. And you can well call to minde* αὐτεξούσιος, *and* τὸ αὐτεξούσιον, *whence they are derived, and that the Apoſtle calleth a mans liberty of his owne will,* ἐξουσίαν περὶ τοῦ ἰδίου θελήματος. *Now then if* poteſtas *in Latine, and* power *in Engliſh, bee words alſo indifferent to ſignify both dignity and liberty, tranſlate ſo in the name of God, and leave the text of the Scripture indifferent as wee doe: and for the ſenſe whether of the two it doeth here rather ſignifie, or whether it doeth not ſignifie both (as no doubt it doeth, and the Fathers ſo expound it) let that bee examined otherwiſe. It is a common fault with you and intolerable, by your tranſlation to abridge the ſenſe of the holy Ghoſt to one particular underſtanding, and to defeate the expoſition of ſo many Fathers, that expound it in another ſenſe and ſignification. As is plaine in this example alſo following.*

ἐξουσίαν.

No. Teſt. 1580.

Ut liceret filios Dei fieri.

1 Cor. 7. 37.

FVLKE.

SEeing you confeſſe that the Greeke word ſignifyeth not onely power, but alſo dignity, and that in this place it ſignifyeth both, it can bee no corruption, but the beſt and trueſt interpretation, to tranſlate ἐξουσίαν, dignity, for that includeth power, whereas power may bee ſevered from dignity. Where you would have us uſe a word, that is ambiguous, when the ſenſe is cleare by your owne confeſſion, you bewray your owne corrupt affection, which deſire to have the Scriptures ſo ambiguouſly or doubtfully tranſlated, that the ignorant might receive no benefit of certain underſtanding by them. When a word hath divers ſignifications, a wiſe tranſlator muſt weigh, which of them agreeth with the text in hand, and that to uſe: but not to ſeeke ambiguous wordes, that may bring the matter in doubt, when the meaning to him is certaine. As here you ſay there is no doubt but it ſignifyeth both, and yet you quarrell at our tranſlation, which comprehendeth both, and urge the word of power, from which dignity may bee ſevered, whereas from dignity, power or ability or licence cannot be divided.

MART. 2. *The Apoſtle (1 Cor. 15. 10.) ſaith thus:* I laboured more abundantly then all they; yet not I, but the grace of God with me. *Which may have this ſenſe,* not I, but the grace of God which is with mee, *as S.* Hierome *ſometime expoundeth it: or this,* not I, but the grace of God, which laboured with mee. *And by this latter is moſt evidently ſignifyed, that the grace of God, and the Apoſtle, both laboured together, and not onely grace, as though the Apoſtle had done nothing, like unto a block, forced only; but that the grace of God did ſo concurre, as the principall agent, with all his labours, that his free-will wrought withall. Againſt which truth and moſt approved interpretation of this place, you tranſlate according to the former ſenſe onely, making it the very text, and ſo excluding all other ſenſes and commentaries, as your Maſters* Calvin *and* Beza *taught you, who ſhould not have taught you, if you were wiſe, to doe that which neither they nor you can juſtify. They reprehend firſt the vulgar Latine Interpreter, for neglecting the Greeke article, and ſecondly them that by occaſion thereof, would by this place prove free-will. By which their commentary, they doe plainely declare their intent and purpoſe in their tranſlation, to bee directly againſt free-will.*

ἡ χάρις τοῦ θεοῦ ἡ σὺν

FVLK. 2. Saint *Hierome* favouring this tranſlation of ours, as he doeth in diverſe places, *lib. 2. adverſus Iovin. Gratia Dei quæ in me eſt, & lib. 2. adverſus Pelag. & ad Principiam, Gratia Dei quæ mecum eſt,* The grace of God which is in mee, or which is with mee. I marvell why you count it among hereticall corruptions, except you take Saint *Hierome* for an heretike. By the latter, you ſay it is ſignifyed, that the grace of God, and the Apoſtle, both laboured together, although it bee no proper ſpeech to ſay, the grace of God laboureth, yet that you would have, is expreſſed before, where Saint *Paul* ſaith, I have laboured more then they all, which none but a blocke would underſtand, that hee was forced like a block. The grace of God uſeth no violence, but frameth the will of man to obedience and ſervice of God. But that Saint *Paul* had of himſelfe no free-will to performe this labour, but that it was altogether of the grace of God, which gave him this will, he confeſſeth more plainely, then that it can be denyed, where he ſaith, Not I: whereby he meaneth, not that he was onely helped by the grace of God, and did it not alone; but that he did nothing by his owne ſtrength, but altogether by the grace of God, which made him willing, which of nature was unwilling to ſet forth the Goſpell, yea by froward zeale became a blaſphemer and a perſecutour thereof. Which grace gave him not onely a will to promote the Goſpel, but inſpired him alſo with divine knowledge, by revelation, without ſtudie or hearing of other men: which gave him alſo ſtrength to overcome ſo many difficulties, that no labour nor travell, nor perſecution, nor continuance of time, did make him weary, or faint in his labour. All this (I ſay) he doeth aſcribe wholly unto the grace of God. And this ſenſe doeth not make *Paul* a blocke, nor enforced by violence, but a willing, prompt, and painefull labourer. But if you meane that S. *Paul* had a free-will, and ſtrength of himſelfe, which onely was holpen by the grace of God, then is your ſenſe abominable Pelagianiſme, hereſie worthy to be trodden under feete by all Chriſtians, and of *Calvine* and *Beza* moſt juſtly reprehended, who are utter enemies to free-will, that derogateth any thing from the grace of Chriſt, without whom we can do nothing: which text always choked the Pelagians, and ſo doeth their halfe-faced brethren, the Papiſts.

Ioh. 15. v. 5.

MART. 3. *But concerning the Greeke article omitted in tranſlation, if they were but Grammarians in both tongues, they might know that the Greeke article many times cannot be expreſſed in Latine, and that this is one felicity and prerogative of the Greeke phraſe, above the Latine, to ſpeake more briefely, commodiouſly, and ſignificantly by the article. What neede we goe to* Terence, *and* Homer, *as they are wont? Is not the Scripture full of ſuch ſpeeches?* Iacobus Zebedæi, Iacobus Alphæi, Iudas Iacobi, Maria Cleophæ, *and the like. Are not all theſe ſincerely tranſlated into Latine, though the Greeke article bee not expreſſed? Can you expreſſe the article, but you muſt adde more then the article, and ſo adde to the text, as you doe very boldly in ſuch ſpeeches throughout the new Teſtament, yea you doe it when there is no article in the Greeke, as* Io. 5. 36. *and* 1 ep. Io. 2. 2. *yea ſometime of an hereticall purpoſe, as* Eph. 3. By whom wee have boldneſſe, and entrance with the confidence which is by the faith of him, *or,* in him, *as it is in other your Bibles. You ſay,* confidence which is by faith, *as though there were no confidence by workes. You know the Greeke beareth not that tranſlation, unleſſe there were an article after* confidence, *which is not, but you adde it to the text heretically, as alſo* Beza *doeth the like,* (Rom. 8. 2.) *and your Geneva Engliſh Teſtaments after him, for the hereſie of imputative juſtice, as in his annotations hee plainely deduceth, ſaying confidently,* I doubt not but a Greeke article muſt bee underſtood, *and therefore (forſooth) put into the text alſo. Hee doeth the ſame in Saint* Iames 2. verſe 20. *ſtill debating the caſe in his annotations why hee doth ſo, and*

ἡ χάρις ἡ σὺν ἐμοί.

(witneſſe.)
(ſinnes)
Bib. 1562.

No. Teſt. 1580.
ἐν πεποιθήσει, διὰ τῆς πίστεως.

τὸ δικαίωμα (τὸ)
ἡ πίστις (ἡ)

and when he hath concluded in his fancie, that this or that is the ſenſe, he putteth it ſo in the text, and tranſlateth accordingly. No marvell now if they reprehend the vulgar Latine Interpreter, for not tranſlating the Greeke article in the place which wee beganne to treat of, when they finde articles lacking in the Greeke text it ſelfe, and boldly adde them for their purpoſe in their tranſlation: whereas the vulgar Latine interpretation is in all theſe places ſo ſincere, that it neither addeth nor diminiſheth, nor goeth one jot from the Greeke.

FVLK. 3. Concerning the omiſſion of the Greeke article, which *Calvine* and *Beza* reprove in the old Tranſlatour, you make many wordes to no purpoſe: for they reprove him not for omitting it, where either it cannot, or it neede not bee expreſſed, but in this place, where both it may, and meete it is, that it ſhould bee expreſſed. But wee (you ſay) to expreſſe the article, doe adde more then is in the text: yet in trueth wee adde nothing, but that which is neceſſarily to be underſtood, as when wee ſay *Iames* the ſonne of *Zebedee*, where you had rather ſay *Iames* of *Zebedee*, as though you were ſo preciſe, that for neceſſary underſtanding, you would not adde a word to the text, and yet you doe very often, yea ſometimes where no neede is: as *Act.* 8 where the Latine is *Curaverunt Stephanum*, you tranſlate it, they tooke order for *Stephens* funerall. Doeth *Curare* ſignify to take order for a funerall? So likewiſe *Luke* 10. *Pœniterent* they had done penance. But to anſwer for our owne doings, *Ioh.* 5. *verſ.* 36. where Chriſt ſaith, I have a greater witneſſe then *Iohns* witneſſe, why may not the article τῆς bee referred rather to μαρτυρίαν, that is of neceſſity to bee underſtood, then to Ἰωάννου? In the other place, 1. *Iohn.* 2, *verſe* 2. the word ſinnes muſt needes be underſtood in the pronounc adjective *ours*. In the third text, where you accuſe the Tranſlatours of hereticall purpoſe, the ſenſe is all one, whether you adde the article or no. For when the Apoſtle ſaith, by Chriſt wee have boldneſſe, and entrance with confidence by faith, how can you underſtand confidence by workes? and whether there bee confidence by workes or no there can none be proved by this place. Where *Beza* underſtandeth an article, *Rom* 8. whom our Engliſh tranſlation doeth follow, it is onely to make that plaine, which otherwiſe is neceſſarily to bee underſtood. For there is no difference betweene theſe ſayings, The Law of the ſpirit of life in Chriſt Ieſus, and this, The Law of the ſpirit of life, which is in Chriſt Ieſus, hath delivered mee from the law of ſinne and death. The article or relative therefore declareth no more, but that the Law of the ſpirit of life is in Chriſt Ieſus, which delivereth us. For both the text ſaith, in Chriſt Ieſus, and it cannot bee in any other to deliver us: for hee ſaith not, The Law of the ſpirit of life in us, but in Chriſt Ieſus; and the next verſe following doeth manifeſtly confirme the ſame, as every man may ſee that will conſider it. Likewiſe *Iames* the ſecond, Wilt thou know, O thou vaine man, that faith without works is dead? If you ſay, the faith which is without good workes is dead, is not that the meaning of the Apoſtle? Where he addeth immediately that *Abraham* was juſtifyed by ſuch a faith, as was fruitfull of good workes. And when hee bringeth example of Devills faith, is it not manifeſt hee ſpeaketh of ſuch a faith, as is utterly voyde of all good workes? Where you ſay, that *Beza* putteth the article into the text, and tranſlateth it accordingly, you doe moſt ſhamefully belye him: for to the originall text hee addeth none of his owne collection, but in his tranſlation onely, where hee judgeth that according to the ſenſe of the place, it muſt of neceſſity bee underſtood: which if it bee a fault in articles, it muſt bee ſo in other wordes alſo, for like cauſe added. Then anſwer to your owne tranſlations, where beſide thoſe that I have noted before, which ſeeme to proceed of ſome Popiſh purpoſe, you have added to your Latine authenticall text: As in theſe examples, *Math.* 8. *Quid nobis & tibi?* What is betweene us? *Cap.* 9. *Confide*, have a good heart. *Cap.* 22. *Male perdet*, hee will bring to nought. *Marke* 2. *Poſt dies*, after ſome dayes. *Accumberet*, hee ſate at meate. *Luke* 17. *Ab illo*, more then hee. *Ioh.* 12. *Diſcumbentibus*, them that ſate at the table. *Non quia de egenis pertinebat ad eum*, not becauſe he cared for the poore. *Act.* 9. *Ecce ego. Domine*, Loe here I am Lord. *Cap.* 10. *Guſtare*, to take ſomewhat. *Cap.* 17. *Colentibus*, that ſerved God. *Nobiliores eorum, quæ ſunt Theſſalonica*, more noble then they, that are at Theſſalonica. *Ro.* 1. *Vocatis ſanctis*, called to bee Saints, &c.

MART. 4. *But you will ſay in the place to the Corinthians, there is a Greeke article, and therefore there you doe well to expreſſe it. I anſwer, firſt: the article may then bee expreſſed in tranſlation, when there can be but one ſenſe of the ſame. Secondly, that not only it may but it muſt be expreſſed, when we cannot otherwiſe give the ſenſe of the place, as* Mat. 1. 6 Ex ea quæ fuit Vriæ: *where you ſee the vulgar Interpreter omitteth it not, but knoweth the force and ſignification thereof very well. Marry in the place of* S. Paul, *which wee now ſpeake of, where the ſenſe is doubtfull, and the Latine expreſſeth the Greeke ſufficiently otherwiſe, hee leaveth it alſo doubtfull and indifferent, not abridging it as you doe, ſaying,* the grace of God which is with mee; *nor as* Calvine, Gratia quæ mihi aderat; *nor as* Illyricus, Gratia quæ mihi adeſt: *which two latter are more abſurd then yours, becauſe they omit and neglect altogether the force of the prepoſition* cum, *which you expreſſe*

Non ego, ſed gratia Dei mecum.

ἐκ τῆς τοῦ Οὐρίου.

ἡ χάρις ἡ σὺν ἐμοί.

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expreſſe, ſaying, with mee. *But becauſe you ſay,* which is with me, *you meane heretically, as they doe, to take away the Apoſtles cooperation and labouring together with the grace of God, by his free-will, which is by the article and the prepoſition moſt evidently ſignifyed.*

ἡ σὺν ἐμοί.

FVLK. 4. You take upon you to preſcribe rules of tranſlation, as though you were Prince of the *Critici* or *Areopagita*. But all reaſonable men will confeſſe that the article is ſo often to bee expreſſed, as it may, and maketh any thing to the ſenſe and underſtanding of the place. But as for your rule, that it is not to be expreſſed in tranſlation, when there may be more ſenſes then one of the ſame, is ſo good a rule, that by the ſame reaſon, and by equity thereof, whenſoever any word commeth in the text, that may have more ſenſes then one, we muſt skip it over, and not tranſlate it at all, and ſo wee ſhall leave out five hundred words in the new Teſtament. A better rule I take it to be, in all ſuch caſes, to examine what is moſt agreeable to the common phraſe of the tongue, and the ſcope of the text in hand, according to which (I ſay) the verbe ſubſtantive is both more uſuall, and alſo more probable to be underſtood in this text, 1 *Cor.* 15: then the participle *συγκοπιάσασα*.

MART. 5. *And here I appeale to all that have skill in Greeke ſpeeches and phraſes, whether the Apoſtles wordes in Greeke ſound not thus:* I laboured more abundantly then all they: yet not I, but the grace of God (that laboured) with me. *Vnderſtanding not the participle of* Sum, *but of the verbe going before, as in the like caſe when our Saviour ſaith,* It is not you that ſpeake, but the holy Ghoſt that ſpeaketh in you. *If hee had ſpoken ſhort thus,* but the holy Ghoſt in you *you perhaps would tranſlate as you doe here,* the holy Ghoſt, WHICH IS IN YOU. *But you ſee the verbe going before is rather repeated:* Not you ſpeake, but the holy Ghoſt THAT SPEAKETH IN YOU. *Even ſo,* Not I laboured, but the grace of God labouring with me, *or,* WHICH LABOVRED WITH ME. *So prayeth the wiſe man,* Sap. 9. 10. *Send wiſedome out of thy holy heavens, that ſhe may be with mee,* and labour with mee, *as your ſelves tranſlate,* Bib. 1577.

ἐκοπίασα: οὐκ ἐγὼ δὲ, ἀλλ' ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί (συγκοπιάσασα, συνεργοῦσα, &c.)

τὸ πνεῦμα. τὸ ἐν ὑμῖν.

et mecum laboret.

FVLK. 5. And I likewiſe appeale not onely to all that have skill in Greeke ſpeeches and phraſes, but to all them, whoſe eares are accuſtomed to reaſonable ſpeeches, whether it bee like that the Apoſtle would underſtand that participle, whereof (perhaps) there is no verbe; for where ſhall wee reade *συγκοπιῶ*? Secondly, whether hee would underſtand the participle of another verbe adjective, then went before, for before hee ſaid *ἐκοπίασα*. Thirdly, whether he were ſo deſirous to ſet forth his owne cooperation with the grace of God, that he would expreſſe it with two prepoſitions, one in appoſition, the other in compoſition. Fourthly, whether he meant to attribute any thing to himſelfe, when as it were correcting that which hee ſaid of labouring, he ſaith, yet not I, but the grace of God. Fiftly, whether he purpoſed to chalenge any merite of the labour to himſelfe, or make his labour any thing ſeparate or ſeparable from the grace of God, when he ſaid before, by the grace of God I am that I am. Laſt of all, whether his words being reſolved, if this participle be added, they containe not a ridiculous tautology, or vaine repetition. I have laboured more then they all, yet not I, but the grace of God which laboured together with me hath laboured. To conclude in your example which you feigne: Becauſe you can find none to anſwer your phanſie; if the words were as you ſuppoſe, οὐχ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα τὸ ἐν ὑμῖν, wee would and muſt, if wee did well, tranſlate it thus: It is not you that ſpeake, but the holy Ghoſt which is in you, and ſo underſtand, ſpeaketh. The ſaying of *Philo*, or whatſoever eloquent Iew that was, which gathered that booke of Wiſedome, is not of ſuch importance, that we need to ſeeke any interpretation thereof, although it is certaine, that by wiſedome, he meaneth not the Sonne of God, the wiſedome of the Father, but divine knowledge and underſtanding, which is a gift of his ſpirit, whereof he ſpeaketh by a rhetoricall *Proſopopœia*, or fiction of perſon.

MART. 6. *And ſo the Apoſtle calleth himſelfe and his fellowe Preachers,* Gods coadjutors, *collaborers or ſuch as labour and worke with God, which alſo you falſly tranſlate,* Gods labourers, *to take away all cooperation: and in ſome of your Bibles moſt fooliſhly and peeviſhly, as though you had ſworne not to tranſlate the Greeke,* We together are Gods labourers. *As well might you tranſlate* (Ro. 8. 17.) *that we together are* Chriſts heires, *for that which the Apoſtle ſaith,* coheires, or joynt heires with him; *the phraſe and ſpeach (as you know) in Greeke being all one. So doeth* Beza *moſt falſly tranſlate,* Vna vivificavit nos per Chriſtum, *for that which is plaine in the Greeke,* He hath quickned us together with Chriſt. *Where the Engliſh Bezites leave alſo the Greeke, and follow our vulgar Latine tranſlation rather then Beza, who goeth ſo wide from the Greeke, that for ſhame they dare not follow him. Fye upon ſuch hypocriſy and pretenſed honour of God, that you will not ſpeake in the ſame tearmes that the Scripture ſpeaketh, but rather will teach the holy Ghoſt how to ſpeake, in not tranſlating as hee ſpeaketh. As though theſe phraſes of Scripture, men are Gods coadjutors, coworkers with his grace, rayſed with Chriſt, coheires with him, compartakers of glory with him, were all ſpoken to the diſhonour of God and Chriſt, and as though* theſe

Θεοῦ συνεργοί.

S. Auguſtine. *Cooperarij, &*

2 Cor. 6. 1. συνεργοῦντες δὲ.

συγκληρονόμοι Χριστοῦ.

Eph. 2. v. 5.

The Engliſh Tranſlators are aſhamed of their Maſter.

theſe being the ſpeeches of the holy Ghoſt himſelfe, needed your reformation in your Engliſh tranſlations. Otherwiſe if you meane well, and would ſay as we ſay, that whatſoever good wee doe, wee doe it by Gods grace, and yet worke the ſame by our free-will together with Gods grace, as the mover, and helper, and director of our will; why doe you not tranſlate in the foreſaid place of S. Paul accordingly?

FVLK. 6. Saint *Paul* ſaith, 1 *Corinth.* 3. 9. that he and *Apollo* are Θεοῦ συνεργοί, joyned together in the worke and buſineſſe of God; hee ſaith not that they are helpers of God, for God needeth no helpe. A helper is of him that lacketh ſtrength, which is blaſphemous to ſay of God. Therefore even *Faber Stapulenſis* (as *Beza* telleth you) reproveth that tearme *adjutores*, which your vulgar Tranſlatour uſeth, and you your ſelfe in favour of your hereſy of free-will, doe not tranſlate, but fly to the Greeke word συνεργοί, and ſay *Coadjutors*, which if you would expreſſe in Engliſh, ſignifyeth fellow-helpers of God. The word *Cooperarij*, which Saint *Auguſtine* uſeth (as *Beza* alſo telleth you) may bee referred to the joynt labour of the Miniſters, in ſeverall offices of planting and watering, and although it bee referred to God, that hee as the Lord and Maſter, and they as the ſervants, altogether by his grace and ſtrength, doe worke together, the ſenſe is not evill, yet not proper for this place; becauſe the Apoſtle doeth not here ſet out the dignity of the Miniſters, but abaſeth their labour, and ſubmitteth all to God. For hee had to doe with them, that did attribute too much unto the Miniſters worke, with whom it was unſeaſonable to extoll their labours, and make them coadjutours or fellow-helpers of God. But contrarywiſe hee aſcribeth the fruite of all their labours to God, and to take away the Schiſmes that were among them, by depending of one Miniſter more then another, declareth that they all together are Gods labourers, Gods husbandmen, &c. In the other place, 2 *Corinth.* 6. *verſ.* 1. συνεργοῦντες, it is more proper to ſay, that the Apoſtles joyned their labours unto Chriſt offering his grace, that it ſhould not bee received in vaine. Where neverthleſſe the ſtrength of mans free-will is not avouched, but the grace of God, who worketh by his Miniſters, giving them ſtrength to labour, and fruite to their labours. Next followeth an open outcrye againſt *Beza*, for falſe tranſlation, and our Tranſlatours, for being aſhamed to follow him. If wee miſlike *Bezaes* tranſlation, are wee by and by aſhamed to follow him? and if his tranſlation bee falſe, as you affirme, and wee aſhamed to follow him in falſehood, doe wee deſerve to bee defyed as Hypocrites, becauſe wee preferre the trueth before the credite of our Maſter, as you call him? O how glad you are, when you have never ſo ſmall an occaſion to ſet abroade the ſayles of your rayling and reviling oration. But let us ſee whether *Beza* deſerve ſo much blame, as you charge him withall. *Beza* having tranſlated (as hee thought) moſt neere to the Apoſtles meaning, *Epheſ.* 2. *verſ.* 5. *Convivificavit, &c.* in his annotation upon the place, thus writeth: The vulgar and *Eraſmus* tranſlate, hee hath quickened us together with Chriſt, which ſenſe I doe in no wiſe reprehend. But yet nothing ſhall bee detracted from the ſelfe ſame matter, and perhaps it may bee ſaid more aptly, that the prepoſition σὺν, in this place, is uſed rather to declare the uniting together of the Gentiles, and Iewes in one Chriſt: after which manner, the word συνοικοδομεῖσθε, which ſignifyeth to bee builded together, is afterward uſed, *verſe* 22. This is *Bezaes* judgement, not contrary to the common tranſlation, and ours, but agreeing in the ſenſe thereof, and comprehending a further matter, whereof the Apoſtle in that Chapter ſpeaketh. But our Tranſlatours thought beſt to follow the plaine and common underſtanding, not for ſhame of *Beza*, or his tranſlation, but for deſire of ſincerity and plaineneſſe. Contrariwiſe, where your vulgar Tranſlatour is ſometimes ſo barbarous, that his phraſe hath no ſenſe according to the text, it may well bee thought you were aſhamed to follow him, leaſt you ſhould have beene ridiculous to all men. As you tranſlate *Timoratus*, religious, oftentimes: *Non quia de egenis pertinebat ad eum*, which in Engliſh is, not becauſe of the poore it pertayned to him, but you have tranſlated, not becauſe hee cared for the poore. *Vna Sabbathi*, the firſt of the Sabbath. *Sabbathi habens iter*, having the journey of a Sabbath, you tranſlate, diſtant a Sabbaths journey. Yea you are bold to correct your text, and for *Italia*, to ſay *Attalia*. *Ad abluenda crimina*, which is, to waſh away the crimes, you ſay, to cleere himſelfe of the crime. *Cum multa ambitione* which is, with much ambition, you ſay, with great pompe. *Exhortentur*, which is a deponent, you tranſlate, may bee exhorted, *Ad reverentiam vobis*, which is, for reverence to you, you ſay, to your ſhame: and ſuch like. I doe not blame you that you are aſhamed to follow your vulgar Latine text in theſe phraſes, but that you are not aſhamed to allow that tranſlation, as the onely authenticall text, which no man for ſhame will follow in many places. To conclude, our meaning for free-will is, that wee confeſſe it at all times to bee free from conſtraint, but never free to imbrace that which is good indeede, but onely when it is reformed by the grace of God: who alſo in all good things that wee take in hand,

Ioh. 12.
Ioh. 21.
Act. 1.
Act. 14.
Act. 25.
Ibid.
1 Cor. 14.
1 Cor. 15.

hand, doeth not onely make us willing, but alſo giveth all the ſtrength wee have to performe them. If this bee your meaning (as I am afrayd it is not) by your tearmes of working and helping, and directing, (as though it could goe alone with a little helpe and direction) we joyne with you: but if you thinke you can doe any thing that good is, without the grace of God, like to *Pelagius Caleſtius*, and other like Heretikes of the Devills blacke guard, we leave you.

MART. 7. *You ſay moreover in ſome of your Bibles, thus:* So lyeth it not then in a mans will or running, but in the mercy of God. *Whatſoever you meane, you know this tranſlation is very diſſolute, and wide from the Apoſtles wordes, and not true in ſenſe; for ſalvation is in willing and running: according to that famous ſaying of Saint* Auguſtine, He that made thee without thee will not juſtify thee without thee; *that is, againſt thy will, or, unleſſe thou be willing, and the Apoſtle ſaith,* No man is crowned, unleſſe he fight lawfully. *And againe,* So runne THAT YOU MAY obtaine. *And againe,* The doers of the Law ſhall be juſtifyed. *And our Saviour,* If thou wilt enter into life, keepe the Commandements. *We ſee then, that it is in willing, and running, and doing: but to will, or runne, or doe, are not of man, but of Gods mercy, and ſo the Apoſtle ſpeaketh,* It is not of the willer, nor runner, but of God that hath mercy. *And it is much to be marvelled, why you ſaid not,* It lyeth not in the willer, nor in the runner: *which is neere to the Apoſtles wordes, but ſo farre off,* in a mans will and running.

Bib. 156
ὐ θέλοντος,
τρέχοντος, ἀ
ἐλεῶντος.
Aug. Serm. 1
de verb. Apoſtoli.
2. Timoth. 2.
1 Cor. 9.
Rom. 2.
Mat. 19.

FVLK. 7. The tranſlation you reprehend, I graunt is not proper for the wordes, and therefore is reformed in the latter tranſlations, yet in ſenſe it is all one; for ſalvation lyeth not in the will, or running of man, but in the mercy of God: even as Saint *Iohn* ſaith, the children of God are not made of the will of the fleſh, nor of the will of man, but they are borne of God. But thus you reaſon againſt it. Wee are not ſaved, except wee will, and runne, *ergo*, ſalvation lyeth in willing and running. I deny your argument, which is as good as this; wee are not ſaved from ſinne, except wee have committed ſinne, *ergo*, ſalvation from ſinne, lyeth in committing ſinne. The famous place of *Auguſtine*, is a famous corruption of Papiſts, to eſtabliſh the ſtrength of free-will, cleane contrary to Saint *Auguſtines* minde, where a poynt interrogative is changed into a periode: for in auncient written Coppies, it is read with interrogation. *Qui ergo fecit te ſine te, non te juſtificat ſine te?* Hee therefore that made thee without thee, doeth he not juſtify thee without thee? And the whole diſcourſe of the Father, both before and after, requireth that reading. For thus hee writeth, *Si hominem te fecit Deus, & juſtum tu te facis, melius aliquid facis, quam fecit Deus, ſed ſine te fecit Deus. Non enim adhibuiſti aliquem conſenſum, ut te faceret Deus. Quo modo conſentiebas qui non eras? Qui ergo fecit te ſine te, non te juſtificat ſine te? Ergo fecit neſcientem, juſtificat volentem, tamen ipſe juſtificat, ne ſit juſtitia tua.* If God have made thee a man, and thou makeſt thy ſelfe a juſt man, thou makeſt ſome better thing then God hath made: but God made thee without thee, for thou gaveſt no conſent, that God ſhould make thee: how diddeſt thou conſent, which waſt not? Hee therefore that made thee without thee, doeth hee not juſtify thee without thee? Therefore he hath made thee not knowing, but he juſtifyeth thee being willing, yet it is he, that doeth juſtify thee, that it ſhould not be thy juſtice.

The meaning of Saint *Auguſtine* is, that we have no more free-will to bee juſtifyed, before wee be prevented by the grace of God, then we had will to be created. For it is Gods grace, that maketh us willing to be juſtifyed, and ſaved, not the ſtrength of mans free-will, as he proveth at large throughout the whole Homily. Now to the texts of Scripture, which you cite, I anſwere, there is not one, that proveth any ſtrength or ſway of mans free-will, toward the true goodneſſe, before, of an ungodly man, and enemy of God, he be reconciled by the grace and mercy of God, and made an obedient childe in ſome part, willing to doo the will of his father. Firſt, thoſe texts of fighting, and running, prove, that fighting and running is neceſſary for them, that are exhorted thereto, but not that fighting or running are in the free-will of man, or that ſalvation lyeth in them. Eating and drinking are neceſſary for the life of man, yet the life of man lyeth not in eating and drinking. Where the Apoſtle ſaith, the doers of the Law ſhall bee juſtifyed, hee meaneth them that fulfill the Law, and doeth our Saviour Chriſt, anſwering to the queſtion of him that asked, what he ſhould doe to obtaine, declare, that there is no way to enter into life, by doing, but onely by doing of Gods Commaundements. For the man that doeth them ſhall live by them. But if hee were asked which is the way to eternall life, as hee was by *Thomas*, hee will anſwere, I am the way, the trueth, and the life. Thoſe texts therefore declare not, how a man, that is a tranſgreſſour of the Law, may bee ſaved, but that to obtaine ſalvation by works, it is neceſſary for a man to keepe the whole Law and Commaundements of God, or elſe he is accurſed.

Ioh. 14.

MART. 8. *Againe, touching continencie and the chaſt ſingle life, you tranſlate thus:* All men cannot

ὐ πάντες χωreceive this ſaying. *Math. 19. v. 11. Now you wote well, that our Saviour ſaith not,* All men cannot, *but,* all men doe not *receive it: and that therefore; (as Saint* Auguſtine *ſaith) becauſe all will not. But when our Saviour, afterward ſaith,* He that CAN receive it, let him receive it: *hee addeth another Greeke word to expreſſe that ſenſe, whereas by your fond tranſlation he might have ſaid,* ὁ χωρῶν χωρείτω. *And againe by your tranſlation, you ſhould tranſlate theſe his latter words thus:* He that can or is able to receive it, let him be able to receive it. *For ſo you tranſlate* χωρεῖν *before, as though it were all one with* δύνασθαι χωρεῖν. *Doe you not ſee your folly, and falſhood, and boldneſſe, to make the Reader beleeve that our Saviour ſhould ſay, Every man cannot live chaſt, it is impoſſible for them, and therefore no man ſhould vow chaſtity, becauſe he knoweth not whether he can live ſo or no?*

Marvellous ſtrange tranſlation.
De grat. & lib. arb. c. 4.
ὁ δυνάμενος χωρεῖν, χωρείτω.

FVLK. 8. The Greeke word χωρεῖν doeth ſignify to bee able to hold, or containe, and ſo it is uſed *Mark. 2.* ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν. Which you tranſlate, ſo that there was no place, no not at the doore. Doe you not meane that the place about the doore, was not able to hold that multitude? Your vulgar Latine is, *Ita ut non caperet neque ad januam,* in barbarous wordes, but in ſenſe as I have ſaid before. So *Iohn 2.* the ſixe pots, when they were empty are ſaid χωροῦσαι, able to receive every one of them two or three meaſures. Likewiſe *Iohn 22.* where the word is χωρῆσαι, you your ſelves tranſlate not able to contayne. Seeing the word therefore ſignifyeth not onely to receive, but alſo to bee able to receive, it is rightly tranſlated, *Math. 19.* and according to the meaning of our Saviour Chriſt, all men cannot receive this ſaying, but they to whom it is given, which hee doeth after evidently confirme, when hee addeth the participle ὁ δυνάμενος, hee that is able to receive it, let him receive it. Which were vainely ſaid, if all men were able that would, and if it were given to all that would: for then hee ſhould ſay, all men doe not receive this ſaying; but they that will, let them receive it. Where you call *Auguſtine* to witneſſe of your fooliſh gloſe, you doe him ſhamefull injury, for hee ſaith not all men doe not, becauſe all will not: but theſe are his wordes in the place by you quoted: *Non omnes capiunt verbum hoc, ſed quibus datum eſt: quibus enim non eſt datum, aut nolunt, aut non implent quod volunt, quibus autem datum eſt, ſic volunt ut impleant quod volunt.* All men receive not this word, but they to whom it is given, for they to whom it is not given, either they will not, or elſe they fulfill not that which they will: but they to whom it is given, doe ſo will, that they fulfill that which they will. *Auguſtine* is plaine to the contrary, that it is not in every man that will, to bee continent, but it is the ſpeciall gift of God, that any both will, and bee able to performe it, for which hee citeth alſo, the ſaying of the Wiſe man, *Sapient. 8.* which with you is Canonicall Scripture. When I knew that otherwiſe I could not bee continent, except God ſhould give it, and this ſame was wiſedome to know whoſe gift it is, I went unto the Lord and prayed to him. Theſe things conſidered, our tranſlation is juſtifyed, both according to the word, which ſignifyeth ſometime to bee able to receive: and according to the ſenſe, which here muſt needes require, that it ſhould bee ſo tranſlated. Wherefore it is unpoſſible for any man to live chaſt, except hee have the gift of God, whereof unleſſe a man bee certaine, hee doeth fooliſhly, and preſumptuouſly to vow that, which hee knoweth not, whether hee ſhall bee able to performe.

MART. 9. *Againe in ſome of your Bibles* (Gen. 4. v. 7.) *where God ſaith plainely, that* Caine *ſhould receive according as hee did well or evill, becauſe ſinne was ſubject unto him, and he had the rule and dominion thereof, evidently declaring his free-will: you tranſlate it thus,* If thou doeſt well, ſhalt thou not bee accepted? and if thou doeſt not well, ſinne lyeth at the doore: and alſo unto thee HIS deſire ſhall bee ſubject, and thou ſhalt rule over HIM. *By which relatives falſly put in the maſculine gender, you exclude the true antecedent* ſinne, *and referre them to* Abel, Caines *brother, as though God had ſaid, not that ſinne ſhould bee in his dominion or ſubject unto him, but his brother* Abel. *But that this is moſt falſe and abſurd, wee prove many wayes. Firſt, Saint* Auguſtine *ſaith directly the contrary:* Tu dominaberis illius: nunquid Fratris? abſit, cujus igitur niſi peccati? Thou ſhalt rule *(ſaith hee)* over what? over thy brother? Not ſo, over what then but ſinne? *Saint* Hierome *alſo explicateth this place thus:* Becauſe thou haſt free-will, I warne thee that ſinne have not dominion over thee, but thou over ſinne. *Moreover, the text it ſelfe, if nothing elſe, is ſufficient to convince this abſurdity. For where this word,* ſinne, *goeth immediately before in the ſame ſentence, and not one word of* Abel *his brother in the ſpeech of God to* Caine, *how is it poſſible, or what coherence can there bee in ſaying as you tranſlate,* Sinne lyeth at the doore, and thou ſhalt have dominion over him, *that is,* thy brother? *But if wee ſay thus,* Sinne lyeth at the doore, and thou ſhalt have dominion thereof: *it hath this direct and plaine ſenſe, If thou doeſt ill, ſinne lyeth at the doore ready to condemne thee, becauſe it is in thee to over-rule it.*

Bib. 1579.
Lib. 15. c. 7. de civit. Dei.
Queſt. Heb. in Geneſ.

FVLK. 9. The relatives bee the maſculine gender in the Hebrew tongue, and therefore referred

to

to *Abel*, and not to ſinne, which is of the fœminine gender. Againe, ſinne hath no appetite to *Caine*, but rather *Caine* to it, therefore even as it was ſaid to *Eve*, thy appetite ſhall bee to thy husband, ſo it is ſaid of *Abel*, his appetite ſhall bee to thee. Saint *Auguſtine* followeth the corrupt tranſlation of the Septuaginta, which for appetite reade converſion, and therefore there is the leſſe account to bee made of his authority, being alſo ignorant in the Hebrew tongue, and not regarding the Greeke relative to bee alſo of the maſculine gender. *Hierome* alſo in that place, interpreteth not appetite, but ſociety and phantaſie, that *chataoth* is the maſculine gender, and not the fœminine. Whereas it is never read but in the fœminine gender, out of this place of controverſy. But the text it ſelfe (you ſay) is ſufficient, to convince this abſurditie, becauſe in this ſpeech of God to *Cain*, there is no word of *Abel*. It is ſomewhat that you ſay, if this that *Moſes* reporteth were all that God ſayd to *Cain*, but ſeeing it is certaine, that God at large diſcourſed with him of the cauſe of his envy againſt his brother, wee may eaſily underſtand in this ſpeech, two arguments to reprove *Caines* envy, the one of the perſon of God, the other of the perſon of *Abel*. For God doeth reprove his envy by his owne juſtice, and by *Abels* innocencie. Which latter argument your falſe tranſlation doeth utterly ſuppreſſe. But that a Relative is referred to an Antecedent, which in the ſame verſe is not expreſſed, it is no ſtrange thing to them that reade the Scripture. Examples I will give you, *Iob. 25. verſ. 6. 11.* and 12. and *Chap. 27. verſ. 9.* and 10. yea it is very uſuall, when the Antecedent may bee eaſily underſtood, as here, both by the gender, and alſo by manner of ſpeech, which being the ſame that was ſpoken of *Eves* infirmitie and ſubjection to her husband, muſt needes here have the ſame ſenſe of *Abel* towards *Caine* his elder brother.

חטאת

MART. 10. *Now if againſt the coherence of the text, and expoſition of the holy Doctours, and of the whole Church of God, you pretend the Hebrew Grammar forſooth, as not bearing ſuch conſtruction: not to trouble the common Reader that cannot judge of theſe things, and yet fully to ſatisfy every man even of common underſtanding, wee requeſt here the Adverſaries themſelves to tell us truely according to their knowledge and skill, whether the Hebrew conſtruction or poynt of Grammar bee not all one in theſe wordes.* Sinne LYETH at the doore? *and in theſe,* the deſire THEREOF ſhall bee ſubject to thee, *and* thou ſhalt rule ouer IT. *If they ſay (as they muſt needes) that the Hebrew conſtruction or Syntaxis is all one, then will it follow that the Hebrew beareth the one as well as the other: and therefore when the ſelfe ſame tranſlation of theirs maketh no ſcruple of Grammar in the former, but tranſlate as wee doe,* Sinne lyeth at the doore: *a blinde man may ſee that in the latter wordes alſo, the Hebrew is but a fooliſh pretence, and that the true cauſe of tranſlating them otherwiſe, proceedeth of an hereticall humour, to obſcure and deface this ſo plaine and evident Scripture for mans free-will.*

חטאת
רבץ
אליך
תשוקתו
תמשל
בו

FVLK. 10. I have ſhewed before, the cauſe of changing the gender in the word *robets* to bee, for that by ſinne is meant here the puniſhment of ſinne. *Sanctes Pagninus* taketh the word ſinne, for an oblation for ſinne, And for the puniſhment of ſinne, it is taken, *Zach. 14. 19.* The Septuaginta alſo doe plainely referre theſe Relatives unto *Abel*, and therefore they are in the maſculine gender, αὐτοῦ, the converſion of him pertaineth to thee, and thou ſhalt rule over him.

Cap. 1. ſect. 28.
רבץ

MART. 11. *And as for the Hebrew Grammar in this poynt, were it not for troubling the Reader wee could tell them that the word,* ſinne, *in Hebrew is not here of the fœminine gender, (as they ſuppoſe) but of the maſculine, ſo ſaith Saint* Hierome *expreſſely upon this place, who had as much knowledge in the Hebrew tongue, as all theſe new Doctours.* Aben Ezra *alſo the great Rabbine, in his Hebrew commentaries upon this text ſaith, it is a meere forgerie and fiction, to referre the maſculine relative otherwiſe then to the word,* ſinne: *which, though elſewhere it bee the fœminine gender, yet here it is a maſculine, according to that rule of the Grammarians, that the doubtfull gender muſt be diſcerned by the verbe, adjective, pronoune, or participle, joyned with the ſame: as the ſaid Hebrew Doctor doeth in the word* Paradiſe, Gen. 2. *which there by the pronounes hee pronounceth to bee a fœminine, though elſewhere a maſculine. Laſtly, if the word* ſinne, *were here and always only a fœminine, though never a maſculine: yet they have little skill in the Hebrew tongue, that thinke it ſtrange to match maſculins and fœminines together in very good and grammaticall conſtruction. Whereof they may ſee a whole Chapter in* Sanctes Pagninus *with this title* Fœminea maſculeis juncta, *that is, Fœminines joyned with maſculines.*

q. Hebr. in Gen.
Quinquarboreus.

FVLK. 11. Not onely the Hebrew Grammar, but the ſame phraſe uſed before, maketh plainely for our tranſlation. That Saint *Hierome* ſayth, the Hebrew is of the maſculine gender, as great an Hebrician as hee was, hee may not carry the matter away with his authority, except hee bring an inſtance, where it is of the maſculine gender. The Iewiſh Rabbines patrones of free-will, as ignorant of the grace of God, erre in this place, as they doe in a thouſand more, and are forced to invent ſtrange applications of the word, appetite, to make their ſenſe probable. How the gender of Hebrew wordes may bee ſound out, we are not now to learne, which becauſe you have but lately learned, you thinke all men ignorant thereof, but your ſelfe. By the Chapter of *Pagninus*, where he ſheweth that feminines are joyned to maſculines, you might learne that *chataoth* is the feminine gender, although it be joyned with a participle of the maſculine gender. Who alſo might have taught you, the difference of nounes ending in *he, precedente cametz*, to be this, that feminines have the accent in the laſt ſyllable, maſculines in the laſt ſave one, and therefore *chataoth* in this place, having the accent in the laſt ſyllable, notwithſtanding the participle, which is maſculine, muſt needs be of the feminine gender.

חטאת

Mitra ermikel חטאת

MART. 12. *Now for the laſt refuge, if they will ſay all this needed not, becauſe in other their Bibles, it is as wee would have it: we tell them, they muſt juſtifie and make good all their tranſlations, becauſe the people readeth all, and is abuſed by all, and all come foorth with priviledge, printed by the Queenes printer, &c. If they will not, let them confeſſe the faults, and call them in, and tell us which tranſlation or tranſlations they will ſtand unto. In the meane time they muſt be content to heare of all indifferently, as there ſhall bee cauſe and occaſion to touch them.*

FULK. 12. Wee tell you that we may not juſtify any fault committed in our tranſlations, but wee have reformed them (if any were eſpyed) in the latter. Neverthelesse thoſe faults are not ſo great, that wee neede call in all the Bibles in which is any fault, it is ſufficient that wee admoniſh the Reader in our latter editions of ſuch faults as are eſcaped in the former: eſpecially when the faults are ſuch, about which men are not agreed, as in this place, you ſhould rather commend our equity, that ſuffer ſuch tranſlations to bee in the peoples handes, in which is ſome colour of mayntaining your errours againſt us. But if you bee ſo rigorous, that a booke of Scripture may not bee read, in which there is any fault, I charge you call in your tranſlation of the new Teſtament, for therein are ſhamefull faults, and ſuch as you cannot defend or excuſe, except it bee by the fault of the Printer, whereof yet you have not admoniſhed the Reader. I will give you a taſt of ſome, and let all men judge whether they bee not intolerable faults. For they are no leſſe then detracting and taking away from the word of God. As 1 *Corin.* 14. *verſ.* 38. where both the Greeke and the Latine is, If they will learne. Your tranſlation is: If they will learne any thing. Likewiſe *Act.* 5. *verſ.* 4. where both the Greeke and Latine is: *Feſtus* anſwered that *Paul* is kept at Cæſarea: you tranſlate. *Feſtus* anſwered that *Paul* is in Cæſarea: leaving out the word (kept) as before you left out the word (will) or (deſire) which altereth the ſenſe very much. But in a place of greater moment, and in a matter of ſome controverſy, of Gods particular preordination, and fore-appoyntment, you leave out a whole clauſe *Act.* 10. *verſ.* 41. For where it is both in the Greeke and in the Latine, that God made the reſurrection of his Sonne manifeſt: not to all the people, but to the witneſſes choſen before of God, to us which did eate and drinke with him, &c. Your Engliſh tranſlation hath no more but thus: Not to all the people, but to us, who did eate and drinke with him, &c. Leaving cleane out that which is in your Latine text, *Teſtibus præordinatis à Deo.* Alſo in the Epiſtle to the Hebrewes *Chap.* 7. *verſ.* 28. where both the Greeke and your vulgar Latine hath. The Law appoynteth Prieſts, men that have infirmity, your tranſlation is, The Law appoynteth Prieſts, them that have infirmitie, leaving out *Homines*, a worde very materiall in this place, to obſerve the oppoſition betweene the Prieſthood of men and the Prieſthood of the Sonne of God. Theſe faults in the new Teſtament being ſome of them which I by no diligent reading have obſerved, now you be admoniſhed of them, wee ſhall ſee whether you will call in your tranſlation, or commaund your diſciples to burne their bookes: If you will not, I pray you bee good Maſters to us, and let our Bibles goe abroad ſtill, for any faults wee have our ſelves amended, and admoniſhed all diligent Readers thereof by our latter tranſlations. And becauſe you cracke ſo much of the expoſition of the Doctours and of the whole Church of God againſt us: I muſt let the Reader underſtand that the whole Greeke Church which for the moſt part knew none other text but the Septuaginta, muſt needes expound the place of *Abel* as wee doe, becauſe the Greeke text is manifeſtly in the maſculine gender. And ſo doeth *Chryſoſtome in Geneſ. Hom.* 18. expound the place in theſe wordes.

Ne putes inquit licet tuum averſatus ſim ſacrificium ob pravam mentem, fratriſque oblationem acceptam habuerim ob ſanam intentionem, quod ideo primatu te deſtituam, & primogenituræ dignitatem à te auferam. Nam licet honore ego illum proſecutus fuerim, acceptaq́; fuerint illius dona, &c. Thinke not (ſaith hee) that although I have refuſed thy Sacrifice, for thy naughty minde, and have received thy brothers oblation, for his good and ſound meaning, that therefore I will deprive thee of the primacie, and take away from thee, the dignitie of the birth-right. For although I have vouchſafed him of honour, and that his gifts have beene received, yet unto thee belongeth his converſion, and thou ſhalt rule

over

over him. And this I permitte after thy ſinne, that thou mayſt enjoy the priviledges of thy birth-right, and I commaund him to bee under thy power and dominion. You were beſt now to rayle upon *Chryſoſtome*, and charge him with hereſie, and ſchiſmaticall expoſition, contrary to the holy Doctours, and the whole Church of God, againſt free-will of man. Which becauſe it is your quarrell, you have Saint *Ambroſe* alſo your enemy *De Caine & Abel, lib.* 2. *cap.* 7. who, although as hee read it in Latine, did thinke it muſt bee referred to him, and not to his brother, yet hee expoundeth it not of the ſtrength of free-will, but chargeth *Caine* to bee authour of his owne errour. *Culpa ipſius ad te converſio eſt:* The converſion of the fault it ſelfe is unto thee. For his brother is not added to him, but errour is aſcribed, whereof hee himſelfe is authour to himſelfe. The crime (ſaith hee) will returne upon thee, which beganne of thee. Thou haſt not whereby to accuſe neceſſity more then thine owne minde. The wickedneſſe is retorted back upon thee, thou art Prince of it. Hee ſayth well, thou art Prince of it, for impiety is the mother of ſinnes, &c. You ſee therefore, that if you could obtaine that theſe relatives were referred to him, yet your free-will were not by and by to bee builded upon the place, and that all bee not Heretikes, which draw that text to another expoſition, then ſtandeth with your good liking.

MART. 13. *Againe, they tranſlate in ſome of their Bibles againſt free-will, thus:* Chriſt when we were yet OF NO STRENGTH, dyed for the ungodly, Rom. 5. v. 6. *The Apoſtles word doeth not ſignifie that wee had no ſtrength, but that we were weake, feeble, infirme. Man was wounded in free-will, by the ſinne of Adam (as hee that in the Goſpell went downe from Hieruſalem to Ierico, which is a parable of this thing) he was not ſlaine altogether. But I ſtand not here, or in any place, to diſpute the controverſy, that is done elſewhere. Thus onely I ſay, becauſe* * *they falſly hold, that free-will was altogether loſt by* Adams *ſinne, therefore they tranſlate accordingly,* When wee had no ſtrength. *But the Greeke word is well knowne, both in prophane Authours, and Eccleſiaſticall, and ſpecially in the new Teſtament it ſelfe, throughout, to ſignify nothing elſe, but weake, feeble, ſicke, infirme. Looke mee through the new Teſtament, whereſoever infirmity, feebleneſſe, languiſhing, and the like are ſpoken of, there is found this Greeke word to expreſſe it. What Grecian knoweth not (be he but ſimply acquainted with phraſes, and nature of wordes) what* ἀσθενεῖν, *and* ἀσθενῶς ἔχειν, *doe ſignify? When the Apoſtle ſaith,* Quis infirmatur, & ego non uror? Who is weake and infirme, and I am not much grieved? *ſhall wee tranſlate,* Who is of no ſtrength, &c. *Or let them give us an inſtance, where it is certaine that this word muſt needes ſignify,* of no ſtrength. *Will they pretend the etymology of the word? a ridiculous and abſurd evaſion. Wee aske them of* ῥώμη, *a word of the very ſame ſignification, which being compounded in like manner as the other, what doeth it ſignify? any thing elſe but infirmity and feebleneſſe? Yea it is ſo farre from ſignifying,* no ſtrength, *that the greateſt Grecians ſay, it is not ſpoken properly of him that for weakeneſſe keepeth his bed, which is* νοσεῖν, *but of him, that is ill diſpoſed, and diſtempered in body. Yet the etymologie is all one with that word which theſe men will have to ſignify him that hath no ſtrength. And if they will needes urge the etymologie, wee tell them, that* σθένος *and* ῥώμη, *ſignifie* robur, *that is, great ſtrength, ſuch as is in the ſtrongeſt and ſtouteſt champions, and ſo the etymology may take place, to ſignify a man of no great ſtrength, not, of no ſtrength. But M.* Whitaker *putteth us in good hope, they will not ſtand upon etymologies.*

No. Teſt. 15. ὄντων ἡμῶν ἀσθενῶν.

Luk. 10.

Whitakers pag. 18.

Multi inter vos infirmi ſunt, &c. 1 Cor. 11. v. 30.

Cum infirmor, tunc potens ſum. 2 Cor. 12. v. 10 *& alibi* 2 Cor. 11. 29.

σθένος and α *privativum.* ἄρρωστος. ἀρρωστεῖν ἀρρωστία.

Lexicon magnum Baſileæ. ἐπὶ τῶν ἰσχυρο- τάτων τῷ σώματι. *Pag.* 209.

FULK. 13. This cavill is fully anſwered, *Chap.* 1. *Sect.* 26. therefore I will not ſpend many words here about it. The word ἀσθενὴς we know ſignifyeth weake, that is, of ſmal ſtrength, and ſometimes ſo weake, that there is no ſtrength: as *Galat.* 4. where Saint *Paul* calleth the ceremonies of *Moſes* Law, now expired, the weake and beggarly elements, that is, voyde of all ſtrength and riches. Likewiſe the Apoſtle to the Hebrewes, *Chap.* 7. ſaith, the commandement of the Aaronicall Prieſthood is aboliſhed, διὰ τὸ ἀσθενὲς, becauſe it was weake and unprofitable without Chriſt: as unprofitable is voyde of profit, ſo is weake voyde of ſtrength. Saint *Paul*, 1 *Cor.* 15. ſaith, our dead body is ſowed in weakeneſſe: Is there any ſtrength of a dead body? Moreover, *Rom*, 8. that which was unpoſſible by the Law, ἐν ᾧ ἠσθένει, by meanes it was weake, is not that voyde of ſtrength to ſave us, which hath no poſſibility to doe any thing? Theſe inſtances may ſerve to proove, that ἀσθενὴς may ſignify that which is ſo weake, that it hath no ſtrength. Upon the etymology alone wee ſtand not. But where you ſay, that man was wounded in free-will, by the ſinne of *Adam*, not ſlayne altogether, (grounding your aſſertion upon a fond and falſe allegory, of him that fell among theeves, which is no parable of a man in this caſe, but of a man in neceſſity to bee helped by right of neighbourhood) I pray you, how came man to bee dead altogether in ſinnes? *Eph.* 2. *Col.* 2. and in many other places of the Scripture. Beſide is there any freedome of will to godlineſſe, remaining in them that are altogether dead in ſinne? But we are not now to handle controverſies, but tranſlations, as you doe well admoniſh us.

When

MART. 14. *When they have bereaved and ſpoyled a man of his free-will, and left him without all ſtrength, they goe ſo farre in this poynt, that * they ſay, the regenerate themſelves have not free-will and ability, no not by and with the grace of God, to keepe the Commandements. To this purpoſe they tranſlate (1 Iohn 5.3.) thus:* His Commandements are not grievous, *rather then thus,* His Commandements are not heavy; *for in ſaying,* they are not heavy, *it would follow, they might be kept and obſerved: but in ſaying,* they are not grievous, *that may be true, were they never ſo heavy, or impoſſible, through patience. As when a man cannot doe as hee would; yet it grieveth him not, being patient and wiſe, becauſe hee is content to doe as hee can, and is able. Therefore doe they chuſe to tranſlate, that the commandements are not grievous, where the Apoſtle ſaith rather, they are not heavy, much more agreeably to our Saviours wordes,* My burden is light; *and to the words of God by* Moſes, Deut. 30. This commandement which I command thee this day, is not above thee, *(that is, beyond thy reach)* but the word is very neere thee, in thy mouth, and in thy heart, that thou mayſt doe it: *and to the common ſignification of the Greeke word, which is,* heavy. Beza *would ſay ſomewhat in his Commentary, how the Commandements are heavy or light, but his concluſion is againſt free-will, and that there can bee no perfection in this life, inveighing againſt them that would prove it out of this place: which is as much to ſay, (but he is aſhamed to ſpeake plainely) that wee cannot keepe the Commandements; which the holy Doctours have long ſince condemned and abhorred, as moſt abſurd, that God ſhould command that, under paine of damnation, which is impoſſible to bee done.*

Beza in annot. Rom 2.27.

Mandata ejus gravia non ſunt αἱ ἐντολαὶ βαρεῖαι οὐκ εἰσί.

οὐχ ὑπέρογκος ἐστί.

לא נפלאת במר

βαρύς.

FVLK. 14. Seeing our Engliſh word grievous commeth of the Latine word *grave*, which is not onely weighty, but alſo troubleſome, it better anſwereth both the Greeke and the Latine, then heavy, which is properly that which is of great weight, and the ſame word being both in Greeke and Latine, 2 *Corin.* 10. you your ſelves tranſlate ſore: his Epiſtles are ſore and vehement: but in effect there is no great difference. Wee acknowledge that his Commandements are not heavy to him that is borne of God, which overcommeth the world by faith; otherwiſe the yoake of the Law, as the Apoſtle confeſſeth, is ſuch a burden, as neither wee nor our Fathers were able to beare, but beleeve to bee ſaved by the grace of our Lord Ieſus Chriſt, who having taken away the curſe of the Law, and ſatisfyed for our tranſgreſſions of the Law, hath alſo given us grace to love the Law and Commaundements of God, and in ſome weake meaſure to obſerve them. So that the curſe being taken away, our tranſgreſſions anſwered in Chriſt, and our hearts framed by his grace, to love his Commandements, and ſome ſtrength given us to keepe them, they are not heavy, they are not burdenous, or grievous. That which God ſpeaketh, *Deut.* 30. is of the knowledge of the Law, which was plainely revealed, and not of the ſtrength that men have to keepe it, and therefore is by the Apoſtle referred unto faith, for the obſervation thereof, *Rom.* 10. for by faith in Chriſt, which hath fulfilled the Law for us, wee are accounted to have fulfilled it in him. *Beza* ſpeaketh it Plainely enough, if you had grace to underſtand him, and therefore is nothing aſhamed to ſay; that wee cannot keepe the Commandements of God not onely without the Grace of God, but neither having the grace of God in ſuch meaſure, as God giveth it to no man but that hee ſinneth. Otherwiſe, what grace God is able to give, wee doubt not; but what hee doeth, and will give to any man in this life wee ſpeake. That God ſhould command under paine of damnation, that which is impoſſible to bee done, is no abſurdity, ſeeing for them, whom God will have to be ſaved, he provided another way of their ſalvation, then by keeping the Law, namely the redemption of Chriſt. As for the reprobate voyd of Gods grace, ſay you (if you dare) that they are able to keepe the Law without grace, or without grace have ſo much as any will to deſire to have grace.

βαρεῖαι.

MART. 15. *Thus having taken away free-will to doe good, and poſſibility to keepe the Commandements, and all merit or value and efficacy of good workes, their next concluſion is, that wee have no true juſtice or righteouſneſſe in us, but an imputative juſtice, that is, Chriſts juſtice imputed to us, be wee never ſo foule and filthy in our ſoules, ſo that we beleeve onely, and by faith apprehend Chriſts juſtice. For this purpoſe, they corrupt the Scriptures in their Engliſh Bibles, thus.*

FVLK. 15. The juſtice whereby wee are accounted juſt in the ſight of God, is not inherent in us, but in Chriſt, which is the Lord our righteouſneſſe, *Ier.* 23. Notwithſtanding it is the onely true juſtice, and wee are truely juſt by it. And yet wee are not voyd of the ſpirit of ſanctification, which is a fruit and conſequent of juſtification, by which wee have grace to withſtand ſinne, and to worke righteouſneſſe, not whereby we ſhould be made righteous, before God, but whereby we are declared to be righteous in part, untill the body of ſinne being aboliſhed, we ſhall be wholly renewed according to the image of God.

MARTIN.

MARTIN.

CHAP. XI.

Hereticall tranſlation for IMPVTATIVE IVSTICE against true inherent Iuſtice.

O*Ne place might ſuffice, in ſtead of many, where* Beza *doth proteſt, that his adding or alteration of the text, is ſpecially againſt* the execrable errour of inherent iuſtice, *which (hee ſaith) is to bee avoided as nothing more. His falſe tranſlation, thus, our Engliſh Bezites and Calviniſts follow in their Bibles:* Likewiſe then as by the offence of one, *the fault came* on al men to condemnation; ſo by the iuſtifying of one, *the benefit abounded* toward all men to the iuſtification of life. *Where there are added to the text of the Apoſtle, ſix words, and the ſame ſo wilfully and voluntarily, that by the three firſt, they make the Apoſtle ſay, ſinne came on all men by* Adam, *and they were made ſinners indeed; by the three latter, they make him ſay, not that iuſtice or righteouſneſſe came likewiſe on all men by Chriſt, to make them iuſt indeed, but that the benefit of Chriſts iuſtice abounded towards them, as being imputed forſooth unto them. Whereas, if they would needs adde to the text, (which yet is intolerable, ſo much, and in ſo doubtfull a caſe) they ſhould at the leaſt have made the caſe equall, as the Apoſtle himſelfe teacheth them to doe, in the very next ſentence, ſaying thus:* For as by one mans diſobedience many were made ſinners, ſo by the obedience of one ſhall many alſo bee made righteous. *So they tranſlate, rather than,* bee made iuſt: *for they are the lotheſt men in the world, to ſay that wee are made iuſt, for feare of iuſtice inherent in us, though the Scripture bee never ſo plaine. As here wee ſee the Apoſtle maketh the caſe like, that we are made iuſt by Chriſt, as we were made ſinners by* Adam.

*Annot. in Rom.*5.18.

Rom.5.

FVLKE.

THis one place is delivered from your vaine cavillation, *Cap.* 1. *Sect.* 23. When the ſentence is eccliptical or defective, they that will tranſlate to haue it underſtood, muſt needs ſupply the words that are wanting: and where ſhall they find what words are lacking, but in the ſame place, and in the treatie of the ſame matter? It appeareth you had rather the text had no ſenſe, than that it might ſeeme to make againſt your blaſphemy of iuſtice inherent. As for that fond quarrell of yours, that they bee not iuſt indeed, to whom the iuſtice of Chriſt (which you like an hell-hound doe ſcorne at) is imputed, deſerveth no anſwer. For who is ſuch a blocke, to ſay or thinke, that thoſe whom God doth iuſtifie, are not made iuſt indeed? Was not *Abraham* iuſt indeed, when God imputed his faith unto iuſtice? Is not he made rich indeed, which is made rich by another mans gift? Chriſt is given unto us of God, to bee iuſtice, wiſedome, ſanctification, and in him we are iuſt, wiſe, and holy, not in our owne righteouſnes, wiſedome, or holines. As for adding to the text, God knoweth how we abhorre it; but adding of words which doe explicate the ſenſe of the holy Ghoſt, is no addition forbidden, for then all preaching were accurſed, which is, or ought to bee nothing elſe, but an explaining and ſetting forth of the word of God, in more words, the matter whereof (though in fewer words) is contained in the Scripture. And if we ſpeake of adding of words in tranſlation, haue I not ſhewed before, that you haue added many? ſome indeed upon neceſſary cauſe, and ſome without neceſſitie. What needed you to ſay, for *Pœniterent*, they had done penance, *Luk.* 10. for in *omnibus bonis*, in all his goods, *Gen.* 6. for *ſeparamini*, ſeparate your ſelues, 2 *Cor*, 6. &c. To ſay wee are iuſtified, and to ſay wee are made iuſt, is all one: and therefore I marvell why you thinke us loth to ſay the one, rather than the other. Is any man ſo ſenſeleſſe to thinke wee can ſay, a man is made righteous, and dare not ſay, hee is made iuſt? I tell you plainely, we defie the hereſie of righteouſneſſe inherent, as much as of iuſtice inherent. We are iuſt, wee are righteous in the ſight of God, not by the iuſtice or righteouſneſſe of our workes, but by the iuſtice or righteouſneſſe of Chriſt imputed to us through faith. And wee are made iuſt by Chriſt, as wee were made ſinners by *Adam*, in ſome reſpect; but not in every reſpect, for the Apoſtle maketh a broad difference betweene the tranſgreſſion and the benefit, *Rom.* 5. *v.* 15. and other differences there bee, which none, but a Pelagian will deny. Nay *Pelagius* will not ſay, that wee are iuſt by Chriſt according to propagation, but according to faith.

MART. 2. *And it is a world to ſee, how* Beza *ſhifteth from one ſignification of the word* iuſtified, *or* made iuſt, *to another. Sometime to be iuſtified, is to be pronounced quit from all ſinne, or declared iuſt before Gods iudgement ſeat, and ſo hee tranſlateth it in the text,* Act. 13. v. 39. *and as though his guiltie conſcience were afraid of a blow, he ſaith he fleeth not the tearme of iuſtifying or iuſtification, becauſe he vſeth it in other places. Hee doth ſo indeed, but then his commentarie ſuppleth the turne, as* Rom. 2. v. 13. Not the hearers of the Law are RIGHTEOVS before God *(ſo they delight to tranſlate, rather than* IVST before God) but the doers of the Law ſhall bee IVSTIFIED, *that is (ſaith* Beza) ſhall be pronounced iuſt. *The Apoſtle muſt needs ſay by the coherence and conſequence of his words, not the hearers are iuſt, but the doers ſhall be iuſt or iuſtified.* Beza *will in no caſe haue it ſo, but either in text or commentarie make the Apoſtle ſay as himſelfe imagineth. Yet in another place hee proteſteth very ſolemnly, that to be iuſtified is not to be pronounced or accounted iuſt, but rather to be iuſt indeed; and that he proveth out of S.* Paul, Rom. 5. v. 19. *who maketh it all one,* to be iuſtified, *and* to bee made iuſt. *And againe by this reaſon, that it ſhould bee manifeſtly repugnant to Gods iuſtice, to account him for iuſt, that is not iuſt, and therefore that man indeed is made iuſt. Thus* Beza. *Would you not thinke he were come to bee of our opinion? But he revolteth againe, and interpreteth all thoſe goodly words in his old ſenſe, ſaying.* Not that any qualitie is inwardly giuen vnto us, of which wee are named iuſt, but becauſe the iuſtice of Chriſt is imputed to us by faith freely. *By faith then at the leaſt we are truely iuſtified. Not ſo neither, but* faith *(ſaith he)* is an inſtrument wherewith wee apprehend Chriſt our iuſtice. *So that wee haue no more iuſtice in us, than we haue glory: for glory alſo we apprehend by faith.*

δικαιωθῆναι, abſolui.
δικαιοῦται, abſoluitur.
Iuſti pronuntiabuntur.
Annot. Ro. 3. v. 20.
δικαιοῦσθαι. δίκαιον καθίστασθαι.
Non quaſi nobis indatur qualitas. Annot. in Ro. 4. v. 2.

FVLK. 2. All learned men (I hope) doe ſee that you haue no regard how vainely you cavill, ſo you may ſeeme to the ignorant to ſay ſomething againſt them that be godly and learned, *Act. 13. v. 39. Beza* tranſlateth *δικαιωθῆναι, abſolui,* that is (ſaith hee) to bee declared iuſt, or abſolved; and giveth this reaſon why hee vſeth not the word *iuſtificari* in that place, which hee vſeth elſewhere: *Ne quis illud ab omnibus perinde acciperet, ac ſi caſus eſſet modi, aut inſtrumenti, per quod iuſtificemur, id eſt, iuſti fiamus, ac pronunciemur, aut pro iuſtis habeamur, hoc quidem loco malui abſoluendi verbum vſurpare, ut magis perſpicua eſſet oratio:* Leſt any man ſhould take this word of the text, *ab omnibus*, as though it were the caſe of the meane, or inſtrument by which wee are iuſtified, that is, made and pronounced iuſt, or accounted for iuſt; in this place I choſe rather to vſe the word of abſolving, that the ſentence might bee more cleare. The Latine *ab omnibus*, may ſignifie by all things, or from all things. Therefore leſt any man ſhould miſtake the Apoſtle, as though hee ſaid wee are iuſtified by all thoſe things, where hee meaneth wee are iuſtified from all things, *Beza* in this place vſeth the word of abſolving or acquitting, in the ſame ſenſe that hee doth iuſtifying in other places, where hee ſpeaketh of the ſame matter, and ſaith as plainely as a man can ſpeake, that to bee iuſtified, and to bee made iuſt, or pronounced, or accounted iuſt before God, is all one. Yet our *Momus* findeth fault with him, for expounding to bee iuſtified, *Rom. 2. v. 13.* to bee pronounced iuſt, as though God will pronounce any man iuſt, which is not iuſt indeed. But *Beza* (hee ſaith) elſewhere proteſteth, that to bee iuſtified, is not to bee pronounced or accounted iuſt, but rather to bee iuſt indeed. If *Martin* had not belied *Beza*, wee ſhould haue had *Bezaes* words ſet downe, both in Latine and Engliſh. But in trueth *Beza* hath no ſuch words: yet in ſenſe hee hath thus much, that to bee iuſtified before God, is to bee iuſt indeede, and not to bee onely pronounced or accounted iuſt, when hee is not ſo indeede. But that wee are made truely iuſt indeede, by the iuſtice of Chriſt, which is imputed unto us freely by faith. And as for that new life or iuſtice which is called inherent in us, it is not the cauſe, but the witneſſe of that iuſtice, by imputation of which wee are ſaved, following him that is iuſtified, and not going before iuſtification: and faith indeede, is the inſtrument by which wee apprehend Chriſt our iuſtice. Neither doth *Beza* ſay, that wee are not truely iuſtified by faith, but that faith is not the principall efficient cauſe, which is the mercy of God, but the inſtrumentall cauſe, by which wee take hold of the mercy of God in Chriſt. In all this, *Beza* hath ſaid nothing contrary to himſelfe, nor to the trueth. And it is no abſurditie to ſay, that the iuſtice of Chriſt, by which wee are iuſtified, is no more inherent in us, than his glory; and yet both aſſured unto us by faith. As for that iuſtice, which is an effect of Gods ſanctifying ſpirit, and a fruite of our iuſtification before God, by which alſo wee are iuſtified, or declared iuſt before men, as Saint *Iames* teacheth, is inherent in us, as alſo the firſt fruites of glorification, by that peace of conſcience, and ioy that wee haue in God, being reconciled to us by Chriſt.

For,

MART. 3. *For this purpoſe both hee and the Engliſh Bibles tranſlate thus:* Abraham beleeved God, and it was reputed to him FOR IVSTICE, *Rom. 4. v. 3. & 9. Where hee interpreteth,* for iuſtice, *to be nothing elſe but,* in the ſteede and place of iuſtice: *ſo alſo taking away true inherent iuſtice even from* Abraham *himſelfe. But to admit their tranſlation (which notwithſtanding in their ſenſe is moſt falſe) muſt it needes ſignifie, not true inherent iuſtice, becauſe the Scripture ſaith, it was reputed for iuſtice? Doe ſuch ſpeeches import that it is not ſo indeed, but is onely reputed ſo? Then if we ſay, This ſhall bee reputed to thee for ſinne: for a great benefit, and ſo foorth: it ſhould ſignifie, it is no ſinne indeed, nor great benefit. But let them call to minde, that the Scripture vſeth to ſpeake of ſinne and of iuſtice alike.* It ſhall be ſinne in thee, *or unto thee, as they tranſlate Bibl. 1577. or as Saint* Hierome *tranſlateth,* It ſhall be reputed to thee for ſinne, *Deut. c. 23. & 24. and (as themſelues tranſlate)* it ſhall bee righteouſneſſe unto thee, before the Lord thy God. *And againe* Deut. c. 6. This ſhall bee our righteouſneſſe before the Lord our God, if wee keepe all the commandements, as hee hath commanded vs. *If then iuſtice onely be reputed, ſinne alſo is onely reputed: if ſinne bee in us indeed, iuſtice is in us indeed.*

Pro iuſtitia. εἰς δικαιοσύνην. Vice & loco.
Reputabitur tibi in peccatum.
והיה בך חטא
ἔσται ἐν σοὶ ἁμαρτία.
צדקה תהיה לנו

FVLK. 3. Our tranſlation taketh not from *Abraham* true iuſtice, nor yet iuſtice inherent, but declareth that hee was not iuſtified before God by workes, that is by iuſtice inherent, but by faith which apprehendeth the iuſtice of Chriſt, which is altogether without us. And therefore you cavill in your old rotten quarrell, when you goe about to make reputed to bee contrary to truth, or indeed. Faith was reputed by God to *Abraham* for iuſtice indeede, but not as iuſtice inherent. And *Abrahams* was truely iuſtified by faith as by an inſtrumentall cauſe, not that faith was the iuſtice by which hee was iuſt in the ſight of God, excluding all other cauſes: but there was nothing in *Abraham* but faith which God accompted for iuſtice. But *Abrahams* faith embraced the mercie of God in the promiſed ſeede, in which as well hee, as all the Tribes of the earth ſhould be bleſſed. The places of Scripture that you cite ſpeaking of ſinne and iuſtice alike, bee not contrary to the imputation of iuſtice unto them in which it is not inherent. For in neither of both places the holy Ghoſt vſeth the word of imputation, howſoever Saint *Hierome* tranſlateth it, but the verbe ſubſtantiue. And the meaning is plaine. It ſhall bee ſinne in thee: for ſinne is indeede inherent, as perfect iuſtice alſo ſhould bee if wee could obſerue all the commandements of God, as *Moſes* ſaith, *Deut. 6.* and wee ſhould bee iuſtified thereby. But by one iuſt act whereof *Moſes* ſpeaketh, *Deut. 24.* though it proceede of iuſtice that is in us, the Scripture never ſaith that wee ſhall bee iuſtified. To conclude, wee confeſſe, that both ſinne and iuſtice are in the children of God, but not that iuſtice, whereby they are reputed iuſt or iuſtified, or made iuſt before God, but an effect or fruite thereof.

MART. 4. *Againe the Greeke fathers make it plaine,* that to bee reputed unto iuſtice, *is to be true iuſtice indeed, interpreting Saint* Pauls *word in Greeke, thus:* Abraham obtained iuſtice, Abraham was iuſtified. *For that is, ſay they:* It was reputed him to iuſtice. *Doth not Saint* Iames *ſay the like* (cap. 2. verſ. 23.) *teſtifying, that in that* Abraham *was iuſtified by faith and workes, the Scripture was fulfilled, that ſaith,* it was reputed him to iuſtice? *Gen. cap. 15. v. 6. In which words* of Geneſis, *where theſe words were firſt written by* Moſes, *in the Hebrew there is not,* for iuſtice, *or* in ſteed of iuſtice, *(which* Beza *pleadeth upon, by the Hebrew phraſe) but thus,* He *(God)* reputed it unto him, iuſtice, *though here alſo the Engliſh Bibles adde,* for. *Which preciſely tranſlating the Hebrew they ſhould not doe, ſpecially when they meane it was ſo counted or reputed for iuſtice, that it was no iuſtice indeede.*

Oecum. in catena. Photius.
δικαιοσύνην εὗρε, τοῦτο γὰρ ἐστι τὸ, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. τοῦτ᾽ ἐστιν, ἐδικαιώθη.
ויחשבה לו צדקה

FVLK. 4. I know not againſt whom you fight, but againſt your owne ſhadow. For wee ſay, that to bee iuſtified, and bee reputed iuſt, and to obtaine iuſtice, is all one in this caſe. But where Saint *Iames* ſaith, that *Abraham* was iuſtified by workes, hee meaneth, that hee was declared iuſt before men, even as hee ſaith, ſhew mee thy faith by thy workes, for *Abraham* was not iuſtified by a dead faith, but by a working faith: and yet hee was not iuſtified before God by workes, but the Scripture was fulfilled which ſaid, *Abraham* beleeved God, and it was reputed to him for iuſtice, which is as Saint *Paul* expoundeth it, *Abraham* was iuſtified before God, by faith, and not by workes. But in *Gen. 15. v. 6.* there is not the prepoſition (for) or (in ſteed) but ſimply iuſtice, therefore it ſhould bee tranſlated hee reputed it to him iuſtice. And will you then controule both the Apoſtles, *Paul*, and *Iames*, for adding the prepoſition εἰς which ſignifieth unto, or for? Or will not common ſenſe inforce the ſame underſtanding that both the Apoſtles doe giue it: Hee reputed it to him as iuſtice, or for iuſtice. Muſt not ſuch particles in tranſlation bee alwayes expreſſed, to make the ſenſe plaine, which in Engliſh without the particle, hath no ſenſe or underſtanding? To tranſlate preciſely out of the Hebrew, is not to obſerue the number of words, but the perfect ſenſe and meaning of them, in fewer or more words, as the

O. 2

phraſe of our tongue will ſerue to bee underſtood: or elſe 2. *Cor.* 8. *qui multum*, why doe you tranſlate, hee that had much? and, *qui modicum non minoravit*, hee that had little wanted not? you ſhould haue ſaid which much, and which little not leſſed, if you would haue given word for word, and not added any word for explication. Againe 2. *Cor.* 1. *Supra virtutem*, aboue our power, why adde you (our) which is not in the text? and indeede not neceſſarie to bee added in the tranſlation? Againe, 1 *Cor.* 13. *Euacuaui quæ erant paruuli*, I did away the things that belonged to a little one. Here for foure Latine words you haue given ten or eleven Engliſh words, which no reaſonable man can greatly miſlike, if you were not ſuch a quarreller at other mens doing, without all cauſe, or wiſe colour, but onely to bleare the eyes of the ignorant.

MART. 5. *But as for either the Hebrew or Greeke word, that is here uſed, to repute, or account, they are then uſed, when it muſt needs ſignifie, that the thing is ſo indeed, and not onely ſo reputed; as Pſal.* 118. *octonario* SAMECH. I haue reputed or accounted all the ſinners of the earth, prevaricators *or* tranſgreſſors. Prævaricantes reputaui. *So did the Septuaginta take the Hebrew word, and read it. And Saint* Paul, So let a man repute *or* account us as the Miniſters of Chriſt. *Let them goe now and ſay, that neither they, were ſinners indeed, nor theſe, Chriſts Miniſters indeed, becauſe they were reputed for ſuch, let them ſay the children of the promiſe were not the ſeede of* Abraham, *becauſe the Apoſtle ſaith*, Rom. 9. v. 8. they are reputed for the ſeede. *But howſoever it be, the Proteſtants will haue it ſo to bee taken, at the leaſt in the matter of iuſtification.*

ἐλογίσθην. חשבתי

ἡμᾶς λογιζέσθω.
1 Cor. 3.
λογίζεται εἰς σπέρμα.

FVLK. 5. Silence were the beſt anſwere to theſe tedious repetitions. It were ſufficient once to ſay among reaſonable men. When faith is reputed by God, or accounted for iuſtice, faith is truly and indeed the inſtrumentall cauſe of iuſtification, or apprehending the iuſtice of Chriſt, by which wee are accounted and made iuſt in the ſight of God. It is therefore a moſt ridiculous cavill of the difference betweene reputing iuſt, and being iuſt indeed. For God when he iuſtifieth the ungodly, doth both repute him, and make him iuſt indeed, by the iuſtice of Chriſt, of his owne meere mercy, and not of the mans merits, or by iuſtice inherent. For what iuſtice can be in an ungodly man? and ſuch is every one of us, whom God doth iuſtifie, and then giue us his holy ſpirit, to ſanctifie us in newneſſe of life to ſet forth his glory in our holy and blameleſſe converſation.

MART. 6. *Againe, where Saint* Paul *ſaith, 2 Cor.* 5. That wee might be made the iuſtice of God in him: *they in their firſt tranſlations, intolerably corrupt it thus:* That we by his meanes ſhould be that righteouſneſſe, which BEFORE GOD IS ALLOVVED. *Who taught them to tranſlate ſo diſſolutely*, Iuſtitia Dei, the righteouſneſſe which before God is allowed? *did not their errour and hereſie, which is, that God reputeth and accounteth us for iuſt, though we be indeed moſt foule ſinners, and that our iuſtice being none at all in us, yet is allowed and accepted before him for iuſtice and righteouſneſſe?*

Bib. 1562.
δικαιοσύνη Θεοῦ ἐν αὐτῷ.

FVLK. 6. There is no text in all the Bible more cleare againſt iuſtification by iuſtice inherent, than this 2. *Corinth.* 3. wherein not altogether cauſeleſſe you reproue our firſt interpreters to tranſlate diſſolutely. There it is certaine they had no ſuch purpoſe as you aſcribe unto them. For their tranſlation doth rather obſcure than ſet out our iuſtification by the iuſtice which is not in us, but in Chriſt. The text is therefore plaine: him that knew no ſinne, hee made ſinne for us, that wee might become the iuſtice of God in him, that is in Chriſt, and not in our ſelues. For though we be in deed moſt foule ſinners, and all our iuſtice bee (as the Prophet ſaith) as a menſtruous cloth: yet in Chriſt hee waſheth and cleanſeth us from our ſinnes, and reputing his iuſtice as ours, hee maketh us truely iuſt before him, not having our owne iuſtice which is of the Law, but the iuſtice which is by faith of Ieſus Chriſt, the iuſtice which is of God through faith. Where you charge us to affirme, that our iuſtice being none at all in us, yet is allowed and accepted before him for iuſtice and righteouſneſſe, it is no aſſertion of ours, but a dogged ſlaunder of your owne.

Philip. 3.

MART. 7. *Againe to this purpoſe: they make Saint* Paul *ſay that God* hath made us accepted, *or* freely accepted *in his beloved Sonne as they make the Angell in Saint* Luke *ſay to our Lady*, Haile freely beloved: *to take away all grace inherent and reſident in the bleſſed Virgin, or in us: whereas the Apoſtles word ſignifieth that wee are truely made gracious or gratefull and acceptable, that is to ſay, that our ſoule is inwardly endued and beautified with grace and the vertues proceeding thereof, and conſequently is holy indeed before the ſight of God, and not onely ſo accepted and reputed, as they imagine. If they know not the true ſignification of the Greeke word, and if their hereſie will ſuffer them to learne it, let them heare Saint* Chryſoſtome *not onely a famous Greeke Doctor, but an excellent Interpreter of all Saint* Pauls *Epiſtles: who in this place putteth ſuch force, and ſignificancie in the Greeke word, that he ſaith thus by an alluſion and diſtinction of words:* Hee ſaid not, WHICH HE FREELY GAVE VS, *but*, WHEREIN HE

1 Eph. v. 6.
ἐχαρίτωσεν.
χαρισάμενος.
ἐχαρίτωσεν.

MADE

MADE VS GRATEFVLL, that is, not onely delivered us from ſinne, but alſo made us beloved and amiable, made our ſoule beautifull, gratefull, ſuch as the Angels and Archangels are deſirous to ſee, and ſuch as himſelfe is in loue withall, according to that in the *Pſalme*, THE KING SHALL DESIRE, *or* BEE IN LOVE WITH THY BEAVTIE. *So Saint* Chryſoſtome, *and after him* Theophylact, *who with many moe wordes and ſimilitudes explicate this Greeke word, and this making of the ſoule gracious and beautifull inwardly, truely, and inherently.*

FVLK. 7. Wee make Saint *Paul* ſay no otherwiſe, than hee ſaith in deed: ἐχαρίτωσεν, hee hath made us accepted, or hee hath freely accepted us in his beloved ſonne. And ſo wee truely ſay, the bleſſed Virgin *Mary* was freely accepted, or freely beloved. But this taketh not away the gracious gifts of God, which the bleſſed Virgin in moſt plentifull manner was, and wee in ſome meaſure are indued by his grace and favour, which alſo God loveth in us, becauſe they bee his gifts, and becauſe hee loveth us freely in his beloved ſonne, whom alwayes you forget, when you ſpeake of iuſtice, or acceptation before God. For that being ſanctified by his ſpirit, wee are holy indeed, though not perfectly, as ſanctification is begunne, and not conſummate in this life: for if it were, wee ſhould bee voide of ſinne, and death, wee doe thankefully acknowledge, yet thoſe vertues wherewith our ſoule is inwardly indued and beautified, are not the cauſe that iuſtifieth us, or maketh us acceptable in Gods ſight; but onely his mercy in Ieſus Chriſt, for whoſe ſake alſo, hee accepteth this unperfect holineſſe and righteouſneſſe, which is in us by his grace and gift, rewarding the ſame for his ſake alſo with everlaſting glory. And nothing elſe doth *Chryſoſtome* ſay, or meane in the place by you cited, about whom you make ſo many wordes, that you might bee thought, by giving him his due praiſe, to haue him as it were bound to you, to mainetaine your unrighteous cauſe. But *Chryſoſtome* careth not for your commendation, and that which hee ſaith, maketh nothing for iuſtice inherent, by which wee ſhould bee iuſtified: for hee ſaith not ſo much, as that our ſoule is made amiable and beautifull by vertues and good qualities infuſed by his grace, much leſſe that for ſuch qualities inherent in us, GOD ſhould iuſtifie us, but hee hath made us acceptable in Chriſt, amiable, and beautifull, and louely to the Angells: ſome effect of which grace, alſo appeareth in our life and converſation to the praiſe of God, and good example of men.

MART. 8. *And I would gladly know of the Adverſaries, if the like Greeke wordes be not of that forme and nature, to ſignifie ſo much as*, to make worthy, to make meete: *and whether he whom God maketh worthy, or meete, or gratefull, iuſt, and holy, bee not ſo in very deede, but by acceptation onely; if not indeed, then God maketh him no better then hee was before, but onely accepteth him for better: if he be ſo indeed, then the Apoſtles word ſignifieth not, to make accepted, but to make ſuch an one as being by Gods grace ſanctified and iuſtified, is worthy to be accepted, for ſuch puritie, vertue, and iuſtice, as is in him.*

ἀξιῶσαι.
ἱκανῶσαι.
χαριτῶσαι.

FVLK. 8. I haue told you before, that ἀξιῶσαι, ſignifieth not to make worthy, but to account worthy, for many a man may deſire (vſing this verbe) to bee accounted worthy of him, which cannot make him worthy, but in his owne iudgement and account. But where you demand further, whether hee whom God maketh meete, worthy, gratefull, iuſt, holy, bee not ſo indeed, but by acceptation onely: I anſwere, thoſe whom hee accepteth for worthy, meete, iuſt, holy, gratefull, are not ſo indeed: but then it is further to bee knowne, whether they bee ſuch in themſelues, or in Chriſt. Wee ſay they are not ſuch in themſelues, but in Chriſt. Then are they made nothing better (ſay you) in themſelues. Yes verily, as ſoone as they are accepted to bee Gods children, and the iuſtice of Chriſt is imputed to them through faith, they receiue the ſpirit of adoption, which renueth them in the inward man, and beginneth in them holineſſe, and iuſtice, puritie, vertue: but becauſe all theſe qualities are unperfect, they are not worthy in Gods iuſtice to be accepted for them, but the cauſe of their acceptation, is ſtill the mercy of God in Chriſt, in whom both they, and their unperfect good qualities are accepted to reward.

MART. 9. *Againe, for this purpoſe* (Dan. 6. 22.) *they will not tranſlate according to Chaldee, Greeke and Latine*, Iuſtice was found in me: *but they alter it thus*, My iuſtice was found out: *and other of them*, My vnguiltineſſe was found out: *to draw it from inherent iuſtice, which was in* Daniel.

εὐθύτης εὑρέθη ἐν ἐμοί.
זכו השתכחת לי

FVLK. 9. I can but wonder at your impudence and malice, which ſay ſo confidently, that for this purpoſe they tranſlated thus: Would any man by the iuſtice, or innocencie that was in *Daniel*, or in any iuſt man, feare leſt any thing ſhould bee detracted from the iuſtice of Chriſt, whereby *Daniel*, and all iuſt men, are iuſtified in Gods ſight? Well, let that purpoſe reſt in Gods iudgement, as *Daniels* iuſtice did, when hee was ſhamefully ſlaundered. But what is the fault of the tranſlation? According to the Chaldee, Greeke, and Latine, it ſhould be, Iuſtice is found in mee. For Greeke and Latine, we will not contend, becauſe wee tranſlate not *Daniel* out of Greeke, and Latine, but out of the Chaldee. But in good ſadneſſe, are you ſo deepely ſeene in Chaldee, that you will avouch the proper ſignification of לי to bee in mee? A hundreth boyes in *Cambridge* know, that it ſignifieth as well in Chaldee, as in Hebrew, to mee, rather than in mee. But moſt properly haue our tranſlators expreſſed the phraſe in Engliſh, ſaying, my iuſtice, or unguiltineſſe was found out: for of a vertue inherent, *Daniel* ſpeaketh otherwiſe, *Dan* 2. *v.* 30. to the King די איתי בי לא בחכמה not by wiſedome, which is in mee. So that here your quarrell bewrayeth more ſpite than wit, more malice than learning.

לא בחכמה
די איתי בי

MART. 10. *Againe it muſt needs bee a ſpot of the ſame infection, that they tranſlate thus.* As David DESCRIBETH the bleſſedneſſe of the man, unto whom God imputeth righteouſneſſe, *Rom.* 4. 6. *as though imputed righteouſneſſe were the* deſcription *of bleſſedneſſe. They know the Greeke doth not ſignifie,* to deſcribe. *I would once ſee them preciſe in following the Greeke, and the Hebrew, if not, wee muſt looke to their fingers.*

λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου.

FULK. 10. It muſt needs come of an high wit, to haue ſuch deepe inſight into other mens intents, and purpoſes. But why I pray you, is not righteouſneſſe imputed by God, &c. and ſo foorth, as *Paul* ſaith, a deſcription of mans bleſſedneſſe. If they had ſaid, defineth. where they ſay, deſcribeth, you would haue made much adoe. But can you not allow this, that the Prophet ſaith, to bee a deſcription of mans bleſſedneſſe? howſoever it is, λέγω ſignifieth not to deſcribe, but to ſpeake, to ſay, to pronounce, and in effect, there is nothing elſe meant by the word deſcribeth, here vſed, but that *David* pronounceth or ſetteth foorth the bleſſedneſſe of man in ſuch words. You in your tranſlation, ſay, *termeth,* as *David* termeth, which if you meane it not ſcornefully, commeth as neere a definition, as, deſcribeth, the word which wee uſe, and our, deſcribeth, is as neere the Greeke λέγω, as your, termeth, is to the Latine *dicit.* But looke to our fingers, and ſpare not to tell us where you ſee us goe wide from the Greeke or Hebrew, but if you doe nothing but trifle and quarrell, as you haue done hetherto, bee ſure wee will be bold to beſhrew your fingers, and hit you on the thumbes now and then alſo to your diſcredit.

MARTIN.

CHAP. XII.

Hereticall tranſlation for SPECIALL FAITH, vaine ſecuritie, and ONELY FAITH.

ALL other meanes of ſalvation being thus taken away, their onely and extreame refuge is, Onely faith, and the ſame not the Chriſtian faith of the Articles of the Creede, and ſuch like, but a ſpeciall faith and confidence, whereby every man muſt aſſuredly beleeue, that himſelfe is the ſonne of God, and one of the Elect, and predeſtinate to ſalvation. If hee bee not by faith as ſure of this as of CHRISTS *incarnation, hee ſhall never bee ſaved.*

FULKE.

ALL other meanes of ſalvation being taken away, and onely faith apprehending the mercie of God in the redemption of Ieſus Chriſt, being left, wee haue great and ſufficient cauſe, to account our ſelues happy, and aſſured of eternall life, becauſe hee that hath promiſed, is faithfull alſo to performe. But where you ſay that our onely faith, is not the Chriſtian faith of the Articles of the Creede you lye without meaſure impudently: for that faith, and none other doe wee beleeue, teach, and profeſſe. And that faith is a ſpeciall faith and confidence in the mercie of God, whereof every man that beleeveth, doth make a ſingular confeſſion for himſelfe, ſaying, I beleeue in God, &c. And of all things contained in that profeſſion of faith (that is, of forgiueneſſe of ſinnes, reſurrection of our bodies, and life everlaſting, by beliefe and truſt in God the Father Almighty, maker of heaven and earth, and in Ieſus Chriſt his onely Sonne our Lord, conceived, borne, ſuffered,

crucified, dead, and buried, deſcended into hell, riſen againe, and aſcended into heaven, and in God the holy Ghoſt, by whoſe gracious and mighty working wee are incorporate into the body of Chriſt, and made members of his holy Catholike Church, which is the Communion of Saints) every Chriſtian man ought to bee as certainely perſwaded, as the things are moſt true, being inwardly taught by the ſpirit of truth, that hee is the childe of God, and conſequently elect, and predeſtinate unto eternall ſalvation. But that a man ſhall never bee ſaved, except hee haue ſuch certaintie of this faith, as the truth of Gods promiſes doth deſerue, none of us doth teach, none of us doth thinke. For wee know our owne infirmitie, wee know the temptation of Satan, nevertheleſſe wee acknowledge in our ſelues, and ſo ſeeke to perſwade all men, that theſe things ſtanding upon the immoveable pillars of Gods promiſes, who can neither deceiue nor be deceived, ought to bee moſt certaine unto us; and for daily confirmation and increaſe of this faith, all thoſe meanes are of us diligently to bee vſed, that God for this purpoſe in his holy Scripture hath appointed.

MART. 2. *For this hereſie, they force the Greeke to expreſſe the very word of aſſurance and certaintie, thus:* Let us draw nigh with a true heart, IN ASSURANCE OF FAITH, Heb. 10. v. 22. *and Beza* Certa perſuaſione fidei, *that is,* with a certaine and aſſured perſwaſion of faith: *interpreting himſelfe more at large in another place, that hee meaneth thereby ſuch a perſwaſion and ſo effectuall, as by which wee know aſſuredly without all doubt, that nothing can ſeparate us from God. Which their hereticall meaning maketh their tranſlation the leſſe tolerable, becauſe they neither expreſſe the Greeke preciſely, nor intend the true ſenſe of the Apoſtle: they expreſſe not the Greeke, which ſignifieth properly the fulneſſe and complement of any thing, and therefore the Apoſtle ioyneth it ſometime with faith, elſewhere,* (Heb. 5. v. 11.) *with hope, with knowledge, or* (* Col. 2. v. 2.) *underſtanding, to ſignifie the fulneſſe of all three; as the vulgar Latine Interpreter moſt ſincerely* (* Rom. 4. v. 21.) *alwayes tranſlateth it, and to* Timothie (* 2 Tim. 4) *hee vſeth it to ſignifie the full accompliſhment and execution of his miniſterie in every point. Where a man may wonder, that* Beza *to maintaine his conceived ſignification of this word, tranſlateth here alſo accordingly, thus:* Miniſterij tui plenam fidem facito: *but their more currant Church Engliſh Bibles are content to ſay with the vulgar Latine Interpreter,* Fulfill thy miniſterie; *or,* Fulfill thine office to the utmoſt. *And the Greeke Fathers doe finde no other interpretation. Thus, when the Greeke ſignifieth fulneſſe of faith, rather than aſſurance or certaine perſwaſion, they tranſlate not the Greeke preciſely. Againe, in the ſenſe they erre much more, applying the foreſaid words to the certaine and aſſured faith that every man ought to haue (as they ſay) of his owne ſalvation. Whereas the Greeke Fathers expound it of the full and aſſured faith that every faithfull man muſt haue of all ſuch things in heaven as hee ſeeth not, namely that Chriſt is aſcended thither, &c. adding further, and proving out of the Apoſtles words next following, that the Proteſtants * onely faith is not ſufficient, bee it never ſo ſpeciall or aſſured.*

ἐν πληροφορίᾳ πίστεως.
Annot. in 1. Luk. v. 1.
πληροφορία τῆς ἐλπίδος.
* πληροφορίας τῆς συνέσεως.
* πληροφορηθεὶς.
pleniſſimè ſciens.
* πληροφόρησον.
Miniſterium tuum imple.
Ann 1577.
Ann 1562.
Ignat. ep. Smyr.
Ἐκκλησίᾳ θεοῦ πατρὸς πεπληροφορημένῃ ἐν πίστει καὶ ἀγάπῃ. ἐν πληροφορίᾳ πίστεως.
Chryſ. Theodor. Theophyl. upon Ro. 10.

FULK. 2. Having nothing to impugne this cleare interpretation of the Greeke word πληροφορία, but the unperfect tranſlation of your vulgar Latine Interpreter, who was both an unperfect Grecian, and a very barbarous Latiniſt, you are not aſhamed to ſay, wee force the Greeke, to make it ſignifie aſſurance; which all men that are but meanely learned in the Greeke tongue, may know that it ſignifieth aſſurance, or full and certaine perſwaſion. Although for the queſtion in controverſie, the fulneſſe of faith will proue the certaintie, as much in a manner, as the aſſurance. But that the Greeke ſignifieth a full and certaine perſwaſion, I report mee not onely to the beſt Greeke Dictionaries of this time, but alſo to *Budæus*, who citeth *Iſocrates* out of *Trapezuntius*, for proofe that it is ſo vſed, and alſo interpreteth that of Saint *Paul, Rom.* 14. ἕκαστος ἰδίῳ νοῒ πληροφορείσθω, Let every man be certaine of his owne minde. But you haue a doughty argument, that it is not onely ioyned with faith, but alſo with hope, knowledge, and underſtanding, as though there could not bee a certaine perſwaſion and aſſurance of hope, knowledge, and underſtanding: yea the aſſurance of hope dependeth upon the aſſurance of faith, and the aſſurance of faith upon the certaine perſwaſion of knowledge and underſtanding. Yea your vulgar Interpreter tranſlating πληροφορηθεὶς, *Rom.* 4. *v.* 21. *Pleniſſime ſciens*, knowing moſt fully, may teach you, that it ſignifieth more than fulneſſe, for elſe hee ſhould haue ſaid, being fulfilled. And better doth *Beza* expreſſe the word πληροφόρησον, 2 *Tim.* 4. than ſome of our Engliſh Interpreters, which ſay, fulfill thy miniſterie: whereas the Apoſtles meaning is, that hee ſhould approue the credit and dignitie of his miniſterie unto other men. But the Greeke Fathers (you ſay) finde none other interpretation of it, and for proofe you cite *Ignatius ep. ad Smyr.* which although it bee not authenticall, yet I ſee no cauſe why wee may not interpret πεπληροφορημένην, being certainely perſwaded in faith and loue, and ἐν πληροφορίᾳ πίστεως, in the aſſurance of faith. And ſo is it tranſlated *in Bibliotheca ſacra*

Margarini de la Bigne, *Plenè inſtructa in fide & charitate, & cognoui vos abſolutè perfectos in*
in fide ſtabili; fully inſtructed in faith and charitie, and I haue knowne you abſolutely per-
fect in a ſtedfaſt faith. *Chryſoſtome* and *Theodoret*, becauſe you vouch at large, I know
not what you would ſhew out of them. In *Theophylact* I finde, that hee ſpeaketh againſt
all heſitation and doubtfulneſſe of faith, but againſt the certaine perſwaſion thereof never
a word. *Ne aliquam inducas in animum tuum haſitationem, neque pendeas animi, dubij* "
quiddam cogitans: Bring not into thy minde any ſtaggering, neither bee uncertaine of thy "
minde, thinking any doubtfull thing. But for the ſignification of the word πληροφορία, Saint "
Baſil may bee a ſufficient witneſſe, who commonly vſeth it for aſſured and certaine perſwa-
ſion. As ἠθικ. 26. Every word and deed muſt bee proved by the teſtimonie of the holy
Scripture, εἰς πληροφορίαν μὲν τῶν ἀγαθῶν, to the full and certaine perſwaſion of the good, and
to the ſhame of the wicked. Againe, *defin.* 80. what is the propertie of a faithfull man, "
τὸ ἐν τοιαύτῃ πληροφορίᾳ, &c. by ſuch aſſured perſwaſion to bee diſpoſed, &c. Even ſo ἐν ἐρ. "
κατ' ἐπ. 5. εἰς πληροφορίαν τῆς θεοσεβείας, to the certaine perſwaſion of godlineſſe, &c. and ſo in
other places. And you your ſelfe confeſſe as much, where you ſay, the Greeke Fathers ex-
pound it of the full aſſured faith, &c. which is enough to iuſtifie our tranſlation. Now if
the Fathers underſtood this full aſſured faith onely of an hiſtoricall faith (as you ſay) and
not of truſt and confidence in God, it is another controverſie. Our tranſlation is not falſe,
although wee had a falſe meaning, if it bee anſwerable to the words. Neither doth *Chry-*
ſoſtome ſpeake of an hiſtoricall faith onely, by certaintie whereof wee haue acceſſe unto
God; but alſo of confidence, which remiſſion of our ſinnes doth cauſe, and that wee are
made coheires with Chriſt, and that wee enioy ſo great loue: neither doth hee proue that
the Proteſtants onely faith is not ſufficient to iuſtifie. But the Apoſtle ſheweth (ſaith hee)
that not faith alone, but alſo a vertuous life is required, and that a man bee not guiltie to "
himſelfe of malitiouſneſſe. For theſe holy places doe not receiue thoſe men, with certaine "
aſſurance, which are not made ſuch. This iudgement of *Chryſoſtome* the Proteſtants doe "
allow of, better than the Papiſts: for wee know, that a godly life is neceſſary in them that
beleeue to iuſtification, without which they can haue no aſſurance of faith, no nor faith in-
deed, but that which is by equivocation called faith, ſuch faith as the Devill and the repro-
bate may haue.

MART. 3. *Yet doe theſe tearmes pleaſe them exceedingly, inſomuch that for* the choſen gift of faith, Sap.
3.14. *they tranſlate*, THE SPECIALL gift of faith: *and* Rom. 8.38. I am ſure, *that nothing can*
ſeparate us from the loue of God: as though the Apoſtle were certaine and aſſured not onely of
his owne ſalvation, but of other mens. For to this ſenſe they doe ſo tranſlate here, whereas in
* *other places out of controverſie, they tranſlate the ſame word as they ſhould doe*, I am perſwa-
ded, they are perſwaded, &c. *For who knoweth not that* πέπεισμαι *importeth onely a probable per-*
ſwaſion? They will ſay, that I am ſure, *and* I am perſwaded, *is all one. Being well meant, they*
may indeed ſignifie alike, as the vulgar Latine Interpreter doth commonly tranſlate it; but in this
place of controverſie, whether the Apoſtle were ſure of his ſalvation or no, which you ſay he was,
yea without revelation, wee ſay he was not; here why would you tranſlate, I am ſure, *and not as in*
other places, I am perſwaded, *but in favour of your errour, by inſinuating the tearmes of* ſure
and aſſurance *and ſuch like, as elſewhere you neglect the tearmes of* iuſt *and* iuſtification. *In*
which your ſecret things of diſhoneſties and craftineſſe *(as the Apoſtle calleth it) wee cannot*
alwayes uſe demonſtrations to convince you: but yet even in theſe things wee talke with your
conſcience, and leaue the conſideration thereof to the wiſe Reader.

τῆς πίστεως χάρις ἐκλεκτή,
Fidei donum electum.
πέπεισμαι.
Bib. 1577.
Luk. 20.6.
Ro. 15.14.
Heb. 6.9.
2 Cor. 4.

FVLK. 3. Seeing they account the booke of *Wiſedome* to bee of no authoritie to eſtabliſh the cer-
taintie of doctrine, it is not like they could haue any ſuch reſpect, as you malitiouſly ſurmiſe:
and yet the tranſlation good and true; for what is the choice gift of faith, but a ſpeciall gift?
Or dare you ſay, that faith is not a ſpeciall gift of God? They ſay not a ſpeciall faith, but a
ſpeciall gift of faith. The other quarrell of the tranſlation of πέπεισμαι, I am ſure, is ſo brui-
tiſh, that when you confeſſe the vulgar Latine Interpreter commonly to tranſlate it, *Certus*
ſum, and that in the end you can uſe no demonſtration to convince us, yet ſtill neverthelеſſe
you charge our conſcience with the ſecret things of diſhoneſtie. That the Apoſtle was ſure
of his owne ſalvation, by the teſtimonie of Gods ſpirit, which is given to all his children,
wee doubt not, and that he was ſure of the ſalvation of all Gods elect, of which it is un-
poſſible that any ſhould periſh. And ſeeing the ſame ſpirit of adoption is given to all the
children of God, which is the earneſt of the heavenly inheritance, wee cannot affirme with-
out blaſphemie againſt Gods truth, that any man ought to diſcredit the promiſes of God,
or the teſtimonie of his ſpirit.

MART. 4. *You hold alſo in this kinde of controverſie, that a man muſt aſſure himſelfe that his ſinnes bee*
forgiven. But in the booke of Eccleſ. cap. 5. v. 5. *wee reade thus*; Of thy ſinne forgiven, bee
not without feare: *or (as it is in the Greeke)* Of forgiueneſſe and propitiation, bee not
without

without feare, to heape ſinne upon ſinnes: *which you tranſlate falſly thus*; Becauſe thy ſinne is
forgiven thee, bee not therefore without feare. *Is that* περὶ ἐξιλασμοῦ, becauſe thy ſinne is
forgiven thee? *You know it is not: but that wee ſhould be afraid of the very forgiueneſſe there-*
of, whether our ſinne bee forgiven or no, or rather, whether our ſinne ſhall bee forgiven or no, if we
heape one ſinne upon another. Which ſeemeth to bee the trueſt ſenſe of the place, by the words fol-
lowing; as though he ſhould ſay, Be not bold upon forgiueneſſe, to heape ſinne upon ſinne, as though
God will eaſily forgiue, &c.

περὶ ἐξιλασμοῦ μὴ ἄφοβος γίνου, προσθεῖναι ἁμαρτίαν ἐφ' ἁμαρτίαις.

FVLK. 4. Wee hold, that a man, when hee is truely penitent, ought to aſſure himſelfe that his
ſinnes bee forgiven him, becauſe God hath ſo promiſed in an hundred places, without in-
iury of whoſe credit, wee cannot doubt of the performance of his promiſe. But that which
the ſonne of *Syrach* ſpeaketh of propitiation, is meant of the ſhadowie propitiation by the
ſacrifices of the Law, which cannot aſſure any man of the forgiueneſſe of his ſinnes by
themſelues, much leſſe them that heape ſinne upon ſinne, which are never truely repentant.
For unto true repentance, is required an hatred of ſinne, and a deſire, and purpoſe of
amendment. Our tranſlation is (as your vulgar Latine) not preciſe to the words of the
Greeke, but iuſt unto the meaning, for the words are, concerning propitiation, bee not
without feare: and your Latine is, *De propitiato peccato*, of ſinne forgiven. And if you will
reproue your Latine, as well as our Engliſh, and ſay, wee muſt bee afraid of the very for-
giueneſſe, I haue told you, that the forgiueneſſe of God teſtified by the ſacrifices, pertained
unto them that bee truely penitent, and not to hypocrites. And where you make it a doubt,
whether ſinne ſhall bee forgiven or no, in them that heape one ſinne upon another; wee are
out of doubt, that ſinne ſhall never bee forgiven to ſuch, as ſo continue without true conver-
ſion unto God.

MART. 5. *I touched before, upon another occaſion, how you adde to the text, making the Apoſtle ſay thus,*
Epheſ. 3. By whom wee haue boldneſſe and entrance with THE CONSCIENCE
WHICH IS by the faith of him, *or (as in another Bible, which is all one)* in the confi-
dence by faith of him. *The learned and ſkilfull among you in the Greeke tongue, know that this*
tranſlation is falſe for two cauſes; the one is, becauſe the Greeke in that caſe ſhould bee thus,
ἐν τῇ πεποιθήσει τῇ διὰ τῆς πίστεως αὐτοῦ; *another cauſe is, the point after* πεποιθήσει: *ſo that the*
very ſimple and ſincere tranſlation is this, Wee haue affiance and acceſſe with confidence, by
the faith of him; *even as elſewhere it is ſaid, wee haue confidence, if our hearts reprehend us*
not: we haue confidence by keeping the commandements; by tribulations and afflictions, and all
good workes; hope alſo giveth us great confidence. Againſt all which, your tranſlation is preiudi-
ciall, limiting and defining your confidence toward God, to be faith, as though we had no confidence
by workes, or otherwiſe.

Bib. 1562.
Bib. 1577.
ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ.
1 Ioh. 3.
Heb. 10.
2 Cor. 3.

FVLK. 5. For underſtanding of the article, I haue anſwered already, and meane not here to
repeate it. The point you miſſe, in the Bible 1577. is obſerved in that booke which I
haue of *Richard Iugs* printing: By whom wee haue boldneſſe and entrance in the confi-
dence, by faith of him. But it cannot be, the confidence (you thinke) but, confidence;
becauſe the article τῇ is not put before the word, that ſignifieth confidence. But all En-
gliſhmen know that our Engliſh (the) muſt bee put, and ſometime muſt bee put before
nounes, without any article either in Greeke or Latine. And in this place, I would not
giue a ruſh to chuſe, whether it bee in or out, for any ſenſe that it changeth. What con-
fidence wee haue by a good conſcience, by ſuffering tribulation, and by all good workes,
it skilleth not for this queſtion, ſo it bee determined, that wee haue no confidence in the
merits of a good conſcience, of ſuffering, of all good workes that wee can doe, to haue
boldneſſe and entrance unto God. But of merits wee haue ſpoken before in their pro-
per place.

MART. 6. *For this confidence by faith onely*, Beza *tranſlateth ſo wilfully and perverſly, that either you*
were aſhamed to follow him, or you lacked a commodious Engliſh word correſpondent to his La-
tine. If I haue all faith *(ſaith the Apoſtle)* and haue not charitie, I am nothing. Totam fi-
dem *(ſaith* Beza*) I had rather tranſlate, than* omnem fidem, *becauſe the Apoſtle meaneth*
not all kind of faith, to wit, the faith that iuſtifieth; but hee meaneth, that if a man haue the faith
of Chriſts omnipotencie, or of any other article of the Creed, or of all wholly, and entirely, and
perfectly, that is nothing without charitie. This is Bezaes tota fides, whole faith, *thinking by*
this tranſlation to exempt from the Apoſtles words their ſpeciall iuſtifying faith, and wraſtling to
that purpoſe in his annotations againſt Pighius *and other Catholike Doctors. Whereas every man*
of ſmal skill may ſee, that the Apoſtle nameth all faith, as he doth all knowledge, and all myſterie:
comprehending all ſorts of the one and of the other, all kinde of knowledge, all kinde of myſteries,
all faith whatſoever, Chriſtian, Catholike, hiſtoricall, or ſpeciall, which two latter are hereticall
tearmes newly deviſed.

πᾶσαν τὴν πίστιν.
1 Cor. 13.
Annot. in n. Teſt. 1556.

FVLK. 6. When your ſpightfull and dogged malice cannot reproue our Engliſh tranſlation,
then

then wee must answere for Bezaes Latine, who hath sufficiently answered for himselfe, to
them that understand, and list to reade him. In the place mentioned by you, hee chuseth
to say *totam fidem*, rather than *omnem*, because it appeareth by the effects, that hee speaketh
of faith, as it was a speciall gift of working of miracles, of which effects hee nameth one,
removing of mountaines. And that *πᾶσαν* is so taken, namely for the perfection of one kind,
not the vniversall comprehension of all kindes, hee bringeth you example. *Rom.* 7. *v.* 8. and
elsewhere oftentimes. But if it should bee taken (as you say) all knowledge, and all myste-
ries is generally to bee taken, yet hee telleth you, this separation is but upon an impossible
supposition, for iustifying faith can never bee separated from charitie, but if it might bee
separated, it should not profit to iustifie. The Angels of heaven cannot preach another Gos-
pell: but if they did preach another Gospell, they should bee accursed. A great argument
I promise you against iustification by faith onely, that a solitarie, dead, or barraine faith doth
not iustifie.

MART. 7. *And I would haue any of the Bezites giue mee a sufficient reason, why hee translated* totam
fidem, *and not also* totam scientiam: *undoubtedly there is no cause, but the heresie of speciall
and only faith. And againe, why he translateth,* Iac. 2. 22. Thou seest, that faith was (*administra*)
a helper of his workes: *and expoundeth it thus,* Faith was an efficient cause and fruitfull of
good workes. *Whereas the Apostles words bee plaine, that* faith wrought together with *his*
workes, yea and that his faith was by workes made perfect. This is impudent handling of Scrip-
ture, to make workes the fruit onely and effect of faith, which is your heresie.

συνήργει. ἐτελειώθη.

FVLK. 7. If you dare draw forth your pen against *Beza*, and demand an answer of himselfe, al-
though hee hath already given you a sufficient reason to induce, that the Apostle speaketh
not of faith, as generally as of knowledge, because by an example of removing moun-
taines, hee restraineth it to one kinde of faith. As for the other question, why hee
translateth, *συνήργει*, *Iam.* 2. *v.* 22. was an helper, mee thinke you should make best answere
your selfe, who not long since, by force of that word, would needs prove, that men were
helpers of God, *chap.* 10. *sect.* 6. Haue you so soone forgotten your owne voice? and is
this impudent handling of the Scripture, to translate, as you your selfe in another case,
though impertinently, did contend the word to signifie? But workes you will not haue
to bee the fruit onely and effect of faith, because the Apostle saith that faith wrought toge-
ther with his workes, and by workes his faith was made perfect, as though apples are not
the fruite of the tree, because the tree doth beare them, and by them, if they bee good, the
tree is made a good tree.

MART. 8. *Which heresie also must needs be, the cause, that, to suppresse the excellencie of charitie (which
the Apostle giveth it above faith or any other gift whatsoever, in these words,* And yet I shew
you a more excellent way, 1 *Cor.* 12. *v.* 31.) *hee in one edition of the new Testament (in the
yeere* 1556.) *translateth this,* Behold moreover also I shew you a way most diligently.
What cold stuffe is this, and how impertinent? In another edition (Ann. 1565.) *hee mended it
thus:* And besides I shew you a way to excellencie. *In neither of both expressing the compa-
rison of preeminence and excellencie, that charitie hath in the Apostles words, and in all the chap-
ter following. Wherein you did well (for your credit) not to follow him (no not your Bezites them-
selues) but to translate after your vulgar Latine Interpreter, as it hath alwayes beene read and
understood in the Church.*

καθ' ὑπερβολὴν ὁδὸν ὑμῖν δείκνυμι.

FVLK. 8. The rarenes of the phrase, καθ' ὑπερβολὴν, &c. as all indifferent men will iudge, rather than
any minde to suppresse the excellencie of charitie, caused *Beza* to giue divers interpretations
of that place, of which yet the latter more commendeth the excellencie of charitie than
the vulgar Latine, or our English translation, which expoundeth it as the Latine doth: for if
charitie bee the way to excellencie, it is a greater commendation thereof, than to say, it is a
more excellent way than other gifts, whereof hee spake last, as of healing, of tongues, of
interpretations, &c.

MART. 9. Luther *was so impudent in this case, that because the Apostle spake not plainly enough for on-
ly faith, he thrust* only *into the text of his translation,* * *as himselfe witnesseth. You durst not hi-
therto presume so farre in this question of onely faith, though* * *in other controversies you haue
done the like, as is shewed in their places. But I will aske you a smaller matter, which in words
and shew you may perhaps easily answer, but in your conscience there will remaine a gnawing
worme. In so many places of the Gospell, where our Saviour requireth the peoples faith, when he
healed them of corporall diseases only, why doe you so gladly translate thus,* Thy faith hath saved
thee, *rather than thus,* thy faith hath healed thee, or made thee whole? *Is it not, by ioyning
these words together, to make it sound in English eares, that faith saveth or iustifieth a man? In-
somuch, that* Beza *noteth in the margent thus,* fides salvat, *that is,* faith saveth; *and your Ge-
neua Bibles, in that place where it cannot bee taken for faith that iustifieth, because it is not the
parties faith, but her fathers that Christ required, there also translateth thus,* Beleeue onely,
and

Luther to. 2. fol. 405. edit. Wittenb. ann. 1551.
Act. 9. 22. Bib. 1577.
1 Pet. 1. 25.
2 Par. 36. 8.
2 Cor. 5. 21.
1 Pet. 2. 13.
In the Bible 1562.
Mark. 10. 52.
Luk. 18. 42. & c. 8. v. 48.
Luk. 8. 50.

and thee shall be saved. *Which translation, though very false and impertinent for iustifying faith;
as you seeme to acknowledge by translating it otherwise in your other Bibles: for indeed you must
wholes maintaine, and hold it for good, whiles you alleage this place for onely faith, as is evident
in your writings.*

See *Goughs* sermon and *Tomsons* answere to the *L. Abbot* of Westmest.

FVLK. 9 That which *Luther* might well doe as an Interpreter, or expounder, it was much bold-
nesse for him to doe as a translator: but seeing he himselfe hath redressed his owne offence,
wee haue lesse to say for him, and you against him. For our additions, except such as the
necessitie of our English phrase doth require for understanding, you slander us to say,
that wee haue in any controversie done the like. The question you aske, is not worthy
any answere, why we translate, thy faith hath saved thee, &c. seeing wee use all these words
indifferently, healing, making safe, and making whole, as in Saint *Iames* wee say, Can faith
saue him? And it is all one, to say, thy faith hath saved thee, and thy faith hath made
thee whole. But you say, wee alleadge this place for onely faith iustifying, citing the an-
sweres of Master *Gough*, and Master *Tomson*, against *Feckenham*. I thinke you lie, as in
other places very commonly. And yet an argument, though not a plaine testimonie, may be
taken out of these places for onely faith iustifying. Seeing Christ was not a Phisition for the
body, but to teach men that hee was a Physition for the soule, and as hee healed the diseased
in body onely by faith, so hee cureth the sickenesse of the soule by the same instrument of
faith only, which by other places may be more directly proved, and here also in some sort is
insinuated.

MART. 10. *This then you see is a fallacie, when faith onely is required to the health of the body, as in many
such places (though not in all) there by translation to make it sound a iustifying faith, as though
faith onely were required to the health of the soule. Whereas that faith was of Christs omnipo-
tencie onely and power, which* Beza *confesseth may bee in the Divels themselues, and is far from
the faith that iustifieth. If you say, the Greeke signifieth as you translate: it doth so indeede, but
it signifieth also very commonly to bee healed corporally as (by your owne translation) in these
places,* Mar. 5. v. 28. Mar. 6. v. 36. Luc. 8. v. 36. & v. 51. *Where you translate,* I shall be whole.
They were healed. Hee was healed. Shee shall be made whole. *And why doe you here tran-
slate so? because you know, to bee* saved, *importeth rather another thing, to wit, salvation of
the soule: and therefore when faith is ioyned withall, you translate rather,* saved, *than,* healed,
*(though the place bee meant of bodily health onely) to insinuate by all meanes your iustification
by onely faith.*

[illegible] 13. 2.
Bib. 1577.

FVLK. 10. It is no fallacie: from the health of the body, to ascend higher to the health of the soule,
by that direct and plaine way, by which Christ himselfe would bee knowne to bee saviour
of the world, not of the body onely, but of the body and soule together. And commonly
his bodily cures were ioyned with forgivenesse of sinnes, which are causes of all maladies,
and with health of their soules, whose bodies were made safe. As for iustification by faith
onely, wee meane none otherwise to insinuate it in this place, than Christ himselfe doth,
by doing miracles, in giving health of the body, to testifie that he is the onely authour of the
salvation of mens soules.

MARTIN.

CHAP. XIII.

Hereticall translation against PENANCE and SATISFACTION.

*VPon the heresie of onely faith iustifying, and saving a man, followeth the
deniall of all penance and satisfaction for sinnes. Which* Beza *so ab-
horreth,* (Annot. in Matth. 3. v. 2.) *that hee maketh protestation,
that hee avoideth these termes,* Poenitentia, *and* Poenitentiam age-
re, *of purpose: and that he will alwayes use for them in translating the
Greeke words,* resipiscentia, *and* resipiscere. *Which hee doth ob-
serue perhaps, but that sometimes he is worse than his promise, tran-
slating most falsely and heretically, for* resipiscentia, resipiscentes:
*so that your English Bezites themselues are ashamed to translate after
him. Who otherwise follow his rule for the most part, translating* resipiscentia, amendment of
life: *and,* resipiscite, amend your liues. *And the other English Bibles when they translate*

μετάνοια. μετανοεῖτε.
Act. 26. 20. in No. Test. an. 1556. and in the later translation, 1565.
Math. 3. v. 8.
Luc. 3. v. 8.

beſt, ſay, repentance, *and,* repent*; but none of them all once haue the words,* penance, *and,* doe penance. *Which in moſt places is the very true tranſlation, according to the very circumſtance of the text, and vſe of the Greeke word, in the Greeke Church, and the ancient Latine tranſlation thereof, and all the fathers reading thereof, and their expoſitions of the ſame. Which foure points I thinke not amiſſe, briefly to proue, that the Reader may ſee the vſe and ſignification of theſe words, which they of purpoſe will not expreſſe, to avoide the termes of* penance, *and,* doing penance.

μετανοεῖν. *Agere pœnitentiam.*

FVLKE.

If by penance you meane ſatisfaction for ſinnes, by any ſuffering of ours, wee abhorre your penance, as an horrible blaſphemie againſt the blood of Chriſt. And for that cauſe, *Beza,* as hath beene ſhewed before, vſeth the word *reſipiſcentia,* rather than *penitentia:* becauſe the Greeke word ſignifieth, not onely a ſorrow for ſinne, but alſo a purpoſe of amendment of life. Wee in Engliſh vſe the word repentance, or amendment of life, which word of repentance, you vſe alſo ſometimes, when it pleaſeth you, or when you cannot for ſhame vſe your popiſh tearme of doing penance.

The cauſe why wee never vſe that word penance, is, for that you meane not thereby that which the Scripture calleth μετάνοιαν, but a certaine puniſhment taken upon men, for ſatisfaction of their ſinnes vnto God, which is abhominable for all Chriſtian eares to heare, which acknowledge that the blood of Chriſt onely purgeth vs from all ſinne. But in foure points you will proue, (if you can) that wee ſhould tranſlate μετανοεῖν, to doe penance.

MART. 2. *Firſt, that the circumſtance of the text doth giue it ſo to ſignifie, we read in Saint* Mathew, cap. 11. v. 21. If in *Tyre* and *Sidon* had beene wrought the miracles that haue beene wrought in you, they had done penance in hairecloth, or ſackecloth and aſhes long agoe. *And in Saint* Luke, cap. 10. v. 13. they had done penance, ſitting in ſackecloth and aſhes. *I beſeech you, theſe circumſtances of ſackecloth and aſhes adioyned, doe they ſignifie penance and affliction of the body, or onely amendment of life, as you would haue the word to ſignifie? Saint* Baſil *ſaith,* in Pſal. 29. Sackecloth maketh for penance. For the fathers in old time ſitting in ſackecloth and aſhes, did penance. *Vnleſſe you will tranſlate Saint* Baſil *alſo after your faſhion, whom you cannot any way tranſlate, but the ſenſe muſt needes be,* penance, *and,* doing penance, *Againe Saint* Paul *ſaith,* You were made ſorry to penance, *or,* to repentance, *ſay which you will: and,* The ſorow which is according to God, worketh penance, *or,* repentance vnto ſalvation. *Is not ſorow, and bitter mourning, and affliction, parts of penance? Did the inceſtuous man whom Saint* Paul *excommunicated, and afterward abſolved him becauſe of his exceeding ſorow and teares, for feare leſt hee might be overwhelmed with ſorow, did he, I ſay, change his minde onely, or amend his life, as you tranſlate the Greeke word, and interpret repentance? did hee not penance alſo for his fault, enioyned of the Apoſtle? When Saint* Iohn the *Baptiſt, and Saint* Paul *exhorteth the like,* Doe fruits worthy of penance, *or as you tranſlate,* meete for repentance: *Doe they not plainely ſignifie penitentiall workes, or the workes of penance? which is the very cauſe why* Beza *rather tranſlated in thoſe places,* Doe the fruites meete for them that amend their liues, *or, giue vs ſome other good cauſe, O yee Bezites, why your Maſter doth ſo fowly falſifie his tranſlation.*

That μετανοεῖν, is to doe penance.
μετενόησαν ἄν, *pœnitentiam egiſſent.*
εἰς μετάνοιαν. μετενόησαν.
2 Cor. 7. 9.
1 Cor. 5.
2 Cor. 2.
Math. 3.
Luc. 3.
Act. 26.
Fructus dignos iis qui reſipiſcunt.
καρποὺς ἀξίους τῆς μετανοίας.

FVLK. 2. Such is your malicious frowardneſſe, that you will not vnderſtand *reſipiſcentia,* repentance, or amendment of life, a ſorrow or griefe of minde for the life paſt: which is teſtified ſometimes by outward ſignes of ſackecloth and aſhes, faſting and humbling of mens bodies, as in the texts of *Math.* 11. and *Luk.* 10. and divers other, is expreſſed. But ſhew vs that the wearing of ſackecloth and aſhes, is a ſatisfaction for the life paſt, or any part of amends to Gods iuſtice, or elſe you doe but trifle, and waſt the time. But Saint *Baſil* ſaith, that ſackecloth maketh for penance, &c. I marvell whether you read that ſaying in *Baſil,* and durſt for ſinne and ſhame alledge it for your popiſh penance: where hee plainely ſheweth the vſe and end of ſackecloth. Συνεργὸς εἰς μετάνοιαν ὁ σάκκος ταπεινώσεως σύμβολον. πάλαι γὰρ ἐν σάκκῳ οἱ πατέρες καὶ σποδῷ καθήμενοι μετενόησαν. Sackecloth is an helper vnto repentance, being a ſigne of humiliation, for of old time, the Fathers repented ſitting in ſackecloth and aſhes. This ſigne of humbling, or of ſubmiſſion, you haue cleane omitted. Thus you vſe to geld the Doctors ſayings, when you rehearſe them. Sackecloth therefore ſerveth to repentance, as a teſtimonie of ſorrow, and humbling of our ſelues before God, not as any ſatisfaction or amends for our ſinnes.

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The reſt of the places that you cite, to prove, that ſorrow is a part of repentance, are altogether needleſſe, for wee alſo doe acknowledge the ſame. Our queſtion is not of ſorrow, but of ſatisfaction, to bee a part of repentance. Likewiſe the workes worthy, or meete for repentance, doe argue the repentance to bee vnfeigned, and vndiſſembled, but they prove not that by them a ſatisfaction is made for the ſinnes committed before repentance. For a new life, new manners, new fruites, muſt follow a minde, that is truely turned vnto God, and changed from delight in ſinne, to hate and abhorre ſinne; and to ſtudy vnto amendment of life.

MART. 3. *Secondly, for the ſignification of this Greeke word, in all the Greeke Church, and Greeke fathers, even from S.* Denys *the Areopagite S. Pauls ſcholler, who muſt needs deduce it from the Scriptures and learne it of the Apoſtles: it is moſt evident, that they vſe this word for that penance which was done in the primitive Church, according to the penitentiall Canons, whereof all antiquity of Councels and Fathers, is full: inſomuch that Saint* Denys *reckoning up the three ſorts of perſons, that were excluded from ſeeing and participating of the divine myſteries of Chriſts body and blood, to wit, Catechumens, Penitents, and the poſſeſſed of ill ſpirits: for, Penitents, hee ſaith in the Greeke,* οἱ ἐν μετανοίᾳ ὄντες, *that is, ſuch as were in their courſe of penance, or had not yet done their full penance. Which penance Saint* Auguſtine *declareth thus:* (Ho. 27. inter. 50. ho. & ep. 108.) Eſt pœnitentia gravior, &c. There is a more grievous and more mournefull penance, whereby properly they are called in the Church, that are Pœnitentes: removed alſo from partaking the Sacrament of the Altar. *And the Greeke Eccleſiaſticall hiſtory thus:* In the Church of Rome there is a manifeſt and knowne place for the POENITENTS, and in it they ſtand ſorrowfull, and as it were mourning, and when the Sacrifice is ended, being not made partakers thereof, with weeping and lamentation they caſt themſelves flat on the ground, then the Biſhop weeping alſo with compaſſion lifteth them up, and after a certaine time enjoyned, abſolveth them from their *penance.* This, the Prieſts, *or* Biſhops of Rome keep from the very beginning even vntill our time.

Ec. Hier.
poenitentes
οἱ μετανοοῦντες.
οἱ ἐν μετανοίᾳ ὄντες.
Sozom. lib. 7. cap. 16.
τῶν μετανοούντων.
See. S. H
in epitaph. Fabiola.

FVLK. 3. Although *Denys,* whoſe bookes are now extant, were no more Saint *Pauls* Diſciple, then hee was Saint *Paul* himſelfe: yet I will grant, that the publike teſtification of repentance, in ſuch as had openly fallen, was in the primitive Church, not onely called, μετάνοια, by a *metonymie,* but alſo, that the word of ſatisfaction was vſed, not that they had any meaning to ſatiſfy the iuſtice of God by ſuch externall workes, but that by thoſe outward tryalls of their repentance, the Church was ſatisfyed, which by their fall was offended, and the governours of the Church by ſuch ſignes of true ſorrow, and amendment, were perſwaded to receive them againe into the Congregation, from whence, vntill ſufficient triall had of their repentance, they were ſeparated and excluded. But this proveth not, that the inward repentance which God giveth, when hee turneth vs vnto him, hath in it any ſatisfaction for our ſinnes, which no ſacrifice was able to make, but onely the Lambe of God, which taketh away the ſinnes of the world. The places you cite, as well out of *Denys,* as of S. *Auguſtine,* and *Sozomene,* doe prove this that I ſay, to bee vnderſtood of publike ſignes of repentance, without that any ſatisfaction vnto Gods iuſtice, in thoſe times by ſuch penance, was intended.

MART. 4. *In theſe wordes and other in the ſame Chapter, and in* Socrates *Greeke hiſtory, likewiſe when they ſpeake of* Penitents, *that confeſſed and lamented their ſinnes, that were enjoyned penance for the ſame, and did it: I would demand of our Engliſh Grecians, in what Greeke wordes they expreſſe all this. Doe they it not in the words which wee now ſpeake of, and which therefore are prooved moſt evidently to ſignify penance, and doing penance? Againe, when the moſt ancient Councell of Laodicea,* Can. 2. *ſaith.* That the time of penance ſhould bee given to offenders, according to the proportion of the fault: *And againe,* Can. 9. That ſuch ſhall not communicate till a certaine time, but after they have done penance, and confeſſed their fault, then to bee received: *And againe,* Can. 19. After the Catechumens are gone out, that prayer bee made of the Penitents, or them that are in doing penance. *And when the firſt Councell of Nice ſaith,* Can. 12. *about ſhortening or prolonging the dayes of penance,* that they muſt well examine their purpoſe and manner of doing penance. *That is, with what alacrity of minde, teares, patience, humilitie, good workes, they accompliſhed the ſame, and accordingly to deale more mercifully with them, as is there expreſſed in the Councell: when Saint* Bazil, Can. 1. ad Amphiloch. *ſpeaketh after the ſame ſort: when Saint* Chryſoſtome *calleth the ſacke-cloth, and faſting of the Ninivites for certaine dayes,* Tot dierum pœnitentiam, ſo many dayes penance: *in all theſe places, I would gladly know of our Engliſh Grecians, whether theſe ſpeeches of penance and doing penance, are not expreſſed by the ſaid Greeke wordes, which they will in no caſe ſo to ſignify.*

Lib. 5. c. 19.
κατὰ τὴν ἀναλογίαν τῶν πταισμάτων, χρόνον μετανοίας διδόσθαι.
τῶν ἐν μετανοίᾳ.
τὴν προαίρεσιν καὶ τὸ εἶδος τῆς μετανοίας.

FVLK. 4. A matter of great weight I promiſe you, to enquire of our Engliſh Grecians, in what Greeke wordes they expreſſe all this. Verily, in the ſame Greeke wordes which ſignify repentance,

pentance,

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pentance, or repenting, and ſo may bee expreſſed in Engliſh: neither is there any thing in any of the Councells or Doctours, by you cited or quoted, that hath any other intention, then I have before expreſſed. The words of penance, and doing penance, if you meant the ſame by them, that we and you doe by repenting and repentance, we would not ſtrive with you for tearmes: but that you have another meaning in them, appeareth by this that you tranſlate the ſame word *pœnitentia*, commonly penance, as when it is *agere pœnitentiam*, but when it is ſaid that God doeth *dare pœnitentiam*, then you tranſlate it repentance. Whereby it appeareth, you meane the penance which you would haue men to doe, is not that repentance which is the gift of God. Elſe why ſay you not, *Acts* 5. that God hath exalted Chriſt to be Prince and Saviour, to give penance to Iſrael, and remiſſion of ſinnes, if penance and repentance were all one? But you ſay repentance. Alſo, *Acts* 11. God then to the Gentiles hath given repentance to life, where the word is pœnitentia in both places. As alſo, 2 *Tim*, 2 where you ſay: leaſt ſometime God give them repentance to know the trueth. Of this repentance which God giveth unto life, and remiſſion of ſinnes withall, ſatisfaction is no part: of publike repentance ſo called, when indeede it was a publike teſtification, that God had given inward repentance, we acknowledge ſatisfaction to the Church, and to the judgement of the governours thereof to be a part.

MART. 5. *Or, I would alſo aske them, whether in theſe places they will tranſlate,* repentance, *and* amendment of life, *where there is mentioned a preſcript time of ſatisfaction, for their fault, by ſuch and ſuch penall meanes: whether there bee any preſcript times of penance or amendment of life to continue ſo long, and no longer: if not, then muſt it needes bee tranſlated,* penance, *and* doing penance, *which is longer or ſhorter according to the fault, and manner of doing the ſame. I may repent in a moment, and amend my life at one inſtant, and this repentance and amendment ought to continue for ever. But the holy Councells and Fathers ſpeake of a thing to bee done for certaine yeares or dayes, and to bee releaſed at the Biſhops diſcretion: this therefore is penance, and not repentance onely or amendment of life, and is expreſſed by the foreſaid Greeke wordes, as alſo by * an other equivalent thereunto.*

* ὑποπίπτειν.

FULK. 5. I have anſwered before, wee may in all theſe places uſe the word repentance, as well as this word repent, the noune as well as the verbe. And if wee would uſe the ſame figure, which they doe, that call ſuch externall teſtimonies of repentance, μετάνοια, wee might uſe the word amendment of life alſo. The preſcript time of ſatisfaction, I have ſaid was to the Church, which was offended and ſlaundered by their open offences, and to the judgement of the Biſhop and Elders, which had the appoynting or releaſing of ſuch time of repentance. The other Greek word, which you ſay is equivalent to μετανοεῖν, namely, ὑποπίπτω, ſignifyeth to fall downe under, or kneele before one, as *Tertullian* expoundeth the phraſe, *Presbyteris advolui, aris Dei adgeniculari*, for one to be caſt downe in humble manner before the Elders, to kneele before the Altars of God. Hereof ὑπόπτωσις is uſed, for that ſubmiſſion which publike Penitents did ſhew to teſtify their inward humility, and by a metonymie of the ſigne, is taken for that which it doeth ſignify, namely, humble and hearty repentance, which is approved before men, by ſuch outward geſtures, and tokens of inward griefe and humility of minde. So is publike faſting in token of repentance, by *Tertullian* called ταπεινοφρόνησις, becauſe it is a ſigne and token of humiliation and ſubmiſſion of minde, which muſt of neceſſity accompany true repentance. Wherefore it is untruely ſaid, that ὑποπίπτω is equivalent with μετανοέω, which ſignifyeth to change the minde from evil to good, whereas the other expreſſeth but an outward geſture, to ſignify inward repentance, and that in open repentance onely.

De pœnitentia.

Concil. Ancyr. Can. 5. &c.

De ieiunio.

MART. 6. *I omit that this very phraſe,* to doe penance, *is word for word expreſſed thus in Greeke,* ποιεῖν μετάνοιαν: *And* Auſonius *the Chriſtian Poet (whom I may as well alledge once, and uſe it not, as they doe* Virgil, Terence, *and the like very often) uſeth this Greeke word ſo evidently in this ſenſe, that* Beza *ſaith, he did it for his verſe ſake, becauſe another word would not ſtand ſo well in the verſe. But the Reader (I truſt) ſeeth the uſe and ſignification of theſe Greeke wordes, by the teſtimony of the Greeke Fathers themſelves, moſt auncient and approved.*

Litur. Chry. in rubricis, pag. 69. 104.

Metanoea. Annot. in 3. *Mat. v.* 2.

FULK. 6. You may well omit that which beareth no credite of antiquity. The Liturgie is not ſo auncient as he whoſe name it beareth, the Rubrike much leſſe. That *Beza* ſaith of *Auſonius*, uſing μετανοία in that ſenſe you meane, it ſeemeth you doe not underſtand him. For he ſaith, that μετανοία is never uſed but in good part. So that in my judgement, *Auſonius* would have ſaid rather μεταμέλεια then μετανοία, in that his known Epigram, if the meaſure of his Pentameter verſe would have borne it.

MART. 7. *Thirdly, that the auncient* Latine *Interpreter doeth commonly ſo tranſlate theſe words throughout the new* Teſtament, *that needeth no proofe, neither will I ſtand upon it (though it be greater authority then they have any to the contrary) becauſe the Adverſaries know it, and miſlike it, and for that and other like poynts it is belike, that one of them ſaith it is the worſt tranſlation of all,* whereas

whereas Beza *his Maſter ſaith it is the beſt of all. So well they agree in judgement, the Maſter and man.*

μετανοεῖν. *Pœnitentiam agere.*

FULK. 7. The Latine Interpreter (as it appeareth in many places) had no perfect underſtanding of the Greeke tongue: but in the Latine it is manifeſt, that hee was very rude, inſomuch that *Lindanus* thinketh hee was a Grecian, rather then a Latiniſt. Yea hee hath a whole Chapter thus intituled: That the Authours of the vulgar tranſlation of the Pſalter and the new Teſtament, were Grecians, *Nec Latinè ſatis eruditos*, and not ſufficiently learned in the Latine tongue. By which teſtimony it may bee gathered, what credite is to bee given to the Latine tearmes that hee uſeth, differing from the Latine phraſe uſed by them that are learned in that tongue. I could bring example of many tearmes and phraſes, that you your ſelfe are aſhamed to follow, which pretend ſo preciſe a tranſlation out of the vulgar Latine. What my miſlike is of that tranſlation, and how contrary to that which *Beza* ſaith thereof, I have opened elſewhere to your ſhame. Onely here I muſt tell you, that albeit in reſpect of learning, I diſdaine not to acknowledge my ſelfe *Bezaes* ſcholler (of whom nevertheleſſe I have learned very little) yet I would you ſhould know, I am no ſtrangers man, though you, and ſuch Traytours as you are, had rather bee the Popes men, then true ſervants to the Queene of England.

Diſcov. of Sand. Rocke, pag. 147.

Præfat. in No. Teſt. an. 1557.

De opt. gen. in ſcr. lib. 3. *c.* 6.

MART. 8. *I come to the fourth proofe, which is, that all the Latine Church, and the glorious Doctours thereof, have alwayes read as the vulgar Latine Interpreter tranſlateth theſe wordes, and expound the ſame of penance, and doing penance. To name one or two for an example,* S. Auguſtines *place is very notable, which therefore I ſet downe, and may bee tranſlated thus:* Men doe penance before Baptiſme, of their former ſinnes, yet ſo, that they bee alſo baptized, Peter ſaying thus; DOE YE PENANCE, AND LET EVERY ONE BE BAPTIZED. Men alſo doe penance, if after penance they doe ſo ſinne, that they deſerve to bee excommunicated and reconciled againe, as in all Churches they doe which bee called PŒNITENTES. For of ſuch penance ſpake Saint Paul, 2 Cor. 12. 21. ſaying, THAT I LAMENT NOT MANY OF THEM WHICH BEFORE HAVE SINNED, AND HAVE NOT DONE PENANCE FOR THEIR VNCLEANENESSE. Wee have alſo in the Acts, that Simon Magus being baptized, was admoniſhed by Peter TO DOE PENANCE for his grievous ſinne. There is alſo in manner a dayly penance of the good and humble beleevers, in which wee knocke our breſts, ſaying, FORGIVE VS OVR DEBTS. For theſe *(veniall and dayly offences)* faſts, and almes, and prayers, are watchfully uſed, and humbling our ſoules, wee ceaſe not after a ſort to doe daily penance.

Ep. 108. *Agunt homines pœnitentiam,* Act. 2.

Sicut agunt qui pœnitentes appellantur.

Act. 8. 18. *Vt ageret pœnitentiam.*

Quotidianam agere pœnitentiam.

FULK. 8. That all the Latine Church, and the glorious Doctours thereof, have alwayes read as the vulgar Latine Interpreter tranſlateth, you prove by an example of Saint *Auguſtine*: in which alſo it is manifeſt, that Saint *Auguſtine* underſtandeth the phraſe not onely for the exerciſe of publike penitents, but alſo for the inward repentance of the heart. But becauſe you challenge all the Doctours of the Latine Church, for the uſe of this word *pœnitentia*, I pray you conſider what *Tertullian* writeth againſt *Marcion*, who cavilled about the repenting aſcribed in Scripture to God. *In Græco ſono, &c.* In the Greeke ſound the name of repentance is made, not of confeſſion of an offence, but of changing of the minde. And in his book *De pœnitentia*, where he treateth even of publike repentance, citing the teſtimony of *John* Baptiſt, hee ſaith, *Non tacet Iohannes; pœnitentiam initote dicens*, *Iohn* holdeth not his peace, ſaying beginne repentance. *Hilarius* alſo ſheweth what *pœnitentia* doeth ſignify, when hee ſaith, *Peccati pœnitentia eſt ab eo quod pœnitendum intellexeris deſtitiſſe*: Repentance of ſinne, is to have ceaſed from that which you have underſtood that it muſt bee repented of. Likewiſe of the Novatians that deny repentance, *Cùm ad pœnitentiam per quam à peccatis deſiſtitur*: When unto repentance by which men ceaſe from ſinnes, the Doctrine of the Law, Prophets, Goſpells, Apoſtles, exhorteth them that have ſinned. And even your vulgar Interpreter in S. *Marke* ſaith *Pœnitimini*, for that hee ſaith in *Mathew*, *Agite pœnitentiam*, by which it is certaine, that hee meaneth one thing in both, namely, repentance of heart, and no ſatisfaction of worke.

In Pſ. 118. *pho.*

In Pſal. 137.

MART. 9. *In theſe words of* S. Auguſtine *it is plaine that he ſpeaketh of painfull or penitentiall works for ſatisfaction of ſinnes, that is, penance: againe, that there are three kindes of the ſame, one before Baptiſme, another after Baptiſme for great offences, greater and longer; the other daily for common and little veniall faults, which the beſt men alſo commit in this fraile nature. Againe, that the two former are ſignifyed and ſpoken of in the three places of Scripture by him alleadged. Where wee ſee, that he readeth altogether as the vulgar Interpreter tranſlateth, and expoundeth all three places of penance for ſinne, and ſo approveth that ſignification of the Greeke word. Yea in ſaying that for veniall ſinnes wee knocke our breſt, faſt, give almes, and pray, and ſo ceaſe not* quotidianam agere pœnitentiam; *what doeth hee meane but daily penance and ſatisfaction? Reade alſo* S. Cyprian *(beſide other places)* epiſt. 52. numb. 6. *where his citations of Scripture* *are acccording to the old Latine Interpreter, and his expoſition according, of doing penance, and making ſatiſfaction for ſinnes committed. But I neede not proceede further in alledging either* S.Cyprian *or other auncient Fathers for this purpoſe, becauſe the adverſaries graunt it. Howbeit in what tearmes they graunt it, and how malepartly they accuſe all the auncient Fathers at once for the ſame, it ſhall not be amiſſe here to put downe their wordes.*

FVLK. 9. Saint *Auguſtine* ſpeaketh nothing of ſatiſfaction for ſinnes, but as I have ſaid, of ſuch exerciſes as were appoynted by the Church, to teſtify their repentance. The occaſion of all theſe wordes was of one that was a Novation, who ſaid that *Peter* was not baptized, when hee was received into repentance after his denyall. And where he uſed this word, *Egiſſe pœnitentiam*, Saint *Auguſtine* denyeth, that he did open penance, as they that wee properly called *pœnitentes*. *Quod autem dicitur Petrum egiſſe pœnitentiam*: But where it is ſaid that *Peter* did penance, we muſt beware that he be not thought ſo to have done it, as they doe it in the Church, which are properly called *Pœnitentes*. And who can abide this, that we ſhould thinke that the chiefe of the Apoſtles is to be numbred among ſuch Penitents? For it repented him that he denyed Chriſt, which thing his teares did ſhew. Theſe words declare, that *agere pœnitentiam* with Saint *Auguſtine*, ſignifyeth to be inwardly repentant, as well as to doe thoſe externall workes, which are tokens of repentance. Alſo that teares, faſtings, and ſuch like, are arguments and ſignes of repentance before God, and not any part of that repentance indeed, and much leſſe any ſatiſfaction for ſinnes. Of this penance or repentance of S.*Peter*, S.*Ambroſe* ſaith, *Lachrymas ejus lego, ſatiſfactionem non lego*: I reade of his teares, I reade not of his ſatiſfaction. In that *Auguſtine* uſeth the words of the old Interpreter, it is no matter, for he uſeth alſo his meaning, : but this uſage of his, proveth not the antiquity of the vulgar Latine tranſlation, but contrariwiſe, it is certaine that Saint *Auguſtine* followed another tranſlation, for in the text, 2 *Cor.* 12. where your vulgar Latine hath, *Super immunditia & fornicatione & impudicitia quam geſſerunt*: S. *Auguſtine* readeth, *Super immunditia & luxuria & fornicatione quam egerunt*. That S.*Cyprian* uſeth the tearme *agere pœnitentiam*, and ſatiſfaction alſo, ſpeaking of publike repentance, it ſhall be eaſily graunted, but in none other ſenſe then I have often declared. But where you ſay that his citations are according to the Latine Interpreter, it is falſe: for *Apoc* 2. your vulgar text is, *Memor eſto itaque unde excideris, & age pœnitentiam, & prima opera fac*. But *Cyprians* citation is, *Memento unde cecideris, & age pœnitentiam, & fac priora opera*. Likewiſe *Pſ.*88. you reade in the vulgar Latine, *Viſitabo in virga iniquitates eorum, & in verberibus peccata eorum*. But *Cyprian* citeth thus, *Viſitabo in virga facinora eorum, & in flagellis delicta eorum*. But that his expoſition is of any other penance, then of open penance, or of any other ſatiſfaction, then of ſatiſfaction to the Church, your adverſaries will not grant you, although they may grant you, that he aſcribed too much unto ſuch externall tokens of repentance.

In Luc.lib.10. cap.22.

MART. 10. *Whereas the reverend, godly, and learned Father*, Edmund Campion, *had objected in his booke, the Proteſtants accuſation of S.*Cyprian, *for the matter of penance; the good man that anſwereth for both Vniverſities, ſaith thus to that poynt*: But whereas Magdeburgenſes (*Lutheran writers of that city*) complaine that he depraved the doctrine of repentance, they doe not feigne or forge this crime againſt him, but utter or diſcloſe it: for all men underſtand that it was too true. Neither was this Cyprians fault alone, that he wrote of repentance many things incommodiouſly and unwiſely, but all the moſt holy Fathers almoſt at that time were in the ſame errour. For whiles they deſired to reſtraine mens manners by ſevere lawes, they made the greateſt part of repentance to conſiſt in certaine externall diſcipline of life, which themſelves preſcribed. In that they puniſhed vice ſeverely, they were to be borne withall: but that by this meanes they thought to pay the paines due for ſinnes, and to ſatiſfy Gods juſtice, and to procure to themſelves aſſured impunity, remiſſion and juſtice, therein they derogated not a litle from Chriſts death, attributed too much to their owne inventions, and finally depraved repentance. *Thus farre the anſwerer.*

Whita.pag.97. cont.ratio.Ed. Camp.
Doctrinam pœnitentiæ.
De pœnitentia.
Imprudenter.
Pœnitentiæ.

FVLK. 10. If *Campion* was ſuch a reverend, godly, and learned Father among you, whoſe levity, treaſon, and ignorance in Divinitie, hath beene ſo lately tryed among us, wee know how to eſteeme of the whole packe of you. Whoſe learning if it had beene never ſo great, as by the time of his ſtudy in Divinity, and the trade of his travelling life, ſince he gave himſelfe thereto, no wiſe man can eſteeme that it was great: yet being ſo lately attainted of high treaſon againſt the Prince, and the ſtate, none that is honeſt, and dutifull, would have beſtowed upon him the commendation of godlineſſe. As for that which Maſter *Whitaker* hath anſwered againſt him, although not in the name of both the Vniverſities, by whom hee was never authorized to bee their advocate, yet ſo, as neither of both the Vniverſities neede bee aſhamed of his doing: foraſmuch as I know hee hath confuted your quarrells already, I will leave you in this matter, wholly to contend againſt him; aſſuring you of my credite, (which I know is but ſmall with you) that hee ſhall be found ſufficient

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cient to match with as ſtrong an adverſary, as the Seminarie of Rhemes can make out againſt him.

MART. 11. *Marke how hee accuſeth the Fathers in generall, of no leſſe crime, then taking away from Chriſt the merits of his paſſion, attributing it to their owne penance and diſcipline. Which if they did, I marvell he ſhould call them in this very place, where hee beginneth to charge them with ſuch a crime,* ſanctiſſimos Patres, *moſt holy Fathers. The truth is, hee might as well charge Saint Paul with the ſame, when hee ſaith,* Wee ſhall be the heires of God, and coheires with Chriſt, yet ſo, if we ſuffer with him, that wee may alſo be glorifyed with him. *S.* Paul *ſaith our ſuffering alſo with Chriſt is neceſſary to ſalvation: M.* Whitaker *ſaith, it is a derogation to Chriſts ſuffering. Chriſt faſted for us, therefore our faſting maketh nothing to ſalvation. Hee prayed for us, was ſcourged, and dyed for us: therefore our prayer, ſcourging, and impriſonment, yea and death it ſelfe for his ſake, make nothing to life everlaſting, and if wee ſhould thinke it doth, we derogate from Chriſts paſſion. Alaſſe, is this the Divinity of England now adayes? to make the ſimple beleeve that the auncient Fathers and holy men of the primitive Church, by their ſevere life and voluntary penance for their ſinnes, and for the love of Chriſt, did therein derogate from Chriſts merites and paſsions?*

Rom.1.

FVLK. 11. If the Fathers at ſome time, by attributing too much to externall diſcipline were carryed ſomewhat too farre, whereby not a little was derogated from the merites of Chriſts death, yet they are not charged directly to have impugned the dignity thereof, which, when their eyes were attentively bent upon it, they did worthily magnify and extoll. That wee muſt bee conformable to the ſuffering of Chriſt, if wee will be made partakers of his glory, it is the Divinity that is now taught in England: but that any ſufferings, or any good workes of ours whatſoever, doe merite any part of eternall glory, the Divinity preached in England doth moſt juſtly abhorre. But that the holy men of the primitive Church, by their ſevere life, and hearty repentance for their ſinnes, teſtifyed by teares, faſting, and other chaſtiſing of their fleſh, for the love of Chriſt, did derogate from Chriſts merits and paſſion, it is a lewd ſlaunder out of France, from the trayterous Seminarie at Rhemes, but no part of the Divinity of England, allowed by the Vniverſities of Cambridge, and Oxford, as you would make ſimple men beleeve that it is.

MART. 12. *I may not ſtand upon this poynt, neither neede I, The principall matter is proved by the adverſaries confeſſion, that the holy Doctors ſpake, wrote, and thought of penance, and doing penance, as we doe, in the ſame tearmes both Greeke and Latine: and with Catholikes it is alwayes a good argument, and we deſire no better proofe then this. The Proteſtants grant, all the ancient Fathers were of our opinion, and they ſay it was their errour. For, the firſt part being true, it is madneſſe to diſpute, whether all the auncient Fathers erred, or rather the new Proteſtants, as it is more then madneſſe to thinke that* Luther *alone might ſee the trueth, more then a thouſand* Auguſtines, *a thouſand* Cyprians, *a thouſand Churches, which notwithſtanding the palpable abſurdity thereof, yet M.* Whitaker *avoucheth it very ſolemnly.*

Pag.101.

FVLK. 12. The confeſſion you charge the adverſaries to make, is of your owne forgery, not of their conceſſion. But for want of other proofe, it was the beſt you could doe, to feigne our grant, but you are not able to ſhew our deedes thereof in writing. As neither of the reſt, that the auncient Fathers were all of our opinion, by the Proteſtants grant, that *Luther* might ſee more of himſelfe alone, then &c. But whatſoever M. *Whitaker* hath avouched, I leave to himſelfe to anſwer.

MART. 13. *And yet againe (that the Reader may ſee how they play faſt and looſe at their pleaſure) this is the man, that when hee hath given us all the Fathers on our ſide, not onely in the matter of penance, but alſo* in invocation of Saints, and in divers other errours, as he calleth them: the very ſame man (I ſay) in the very next leafes almoſt, reneweth M.* Iewels *old bragge, that we have not one cleare ſentence for us of any one Father, within ſixe hundred yeares after Chriſt: and againe, that the ſame faith raigneth now in England, which theſe Fathers profeſſed. What ſaith M.* Whitaker? *Not their faith concerning penance, or invocation of Saints (as your ſelfe confeſſe) or other ſuch like errours of theirs, as you tearme them. Why are you ſo forgetfull, or rather ſo impudent to ſpeake contraries in ſo little a roome? Such ſimple anſwering will not ſerve your adverſaries learned booke, which you in vaine goe about by fooliſh Rhetorike to diſgrace, when the world ſeeth you are driven to the wall, and either can ſay nothing, or doe ſay that which confuteth it ſelf with the evident abſurdity thereof.*

Pag.109.
Pag.101.
Pag 114.117.

FVLK. 13. Maſter *Whitaker* is not ſo inconſiderate, to play faſt and looſe, as you are intemperate and untrue in accuſing him. Howbeit, there is no doubt, but hee will meete you, and handle you, according to your vertues. But ſeeing you give ſuch high commendation to *Campions* pamphlet, as that you call it a learned booke, (wherein beſide a little ranke Rhetorike, more meete for a boy that learneth to practiſe his figures, then for a grave Divine to uſe in ſo ſerious a cauſe, there is nothing that any learned man may thinke worthy of any anſwer) we may well perceive what you count learning, and what be the pillars of your Popiſh Religion. The bookes are both in print, let the world judge of both indifferently.

MART. 14. *But to leave M.* Whitaker *(who is a ſimple companion to ſit in judgement upon all the ancient Doctours, and to condemne them of haynous errour in the matter of penance) I truſt the Reader ſeeth by the former diſcourſe, the uſuall Eccleſiaſticall ſignification, and conſequently both the true and falſe tranſlation of the foreſaid Greeke wordes: Not that they muſt or may alwayes be tranſlated* penance, *or* doing penance: *for in the Scriptures God is ſaid* pœnitentiam agere, *who cannot bee ſaid to doe penance, no more then hee can be ſaid to amend his life, as the Proteſtants commonly tranſlate this word. Therefore I conclude, that this word being ſpoken of God in the Scriptures, is no more prejudice againſt our tranſlation of doing penance, then it is againſt theirs of amendment of life. Likewiſe when it is ſpoken of the reprobate and damned in hell, who as they cannot doe penance properly, ſo much leſſe amend their lives.*

μετάνοια. μετανοεῖν. μετανοεῖν. μετανοοῦντες. Sap.5. *Pœnitentiam agentes.*

FVLK. 14. M. *Whitakers* taketh not upon him to ſit in judgement of all the Doctours, although hee may note ſome errour or other in every one of them, whoſe writings of any ſubſtance doe remayne with us. But after all this brabling about *pœnitentiam agere*, you come home, and confeſſe, that it muſt not alwayes bee tranſlated doing of penance, becauſe God himſelfe (after your vulgar tranſlation) is ſaid *agere pœnitentiam*, which with the Septuaginta is μετανοεῖν. No man could better have confuted your vaine quarrelling, then you have done your ſelfe: for by this it is manifeſt, that the vulgar Interpreter did not meane by *agere pœnitentiam*, any more then wee doe by repentance. And therefore the beſt, and the moſt ſimple tranſlation is, to uſe the wordes repent, and repentance. And the Greeke word, as *Tertullian* telleth you, ſignifyeth changing of minde, which may bee without acknowledging of errour. Although it cannot yet bee properly ſaid of God, that hee changeth his minde, when he is ſaid to repent. As likewiſe it is not neceſſary, that they which bee in hell ſhould amend their lives, when it is ſaid they repent. Neither doe wee tranſlate the word ſimply, amendment of life, but ſhew that amendment of life muſt neceſſarily follow in them that truely repent, as the Scripture teacheth us.

MART. 15. *Moreover it is purpoſely againſt penance, that they tranſlate amiſſe, both in* Daniel, *and* Eſdras, *whoſe voluntary mourning, faſting, afflicting of themſelves for their owne ſinnes, and the peoples, is notoriouſly ſet forth in their bookes. There they make the Angel ſay thus to* Daniel: From the firſt day that thou diddeſt ſet thine heart TO HUMBLE thy ſelfe. *What is this humbling himſelfe? Can wee gather any penance thereby? none at all: but if they had ſaid according to the Hebrew, Greeke, and Latine,* from the firſt day that thou diddeſt ſet thine heart TO AFFLICT thy ſelfe, *wee ſhould eaſily conceive workes of penance, and it would include* Daniels *mourning, faſting from fleſh, wine, and other meates, abſtaining from ointments the ſpace of the days mentioned in the beginning of the ſame Chapter.*

Eſd.cap,56. Dan.10. Verſe 12. *Bib.1579.* κακωθῆναι. *Vt te affligeres* להתענות

FVLK. 15. The word humbling doeth as well comprehend all thoſe excerciſes of faſting, and mourning, which the holy men did uſe, to teſtify their repentance, and to provoke themſelves to hearty repentance for their ſinnes, and the ſinnes of the people, as the word afflicting. Another tranſlation calleth it chaſtening. The Hebrew word ſignifyeth to bring low, or caſt downe, therefore it is ſpoken of women that are carnally knowne, which is without affliction. But when it is uſed of ſuch godly exerciſes, it declareth for what end they ſerve, namely to humble and bring low our proud rebellious nature, and to bee ſignes of humiliation, as S. *Baſil* ſaith of ſack-cloth and aſhes, not to bee by puniſhment, ſatisfaction for our ſinnes. Your own vulgar Latine Interpreter tranſlateth the ſame word, *Gen. 16.v.19. humiliate*, humble thy ſelfe, or ſubmit thy ſelfe under thy Miſtris hand, and oftentimes in that ſenſe: And even in this ſenſe of humbling, by ſignes of repentance, he uſeth the word *humiliatus*, ſpeaking of *Achab*, *2 Reg.21.v.29.* where the Hebrew word is otherwiſe. And *Pſ.35.v.13.* the ſame word *vinnethi* he tranſlateth *humiliabam*: And in their ſickeneſſe I put on ſackcloth and humbled my ſoule with faſting. So doeth he oftentimes, when ſuch bodily chaſtiſement is ſignifyed thereby. Wherefore this, as all the reſt, is a falſe and unreaſonable quarrell againſt our tranſlation, as though by it we meant to deny the uſe of afflicting or chaſtening the body, with faſting, mourning, and other like exerciſes of repentance.

ענית ׳

MART. 16. *Againe, in all their Bibles of the yeares 1562. 1577. 1579. they make* Eſdras, c.9.v.5, *after his exceeding great penance, ſay onely this,* About the evening ſacrifice I aroſe up from my HEAVINESSE; *neither tranſlating the Hebrew, which is the ſame word that is in* Daniel, *not the Greeke, which ſignifyeth affliction and humiliation.*

ἀπὸ τῆς ταπεινώσεώς μου. מתעניתי

FVLK. 16. Firſt your Greeke text of *Eſdras*, confirmeth our tranſlation of *Daniel*. Secondly, I ſay, that by this heavineſſe, they meane all that humiliation and affliction, whereof he ſpake before, which is eaſy for every man to underſtand, that is not blinded with malice, and what other thing is affliction, but heavineſſe, griefe, and ſorrow, whereof the holy man ſpake twice before? I thinke no wiſe man can tell.

Againe,

MART. 17. *Againe, in the Prophet* Malachie, *(c.3.14.) they tranſlate thus:* Ye have ſaid it is but vaine to ſerve God, and what profit is it that wee have kept his Commandements, and walked HUMBLY before his face? *What is this ſame* humbly? *when wee ſay in Engliſh,* he goeth humbly: *we imagine or conceive no more but this, that he is an humble man, and behaveth himſelfe humbly: but they know very well, that the Prophet ſpeaketh of another thing: and if it had pleaſed them to have tranſlated the Hebrew word fully, and ſignificantly, in the ſenſe of the holy Ghoſt, they might have learned by conference of other places, where the ſame Hebrew word is uſed that it ſignifyeth ſuch heavineſſe, ſadneſſe, ſorrowfulneſſe, and affliction, as men expreſſe by blacke mourning garments, the nature of the word importing blackneſſe, darkneſſe, lowring, and the like. Which is farre more then walking humbly, and which is wholly ſuppreſſed by ſo tranſlating. See the* Pſalm.34.v.14. Pſal.37.v.7. Pſ.41.v.10. *Where the Prophet uſeth many words and ſpeeches, to expreſſe ſorrowfull penance: and for that which in Latine is alwayes,* contriſtatus, *in Greeke a word more ſignificant, in Hebrew it is the ſame kinde of word that they tranſlate* humbly. *Whereas indeede this word hath no ſignification of humility properly, no not of that humility I meane, which is rather to bee called humiliation, or affliction, as the Greek words imply. But it ſignifyeth properly, the very manner, countenance, geſture, habite of a penſive or forlorne man: and if they will ſay, that they ſo tranſlate it in other places, the more is their fault, that knowing the nature of the word, they will notwithſtanding ſuppreſſe the force and ſignification thereof in any one place, and ſo tranſlate it, that the Reader muſt needes take it in another ſenſe, and cannot poſſibly conceive that which the word importeth, for,* to walke humbly, *ſoundeth in all Engliſh eares, the vertue of humility, which this word doeth never ſignifie, and not humility or humiliation by affliction, which it may ſignify, though ſecondarily, and by deduction onely.*

קרו. πενθῶν κ, σκυθρωπάζων. קרו קרונ יח κακωθέντες, ταπεινωθέντες,

FVLK. 17. What a many of vaine wordes are here ſpent, to make a vaine cavill ſeeme to bee of ſome value? what the etymologie of the Hebrew word is, the Tranſlatours knew before you were borne. But what the word ſignifyeth here, *Pagnine* is ſufficient to teach both you, and them, who thus interpreteth it, *in obſcuro, id eſt, obſcurè, id eſt, humiliter.* In the darke, that is, darkely, that is humbly. Your vulgar Latine Tranſlatour calleth it, *triſtes*, which is as farre from your pretended penance, as humility. The Septuaginta tranſlate the word ἱκέται, which ſignifyeth ſervile or ſervants. *Benedict Arias* expoundeth it, *ſupplices*, humble. And to put all out of quarrelling, the *Antitheſis* or oppoſition of the proude and arrogant, in the next verſe following, proveth, that in this verſe, they ſpeake of humility, which is contrary to pride, and not of the tokens of repentance, which are mourning apparell, and ſuch like.

MART. 18. *Againe, what is it elſe but againſt penance and ſatisfaction, that they deface theſe uſuall and knowne wordes of* Daniel *to the King,* Redime eleemoſynis peccata tua, Redeeme thy ſinnes with almes: *altering and tranſlating it thus,* Breake off thy ſinnes by righteouſneſſe. *Firſt, the Greeke is againſt them, which is word for word according to the vulgar and common reading: Secondly, the Chaldee word which they tranſlate,* Breake off, *by* Munſters *owne judgement in* lexico Chald. *ſignifyeth rather, and more principally,* to redeeme. *Thirdly, the other word which they tranſlate,* righteouſneſſe, *in the Scriptures ſignifyeth alſo,* eleemoſynam, *as the Greeke Interpreters, tranſlate it,* Deut.6. *and 24. and it is moſt plaine in Saint* Mathew, *where our Saviour ſaid* (Math.6.v.1.) Beware you doe not your juſtice before men. *Which is in other Greeke copies,* your almes. *And Saint* Auguſtine *proveth it by the very text. For (ſaith hee)* as though a man might aske, what juſtice hee addeth? WHEN THOU DOST AN ALMES-DEEDE. He ſignifyed therefore that almes are the workes of juſtice. *And in the Pſalme they are made one,* Hee diſtributed, hee gave to the poore, his juſtice remaineth for ever and ever. *Which* Beza *tranſlateth,* his beneficence or liberality remaineth, &c. *Againe, Saint* Hierome, *a ſufficient Doctour to tell the ſignification of the Hebrew or Chaldee wordes, both tranſlateth it ſo, and expoundeth it ſo in his commentary. Moreover, the words that immediately follow in* Daniel, *interprete it ſo unto us,* And thy iniquities with mercies to the poore. *Laſtly,* Beza *himſelfe ſaith,* that by the name of juſtice with the Hebrewes, is alſo ſignifyed beneficence or beneficialneſſe to the poore, yea and that in this place of Daniel it is ſpecially taken for almes. *So that wee ſee there is no impediment, neither in the Chaldee nor Greeke, why they might not have ſaid, as the Church of God alwayes hath ſaid,* Redeeme thy ſins with almes, and thy iniquities with mercies to the poore: *But their hereſie will not ſuffer them to ſpeake after the Catholike manner, that almes and mercifull deedes are a redemption, ranſome, and ſatisfaction for ſinnes.*

Dan.4.24 ἐν ἐλεημοσύναις λύτρωσαι. בצרקה ׳ פוק δικαιοσύνην. ἐλεημοσύνην. In Pſa.49.v.5: Pſalm.111. *Annot.in Math.6.v.1.* 2 Cor.9.

FVLK. 18. Againſt Popiſh penance and ſatisfaction, there is no doubt, but the Tranſlatours were vehemently affected, yet in this tranſlation they have uſed no prejudice againſt repentance, and the true fruites thereof, but rather more ſtraightly have urged the ſame. For firſt, whereas in the vulgar Latine text there is no word of repenting from ſinnes: or forſaking, of ſinnes, our Tranſlatour uſing the tearme of breaking off his ſinnes, ſignifyeth that all almes, and other apparant good deedes without repentance and breaking off the cauſe of the former ſinfull life, are in vaine and unprofitable. Secondly, where the vulgar Tranſlatour uſeth the word of redeeming, or buying out, which might bring the King into vaine ſecurity, to think hee might ſatiſfy for his ſinnes, without repentance, by giving of almes, which is a ſmall penance for a King: our Tranſlatours tell him, that hee muſt breake off his ſinnes, before any thing that he doth be acceptable to God. Thirdly, whereas the vulgar Interpreter requireth of him nothing but alms, and mercy to the poore, which was a very eaſy thing for him to performe: our Tranſlators enjoyne him righteouſneſſe, which comprehendeth all vertues, and is a thouſand fold harder penance for ſuch a mighty Monarch, then giving of almes, and that to poore folkes, which hee ſhould never feele. Fourthly, the wordes are plaine for our tranſlation: for *pherak* the Chaldee verb ſignifyeth as properly and as principally to diſſolve פרק or breake off, as, to deliver or redeeme. Neither is *Munſters* judgement otherwiſe, although hee give the other ſignification firſt, which is a miſerable argument, to prove, that it ſignifyeth rather, and more principally to redeeme. But if any ſignification were more principall then other, it were more reaſon to ſay, that *pherak* ſignifyeth rather and more principally, to breake or diſſolve, פרק because the word ſignifyeth ſo in the Hebrew tongue, from whence the Chaldee is derived. And indeede delivering, is a kinde of diſſolving or breaking from him, to whom hee was before addict or bound. So that the verbe helpeth you nothing, but rather maketh more againſt you. The other word, although very ſeldome by *Synecdoche*, it bee taken for almes, yet every boy almoſt in Cambridge knoweth, that it ſignifyeth properly and principally, univerſall juſtice, or all righteouſneſſe: therefore the Chaldee text is plaine for our tranſlation, and enforced for yours of almes. Being againſt all reaſon, that the Prophet ſhould exhort the King to giving almes, before he had exhorted him to repentance, and forſaking of his ſinnes. Beſide that, it is contrary to the whole ſcope of the Scriptures, to teach any other ſatisfaction or redemption from ſinne, then the death and paſſion of Chriſt. But where you tell us of Saint *Hieromes* tranſlation, it were ſomewhat worth if you could ſhew it. The vulgar Latine text wee may not graunt you to bee Saint *Hieroms*, as for his Commentary, teacheth not the word of redeeming, which is the principall word in controverſie. And indeede it is a very abſurd kinde of ſpeech, to ſay, redeeme thy ſinnes, or deliver thy ſinnes, for *pherak* ſignifyeth none otherwiſe to redeeme, פרק then to deliver, whereas, if hee had meant, as you thinke, hee ſhould have ſaid rather, redeeme thy ſoule from ſinnes. Chriſt himſelfe the authour of our redemption, is not ſaid to have redeemed our ſins with his bloud, but to have redeemed us from our ſins by his bloud.

MART. 19. *And what a miſerable humour is it in theſe caſes, to fly as farre as they can from the auncient received ſpeech of holy Scripture, that hath ſo many yeares ſounded in all faithfull eares, and to invent new tearmes and phraſes, when the originall text both Greeke and Hebrew favoureth the one as much or more, then the other: as, that they chuſe to ſay in the Epiſtle to* Titus *(where the Apoſtle exceedingly exhorteth to good workes)* maintaine good workes, *and* ſhew forth good workes, *rather then according to the auncient Latine tranſlation,* bonis operibus præeſſe, to be chiefe and principall in doing good works, *which is the very true and uſuall ſignification of the Greek word, and implyeth a vertuous emulation among good men, who ſhall doe moſt good workes, or excell in that kinde. But they that looke to bee ſaved by faith onely, no marvell if neither their doings, nor tranſlations tend to any ſuch excellency.* προΐστασθαι καλῶν ἔργων.

FVLK. 19. What a miſerable humour is it, when the trueth is plainely revealed, by knowledge of the tongues, which was hidden from many of the auncient Fathers, to delight rather in errour which is old, then in trueth which is newly diſcovered? The word προΐστασθαι in the Epiſtle to *Titus* wee tranſlate alſo to excell, and it may ſignify, either to ſhew forth, to maintaine or to excell. And therefore your wrangling is vaine and without reaſon. For that Chriſtian men ought with all diligent labour to excell in good workes, it is always acknowledged of us, although they muſt not looke to bee ſaved by their workes, no nor by their faith onely, if their faith bee not fruitfull of good workes. Such collections as theſe and much better, it were no hard matter to make a great number againſt you, to prove that you are enemies to faith, to repentance, to good works, and to God himſelfe.

MARTIN.

MARTIN.

CHAP. XIIII.

Hereticall tranſlation againſt the holy SACRAMENTS, namely, BAPTISME and CONFESSION.

ANother ſequell of their onely faith is, that the Sacraments alſo helpe nothing toward our ſalvation, and therefore they partly take them cleane away, partly deprive them of all grace, vertue, and efficacy, making them poore and beggarly elements, either worſe, or no better then thoſe of the old Law.

FVLKE.

THat the Sacraments helpe nothing toward our ſalvation, is another of *Martines* ſlanders, no aſſertion of ours. For ſeeing that wee hold that the Sacraments are ſeales of Gods promiſes, to confirme our faith, by which wee are juſtifyed before him, how can wee affirme, that they helpe nothing to ſalvation? But this is the property of lyars and ſlanderers, when they have nothing of trueth to charge their adverſaries, then they either invent that which was never ſaid or done by them, or elſe they violently draw out of their ſayings or doings by depraving them, ſome colour of matter to ſerve for a ſhew of their ſlanders. So doeth our wrangler in this place after a flatte lye ſolemnely advouched againſt us, that wee ſay, the Sacraments give no grace, *Ex opere operato*, of the worke wrought, hee frameth his ſpiders webbe, firſt that wee deprive them of all grace, vertue, and efficacy. Becauſe wee doe not include grace, vertue, and efficacy, within the externall Elements, or the miniſtery of man about them, but aſcribe the ſame to the mighty working of Gods ſpirit in his choſen Children, which worketh all his gifts in all men according to the good pleaſure of his owne will. Secondly, that wee make the Sacraments poore and beggarly Elements. And thirdly, either worſe or no better then thoſe of the old Law. The ſpirituall matter indeed of the Sacraments of both the Teſtaments, we confeſſe to be Ieſus Chriſt, of equall power unto ſalvation of his people living under both the ſtates: but the more abundant grace, and trueth, according to the revelation of Chriſt in the fleſh, we acknowledge to be teſtifyed, and exhibited in our Sacraments then was in theirs that lived under the Law.

MART. 2. *For this purpoſe* Beza *is not content to ſpeake as the Apoſtle doeth,* (Rom. 4. v. 11.) *that circumciſion was a ſeale of the juſtice of faith, but becauſe he thinketh that, too ſmall a tearme for* σφραγίς. *the Dignity of circumciſion, as himſelfe confeſſeth,* he gladly avoydeth it *(I uſe his owne words) and for the Nowne putteth the Verbe, ſo diſſolutely and preſumptuouſly, that the Engliſh Bezites* Libens refugi. *themſelves here alſo dare not follow him in tranſlation, though in opinion they agree. The cauſe* Quod obſignaret, for ſigillum. *of his wilfull tranſlation hee declareth in his Annotations upon the ſame place, to wit, the dignity of circumciſion, equall with any Sacrament of the new Teſtament. His wordes be theſe.* What *(ſaith hee)* could be ſpoken more magnificall of any Sacrament? therefore they that put a reall difference betweene the Sacraments of the old Teſtament and ours, never ſeeme to have knowne how farre Chriſts office extendeth. *Which hee ſaith, not to magnify the old, but to diſgrace the new.*

FVLK. 2. There was never man that had ſuch an artificiall conjecture of mens purpoſes as you pretend your ſelfe to have, which not onely where there is likelyhood to faſten a conjecture upon, but alſo when all likelyhoods are againſt you, yet can ſo confidently pronounce of every mans purpoſe. Well let the purpoſe goe, which is knowne beſt to God, and next to them that will judge of the man according to charity and good reaſon. You ſay *Beza* is not content to ſpeake as the Apoſtle doeth, that circumciſion was a ſeale of the juſtice of faith. Yes verily, his deſire is to expreſſe that which the Apoſtle ſaith to the full. The name of ſeale therefore hee avoydeth not, as you falſely ſlaunder him, but for want of a convenient Latine word to expreſſe the Apoſtles Greeke word, hee is content to uſe circumlocution by the verbe, and ſaith, *Abraham* received the ſigne of circumciſion, which ſhould ſeale up, or by ſeale confirme the juſtice of faith, &c. yet are not you aſhamed moſt impudently to ſay hee refuſed the tearme of ſeale *Sigillum*, and for *Sigillum* hath uſed *quod obſignaret*, Whereas the word that hee ſaith he refuſed, is *ſignaculum. Signaculi nomen quod vetus interpres & Eraſmus uſurpavit libens refugi, partim quod non ſit admodum uſitatum, partim quod non ſatis videatur illam vim obſignationis, declarare.* The tearme *ſignaculum* which the old Interpreter and *Eraſmus* hath uſed, I have willingly refuſed: partly becauſe it is no very uſuall word, partly becauſe it ſeemeth not ſufficiently to declare that vertue or efficacy of ſealing. You ſee therefore what word hee avoydeth, and for what cauſe, and that your eyes were not matches, or elſe they were dazled with a miſt of malice, when you read that he avoyded *Sigillum*, and placed *quod obſignaret* for *Sigillum*. The word *ſigillum* as he uſeth not, ſo doeth he make no mention of it, I thinke becauſe it being a diminutive of *ſignum*, and taken ſometimes for a little Image, *unde ſigillares, &c.* it is not proper nor full to expreſſe the Greeke word σφραγὶς. That he maketh circumciſion equall unto the Sacraments of the new Teſtament, I have ſhewed before that it is in matter ſubſtance, and end, which hee that confeſſeth not (as *Beza* ſaith) ſeemeth never to have knowne how farre the office of Chriſt extendeth: but that he hath any purpoſe to diſgrace the Sacraments of the new Teſtament inſtituted by Chriſt himſelfe, in a more cleare diſpenſation of grace and trueth, you affirme with the ſame credite by which you ſaid he put *quod obſignaret* for *ſigillum*.

MART. 3. *Which is alſo the cauſe why not onely hee, but the Engliſh Bibles (for commonly they joyne handes, and agree together) to make no difference betweene* Iohns *Baptiſme and Chriſts, tranſlate thus, concerning certaine that had not yet received the holy Ghoſt:* Vnto what then were yee baptized? And they ſaid unto Iohns baptiſme. *Which* Beza *in a long diſcourſe prooveth to bee ſpoken of* Iohns *doctrine, and not of his baptiſme in water. As though it were ſaid,* what doctrine then doe yee profeſſe? And they ſaid, Iohns. *Whereas indeede the queſtion is this, and ought thus to bee tranſlated,* In what then or wherein were you baptized? And they ſaid, in Iohns Baptiſme. *As who ſhould ſay, wee have received* Iohns *Baptiſme, but not the holy Ghoſt as yet. And therefore it followeth immediately,* then they were baptized in the name of Ieſus, *and after impoſition of handes* the holy Ghoſt came upon them. *Whereby is plainely gathered, that being baptized with Iohns Baptiſme before, and yet of neceſſity baptized afterward with Chriſts baptiſme alſo, there muſt needes bee a great difference betweene the one baptiſme and the other,* Iohns *being inſufficient. And that this is the deduction which troubleth thoſe Bezites, and maketh them tranſlate accordingly,* Beza *(as commonly ſtill hee uttereth his griefe) telleth us in plaine wordes thus.* It is not neceſſary, that whereſoever there is mention of Iohns Baptiſme, wee ſhould thinke it to bee the very ceremonie of Baptiſme. Therefore they that gather Iohns Baptiſme to have beene diverſe from Chriſts, becauſe theſe a little after are ſaid to bee baptized in the name of Ieſus Chriſt, have no ſure foundation. *Loe, how of purpoſe he tranſlateth and expoundeth it* Iohns *doctrine, not* Iohns *Baptiſme, to take away the foundation of this Catholike concluſion, that his Baptiſme differeth and is farre inferiour to Chriſts.*

Act.19.3.

Anno. in Act.19.

FVLK. 3. And is *Iohns* Baptiſme now made a Sacrament of the old Law? was *Iohn* the Baptiſt a Miniſter of the Law, or of the Goſpell? Our Saviour Chriſt, is ſufficient to teach us that the Law and the Prophets propheſyed untill *Iohn*: but from the dayes of *Iohn* the Kingdome of heaven ſuffereth violence. But if you will make *Iohns* Baptiſme a Sacrament of the new Teſtament, and yet differing from the Baptiſme of Chriſt, then you make two Baptiſmes of the new Teſtament, contrary to the Nicene Creede, and Chriſt himſelfe, who was baptized for us, baptized with the worſe. But concerning that place *Actes* the 19. which hath troubled ſo many Interpreters with the obſcurity thereof, or rather with a prejudicate opinion of a difference in the Baptiſme of *Iohn* and of Chriſt, I am neither of *Bezaes* opinion, nor yet of our Tranſlatours, for the underſtanding and tranſlation of that place. Neither doe I thinke that mention is made of any ſecond Baptiſme, the avoyding whereof, hath bred diverſe forced interpretations: But that Saint *Paul* inſtructed thoſe Diſciples that knew not the grace of the holy Ghoſt, that they which heard *Iohns* preaching to the people, that they ſhould beleeve in Chriſt Ieſus, which was comming after him, were alſo baptized in the name of Ieſus Chriſt, who had graunted thoſe viſible graces of his holy ſpirit, to bee beſtowed upon them that beleeved, by impoſition of the Apoſtles handes. Thus therefore I am perſwaded thoſe verſes are to bee tranſlated. But *Paul* ſaid, *Iohn* truely baptized with the baptiſme of repentance, ſaying to the people, that they ſhould beleeve in him that commeth after him, that is, in Ieſus: and they which heard him, were baptized into the name of our Lord Ieſus. And after *Paul* had layd his handes upon, &c. The argument of difference thereof grounded upon this place, is nothing worth, where the Baptiſme of *Iohn* is confirmed by impoſition of handes, rather then diſgraced by reiteration, which giveth ſtrength to the errour of the Donatiſts, and Anabaptiſts, for rebaptization. Whereas it can not bee

Math.10.

proved,

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proved, that any, which were once baptized by *Iohn*, were ever baptized againe. But the contrary may eaſily bee gathered: for ſeeing our Saviour Chriſt baptized none himſelfe, it ſhall follow, that the Apoſtles were either not baptized at all, or elſe baptized onely with *Iohns* baptiſme. And where there is expreſſe mention of *Iohns* Diſciples, that came unto Chriſt, to become his Diſciples, there is no mention of any other Baptiſme then they had already received.

MART. 4. *But doth the Greeke leade him, or force him unto this tranſlation,* In quid? into what? *Firſt himſelfe confeſſeth in the very ſame place, the contrary, that the Greeke phraſe is often uſed in the other ſenſe,* wherein, or wherewith, *as it is in the vulgar Latine, and* Eraſmus: *but that in his judgement it doeth not ſo ſignify here, and therefore he refuſeth it. Yet in the very next verſe almoſt, where it is ſaid by the ſame Greeke phraſe,* that they were baptized in the name of Ieſus Chriſt, *there both hee and his ſo tranſlate it as wee doe, and not,* unto the name of Chriſt. *Is it not plaine, that all is voluntary, and at their pleaſure? For (I beſeech them) if it be a right tranſlation,* baptized in the name of Ieſus, *why is it not right,* baptized in the baptiſme of Iohn? *Is there any difference in the Greeke? None. Where then? In their Commentaries and imaginations onely, againſt which wee oppoſe and ſet both the text and the Commentaries of all the Fathers.*

εἰς τί.

εἰς τὸ ὄνομα.

FVLK. 4. The Greeke doeth allow him ſo to tranſlate, and to be baptized in the name of Ieſus, and into the name of Ieſus, is all one: as in the name of the Father, the Sonne, and the holy Ghoſt, or into the name of the Father, the Sonne, and the holy Ghoſt, is all one. But if *Beza* that hath diſcovered the trueth in ſo many places, did not ſee it in this one text, as neither you, nor any of the Fathers which have written upon it, who are not many; he is rather to be pardoned of all reaſonable men, then to be railed upon by ſuch an one, who in learning is no more like him, then a Gooſe to a Swan in ſinging.

MART. 5. *But no marvell if they diſgrace the Baptiſme of Chriſt, when they are bold alſo to take it away altogether, interpreting this Scripture,* Vnleſſe a man bee borne againe of water and the ſpirit, hee cannot enter into the kingdome of God, *which a man would thinke were plaine enough, to prove that water in Baptiſme is neceſſary: interpreting (I ſay) this Scripture,* Of water and the ſpirit, *thus: of water, that is, the ſpirit, making water to bee nothing elſe in this place, but the ſpirit allegorically, and not materiall water. As though our Saviour had ſaid to* Nicodemus, Vnleſſe a man bee borne of water, I meane, of the ſpirit, hee cannot enter, &c. *According to this moſt impudent expoſition of plaine Scriptures,* Calvine *tranſlateth alſo as impudently for the ſame purpoſe, in the Epiſtle to* Titus, *making the Apoſtle to ſay, that God powred the water of regeneration upon us abundantly, that is, the holy Ghoſt. And leſt wee ſhould not underſtand his meaning herein, hee telleth us, in his Commentary upon this place, that when the Apoſtle ſaith,* water powred out abundantly, *hee ſpeaketh not of materiall water, but of the holy Ghoſt. Now indeede the Apoſtle ſaith not, that water was powred upon us, but the holy Ghoſt; neither doeth the Apoſtle make water and the holy Ghoſt all one, but moſt plainely diſtinguiſheth them, ſaying,* that God of his mercy hath ſaved us by the laver of regeneration and renovation of the holy Ghoſt, whom hee hath powred upon us abundantly, *See how plainely the Apoſtle ſpeaketh both of the materiall water, or waſhing of Baptiſme, and of the effect thereof, which is the holy Ghoſt powred upon us.* Calvine *taketh away water cleane, and will have him ſpeake onely of the holy Ghoſt, which* Flaccus Illyricus *the Lutheran himſelfe wondreth at, that any man ſhould be ſo bold, and calleth it plaine ſacriledge againſt the efficacy of the Sacraments.*

Ioh.3.v.5.

Beza in 4. Ioh.v.10.& in Tit.3.v.5.

c.3.v.5. *Per lavacrum regenerationis S. Sancti QVOD effudit in nos abunde.*

Quem effudit as Beza himſelfe tranſlateth.

Comment. in hunc locum.

FVLK. 5. The Sacrament of Baptiſme, how farre wee are from diſgracing, or taking it away altogether, when wee affirme that the grace of Gods ſpirit is not ſo tyed unto it, but hee may worke regeneration without it, in them that by neceſſity are deprived of it, let all men of reaſon and indifferency judge. Our tranſlation of *Iohn* 3. *verſe* 5. being ſuch, as he can finde nothing to quarrell againſt it, hee beginneth a new controverſie of our interpretation, by which hee might bring in five hundred places of Scripture, in which wee differ from them in expoſition. And a great abſurdity hee thinketh hee hath found out, in that wee expound the water and ſpirit to ſignify one thing, as though in *Math.* 3. *verſ.* 11. the holy Ghoſt and fire are not put both for one thing, and hee may as well in the one place, urge the element of fire in the Baptiſme of Chriſt, as by this place prove the neceſſity of water in Baptiſme. And yet wee take not away the Sacrament of Baptiſme, or the water, the externall matter thereof, which in other places is expreſſely commanded, when wee ſay it is not ſpoken of in this text, which is of the thing ſignifyed in Baptiſme, rather then of Baptiſme, as in *Iohn* 6. our Saviour Chriſt ſpeaketh in like tearmes of the thing repreſented in the Sacrament of his Supper, not of the Sacrament it ſelfe. The errour of *Calvines* tranſlation and expoſition of *Titus* 3. *verſe* 5. wee have before confeſſed, neither doeth any of our tranſlations follow him, and yet his errour is no hereſie, while hee aſcribeth

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wholly to the holy Ghoſt, that which properly is his, but yet of the Apoſtle is figuratively aſcribed unto the outward element, by which he worketh.

MART. 6. *And if wee ſhould here accuſe the Engliſh Tranſlatours alſo, that tranſlate it thus,* by the fountaine of the regeneration of the holy Ghoſt, WHICH hee ſhed on us, &c. *making it indifferent, either* which fountaine, *or* which holy Ghoſt he ſhed, &c. *they would anſwer by and by, that the Greeke alſo is indifferent: but if a man ſhould aske them further, whether the holy Ghoſt may be ſaid to bee ſhed, or rather a fountaine of water, they muſt needes confeſſe, not the holy Ghoſt, but water, and conſequently, that they tranſlating,* which he ſhed, *would have it meant of the fountaine of water, and ſo they agree juſt with* Calvines *tranſlation, and leave* Beza, *who in his tranſlation referreth it onely to the holy Ghoſt, as wee doe; but in his Commentarie playeth the heretike, as* Calvine *doeth.*

Sp. Sancti, quem effudit.

FVLK. 6. When *Ariſtides* could bee accuſed of no crime, hee was by his envious enemies accuſed of juſtice. Even ſo this man, who is wont to preſcribe us a rule, to leave that in ambiguity, which in the Greek is ambiguous, now blameth us for tranſlating ſo, as either *Calvins* or *Bezaes* ſenſe may ſtand with it. And albeit in all other places hee is content to make us *Bezaes* ſchollers, yet here becauſe *Calvine* hath the worſe part, hee will enforce us to leave *Beza*, and ſticke to *Calvine*. Such a force hath malice, when it is ſetled in mans heart, that it carryeth him oftentimes headlong, againſt himſelfe. But ſeeing the holy Ghoſt, as the neereſt antecedent, is placed next before the Relative, why muſt wee needes confeſſe, not the holy Ghoſt, but water to bee ſhedde upon us? Is any man ſo bruitiſh, to beleeve the bold ſurmiſes, what ſaid I, ſurmiſes? nay impudent and contentious affirmations of this blinde Bayarde.

MART. 7. *Of the Sacrament of penance I have ſpoken before, concerning that part ſpecially which is ſatisfaction. Here I will onely adde of Confeſſion, that to avoyd this tearme (namely in ſuch a place where the Reader might eaſily gather Sacramentall Confeſſion) they tranſlate thus,* Acknowledge your faults one to another, Iacob. 5. *It is ſaid a little before, If any bee diſeaſed, let him* bring in Prieſts, &c. *And then it followeth,* Confeſſe your faults, &c. *But they, to make all ſure, for* Confeſſe, *ſay,* Acknowledge, *and for* Prieſts, Elders. *What meane they by this? If this acknowledging of faults one to another before death, bee indifferently to bee made to all men, why doe they appoynt in their Communion-booke (as it ſeemeth out of this place) that the ſicke perſon ſhall make a ſpeciall confeſſion to the Miniſter, and hee ſhall abſolve him in the very ſame forme of abſolution that Catholike Prieſts uſe in the Sacrament of Confeſſion. Againe, if this acknowledging of faults be ſpecially to be made to the Miniſter or Prieſt, why tranſlate they it not by the word confeſſing and confeſſion, as well as by* acknowledging? *and why is not this confeſſion a Sacrament, where themſelves acknowledge forgiveneſſe of ſinnes by the Miniſter? Theſe contradictions and repugnance of their practiſe and tranſlation, if they can wittily and wiſely reconcile, they may perhaps in this poynt ſatisfy the Reader. But whether the Apoſtle ſpeake here of Sacramentall Confeſſion or no, ſincere Tranſlatours ſhould not have fled from the proper and moſt uſuall word of confeſſion or confeſſing, conſonant both to the Greeke and Latine, and indifferent to whatſoever the holy Ghoſt might meane, as this word* acknowledge *is not.*

ἐξομολογεῖσθε. Whereof confeſſion is called in S. Cyprian and other Fathers. Exomologeſis. In the order of viſitation of the ſicke.

FVLK. 7. Of the word of penance, and thereupon to wring in ſatisfaction, wee have heard more then enough: but that penance is a Sacrament, wee have heard never a word to prove it. But what ſay wee againſt confeſſion? Forſooth *Iames* 5. we tranſlate ἐξομολογεῖσθε, acknowledge your ſelves. Why Sir? Doeth acknowledging ſignify any other thing then confeſſing? You want then nothing elſe but the ſound of confeſſion, which among the ignorant would helpe you little, which tearme your Popiſh acknowledging rather ſhrift then confeſſion, it is marvell then that you blame us not, becauſe wee ſay not, ſhrive your ſelves one to another. A miſerable Sacrament, that hath neede of the ſound of a word to helpe it to bee gathered. But how (I pray you) ſhould the Reader gather your auricular ſhrift, or Popiſh confeſſion, if the word confeſſe your ſelves were uſed by us? I weene becauſe the Prieſts are called in a little before. It is more then enough, if you might gaine your Sacrament of annealing by their comming in. But ſhrift commeth too late after extreame unction. Well, admitte the Apoſtle forgot the order, and placed it after, which ſhould come before, muſt wee needes have Prieſtly confeſſion proved out of that place? Doeth not Saint *Iames* ſay, confeſſe your ſelves one to another, as hee ſaith, pray one for another? Then it followeth, that the Lay-man muſt ſhrive the Prieſt, as well as the Prieſt muſt ſhrive the Lay-man. And the Prieſt muſt confeſſe himſelfe to the people, as well as the people muſt pray for the Prieſt. But you have an objection out of the Communion booke, to prove Confeſſion to bee a Sacrament, which appoynteth, that the ſicke perſon ſhall make a ſpeciall confeſſion to the Miniſter, and hee to abſolve him, &c. Will you never leave this ſhameleſſe cogging, and forging of matters againſt us? The Communion booke appoynteth a ſpeciall confeſſion onely for them that feele their conſcience troubled with any weightie matter, that they may receive counſell and comfort of the Miniſter, who hath authoritie in the name of God, to remit ſinnes, not onely to them that bee ſicke, but alſo to them that bee whole: and daily doth pronounce the abſolution to them that acknowledge and confeſſe their ſinnes humbly before God. But hereof it followeth not, that this confeſſion is a Sacrament; for by preaching, the people that beleeve, are abſolved from their ſinnes, by the miniſterie of the Preacher: yet is not preaching a Sacrament. A Sacrament muſt have an outward element, or bodily creature, to repreſent the grace of remiſſion of ſinnes, as in Baptiſme and in the Lords Supper. But where you conclude, that ſincere Tranſlators ſhould not have fled the proper and moſt uſuall word of confeſſion, you ſpeake your pleaſure, for the word of acknowledging is more proper and uſuall in the Engliſh tongue, than is the word of confeſſing. And if you can prove any Sacrament out of the text, behold, you have the Greeke and Latine untouched, and the Engliſh anſwerable to both. Make your Syllogiſme out of that place to prove Popiſh ſhrift when you dare.

MARTIN.

CHAP. XV.

Hereticall tranſlation againſt the Sacrament of HOLY ORDERS and for the MARIAGE OF PRIESTS and VOTARIES.

AGainſt the Sacrament of Orders, what can they doe more in tranſlation, than in all their Bibles to take away the name of Prieſt *and* Prieſthood *of the new Teſtament altogether, and for it to ſay,* Elder *and* Eldership? *Whereof I treated more at large* in another place of this booke. Here I adde theſe few obſervations, that both for Prieſts and Deacons, which are two holy Orders in the Catholike Church, they tranſlate* Miniſters, *to commend that new degree deviſed by themſelves. As when they ſay in all their Bibles,* Feare the Lord with all thy ſoule, and honour his Miniſters; *in the Greeke it is plaine thus,* and honour his Prieſts, *as the word alwayes ſignifieth, and in the very next ſentence themſelves ſo tranſlate,* Feare the Lord, and honour the Prieſts. *But they would needs borrow one of theſe places for the honour of Miniſters. As alſo in the Epiſtle to* Timothie, *where Saint* Paul *talketh of* Deacons, *and nameth them twice; they in the firſt place tranſlate thus,* Likewiſe muſt the Miniſters bee honeſt, &c. *And a little after,* Let the Deacons bee the husbands of one wife; *loe, the Greeke word being one, and the Apoſtle ſpeaking of one Eccleſiaſticall Order of Deacons, and* Beza *ſo interpreting it in both places, yet our Engliſh Tranſlators have allowed the firſt place to their Miniſters, and the ſecond to Deacons, and ſo (becauſe Biſhops alſo went before) they have found us out their three Orders, Biſhops, Miniſters, and Deacons. Alas poore ſoules, that can have no place in Scripture for their Miniſters, but by making the Apoſtle ſpeake three things for two.*

* Chap. 6.

Eccleſ. c. 7. v. 31. ἱερεῖς. ἱερέα.

1 Tim 3. Bib. 1562. & 1577. Διακόνους.

FVLKE.

FOr the names of Prieſt and Elder, wee have ſpoken heretofore ſufficiently, as alſo for the name of Miniſter, which is uſed for the ſame that Elder and Prieſt, although the word ſignifie more generally. That the word Miniſters is put for Prieſts, I take it rather to bee an overſight of the firſt Tranſlator, whom the reſt followed, becauſe that διάκονος commeth immediately after, than any purpoſe againſt the Order of Prieſt, or to dignifie the name of Miniſters. For ſeeing *Syracks* ſonne ſpeaketh of Prieſts and Miniſters of the law, his ſaying can make nothing to or fro, for the names of the Miniſters, Prieſts or Elders of the new Teſtament. That ſome tranſlations in 1 *Tim.* 3. for διακόνους render [illegible] it is becauſe they ſuppoſed the Greeke word to bee taken there, in the generall [illegible] is in many other places, not to make three degrees of two, as you doe fondly [illegible] the orders of Biſhops, Elders, or as you call them prieſts, and as they [illegible]

[illegible] Prieſts and Miniſters, is all one in authoritie of miniſtring the word and the Sacraments. The degree of Biſhops, as they are taken to bee a ſuperiour order unto Elders or Prieſts, is for government and diſcipline, eſpecially committed unto them, not in authoritie of handling the word and the Sacraments.

MART. 2. *There are in the Scripture that are called Miniſters in infinite places, and that by three Greeke words commonly: but that is a large ſignification of Miniſter, attributed to all that miniſter, wait, ſerue, or attend to doe any ſervice, Eccleſiaſticall or temporall, ſacred or prophane. If the word bee reſtrained to any peculiar ſervice or function, as one of the Greeke words is, then doth it ſignifie Deacons onely: which if they know it, or will not beleeue mee, let them ſee* Beza *himſelfe in his Annotations upon* S. Matthew, *who proteſteth, that in his tranſlation hee vſeth alwayes the word* Miniſter *in the generall ſignification, and* Diaconus *in the ſpeciall and peculiar Eccleſiaſticall function of Deacons. So that yet wee cannot underſtand, neither can they tell us, whence their peculiar calling and function of Miniſter commeth, which is their ſecond degree under a Biſhop, and is placed in ſtead of Prieſts.*

Annot c.5. v.25.

FULK. 2. What the generall word of Miniſter ſignifieth, how it is taken both generally and ſpecially, wee are not ſo ignorant, that wee neede be taught of you: and yet all learned men are not agreed, when the Greeke word διάκονος is reſtrained to the Miniſter of the poore, and when it ſignifieth generally all the officers in the Church. As for the name of Miniſter, by which Elders or Prieſts are commonly called among us, I haue even now, and divers times before ſhewed, upon what occaſion it was taken up, ſo to bee applied, which yet generally ſignifieth all that ſerue in the Church, and Common-wealth alſo.

MART. 3. *Againe, what can bee more againſt the dignitie of ſacred Orders and Eccleſiaſticall degrees than to make them prophane and ſecular by their tearmes and tranſlations? For this purpoſe, as they tranſlate,* Elders, *and* Eldership, *for* Prieſts *and* Prieſthood, *ſo doe they moſt impudently tearme* S. Peter *and* S. Iohn, * Lay men: *they ſay for Apoſtle,* Embaſſador, *and* Meſſenger, Ioh.13.v.16. *and for Apoſtles of the Churches,* Meſſengers *of the ſame,* 2. Cor.8. *for Biſhops* Overſeers, Act.20. *Why (my maſters) doth* idiota *ſignifie a Lay man? Suppoſe a Lay man be as wiſe and learned as any other, is he* idiota? *or that one of your Miniſters be as unlearned and ignorant as any ſhepheard, is hee not* idiota? *So then* idiota *is neither Clerke nor Lay-man, but every ſimple and ignorant man. They that ſpake with miraculous tongues in the Primitiue Church, were they not Lay-men many of them? Yet the Apoſtle plainely diſtinguiſheth them from* idiota. *So that this is more ignorantly or wilfully tranſlated, than* Neophytus, a young ſcholler *in all your Bibles.*

* ἰδιῶται. Act.4. Bib.1562. ἀπόστολος. For meſſenger and legate the Scripture vſeth theſe words, ἄγγελος, πρεσβευτὴς, πρεσβεύειν. 1 Cor.14. 23.24. 1 Tim.3.

FULK. 3. There can bee no greater wrangling, nor more vnprofitable, than about words and tearmes. But why, I pray you, ſhould the tearmes of Elder and Eldership bee more prophane and ſecular in Engliſh, than they bee in Greeke, yea, than the names of Ancients and Seniors, which you your ſelues in your tranſlation uſe for the ſame office? Will you never bee aſhamed of theſe vanities, which turne alwayes to your owne reproach? Yet doe they (ſay you) moſt impudently tearme Saint *Peter* and *Iohn* Lay-men. And doe not you diſhonour them as much, to ſay in your tranſlation, they were of the vulgar ſort? What ſignifieth λαϊκὸς, a Lay-man, but one of the vulgar ſort, or common people? Againe, were they of that Clergie, whereof *Annas* and *Caiaphas* were high Prieſts, or were they not as perfectly diſtinct from that ſacrificing Prieſthood, as any Lay-man at this day is from the Chriſtian Clergie? Yet you goe on whither the furie of your malice doth carry you, and ſay, that *Idiota* is neither Clerke, nor Lay-man, but every ſimple and ignorant man. If it bee ſo, then reforme your tranſlation, as well in this place of the *Act*.4. as in 1 *Cor*. 14. where you call *Idiota*, of the vulgar ſort, or the vulgar, and plucke your ſelfe firſt by the noſe for falſe tranſlating, before you finde fault with us. Againe, if the high Prieſts did take the Apoſtles for unlearned and Lay-men, what impudencie is it, to ſay that wee tearme them ſo? And touching your ſignification of *Idiota*, although the Prieſts knew, that they had not beene brought up in ſtudie of learning, as they themſelues were, yet hearing their bold and wiſe anſwer, they could not take them for ſimple and ignorant men, therefore it followeth, that they meant they were none of their Clergie, rather than that they were ignorant and fooliſh, for ſimple in the good part they would not acknowledge them to bee. As for the tearme Embaſſador and Meſſenger; for the Greeke word ἀπόστολος, *Io*. 13. *v*. 16. may well bee vſed in that place, ſeeing it is like hee ſpeaketh as generally of the word ἀπόστολος, as hee doth of δοῦλος, which is a ſervant. The ſervant is not greater than his Lord, nor the Embaſſador than hee that ſent him. And for the meſſengers of the Churches, when thoſe are underſtood by the word ἀπόστολοι, which are ſent on meſſage from the Churches, and not thoſe that are ſent by Chriſt to preach unto the Churches, no wiſe man can blame the tranſlation. *Act*. 20. where ἐπισκόπους are of us tranſlated overſeers, of you Biſhops, yet in your note you ſay, or Prieſts, as though the word may ſignifie

Prieſts, which all men of skill doe know to ſignifie Overſeers, although the terme be [illegible] to them, which before are called πρεσβύτεροι, Elders or Prieſts. But it proceedeth of great ignorance, that *Neophytus* is tranſlated in all our Bibles, a young Scholler. O what knowledge haue wee learned of you; to tranſlate *Neophytus*, a Neophyte. For before, wee did take *Neophytus*; to ſignifie one that is newly planted, or lately ingraffed, and by a Metaphor, one that is a young and new ſcholler in the myſteries of Chriſtian religion. But becauſe your Pope vſeth to make boyes and unlearned young men Biſhops, and great Prelates in your Church, you can not abide, that a young ſcholler ſhould by Saint *Pauls* rule bee excluded from a Biſhopricke, and therefore you mocke the Reader with a Neophyte. Wee know, that in the ancient Church they were called *Neophyti*, which were lately baptiſed: but yet in the ſame ſenſe, becauſe they were young ſchollers, and therefore looke in the Homilies that are intituled, *ad Neophytos*, and you ſhall ſee, they are directed and ſpent almoſt or altogether in teaching the principles of Chriſtian religion plainely, wherein they were but young ſchollers, not yet perfectly inſtructed.

MART. 4. *Now for changing the name Apoſtle into Meſſenger, though* Beza *doe ſo alſo in the foreſaid places, yet in deede he controuleth both himſelfe, and you, in other places, ſaying of the ſame word,* Apoſtles: A man may ſay in Latine, Legates, but wee haue gladly kept the Greeke word (*Apoſtle*) as many other words familiar to the Church of Chriſt. *And not onely of the principall Apoſtles, but alſo of the other Diſciples, hee both tranſlateth, and interpreteth in his commentarie, that they are* notable Apoſtles, *and hee proveth that all* Miniſters of the word (*as he termeth them*) *are and may bee ſo called. And for your* Overſeers, *hee ſaith,* Epiſcopos, *and not,* Superintendentes. *Which hee might as well haue ſaid, as you,* Overſeers. *But to ſay the truth, though he be too too prophane, yet hee doth much more keepe and uſe the Eccleſiaſticall received tearmes, than you doe, often proteſting it, and as it were glorying therein, againſt* Caſtaleon *eſpecially. As, when he ſaith,* Presbyterum, *where you ſay* Elder: Diaconum, *where you ſay,* Miniſter, *and ſo foorth. Where if you tell mee that howſoever hee tranſlate, hee meaneth as prophanely as you, I beleeue you, and therefore you ſhall goe together, like Maſter, like Schollers, all falſe and profane tranſlaters; for, this* Beza (*who ſometime ſo gladly keepeth the name of Apoſtle*) *yet calleth* Epaphroditus legatum Philippenſium, Philip. 2.v. 15. *Whereupon the Engliſh Bezites tranſlate,* your Meſſenger, *for,* your Apoſtle. *As if* S. Auguſtine *who was our Apoſtle, ſhould be called,* our Meſſenger.

Annot. in [illegible] *Matth.v.2.* *Annot.in R*[illegible] 16.v.7.& [illegible] 2.Cor.8.v.[illegible]

in tit.Evang. Matth.& in c.3.v.11.& c.12.v.2.& c.5.v.25.

FULK. 4. You can not leaue your old Byas, in wreſting mens ſayings, farre beyond their meaning. Therefore you alledge againſt us, the ſaying of *Beza*, for the terme of Apoſtles, to be retained, where mention is made of the Apoſtles of Chriſt, not onely thoſe that are ſpecially ſo called, but alſo all the Miniſters of the word. But what is this, to terme them by the honourable name of Apoſtles, which are not ſent by God, but by men, about ſome civill or Eccleſiaſticall buſineſſe. For both hee and wee call *Epaphroditus*, the Meſſenger, and not the Apoſtle of the Philippians, becauſe hee was ſent by the Philippians unto *Paul*, and not by Chriſt unto them. As for that *Auguſtine* which was ſent by *Gregory*, might better bee called *Gregories* Apoſtle, than our Apoſtle, for hee was not ſent by us, but to us, not immediately from God, as an Apoſtle ſhould, but from *Gregorie*, and by *Gregorie*. Touching the tearmes of Biſhops, Elders, Miniſters, Prieſts, &c. enough hath beene ſaid already. Our tranſlators haue done that, which they thought beſt to be done in our language, as *Beza* did in the Latine tongue.

MART. 5. *As alſo, when you tranſlate of Saint* Matthias *the Apoſtle*, that hee was by a common conſent counted with the eleven Apoſtles: Act. 1. v. 26. *what is it elſe, but to make onely a popular election of Eccleſiaſticall degrees, as* Beza *in his annotations, would haue us to underſtand, ſaying,* that nothing was done here peculiarly by *Peter*, as one of more excellent dignitie than the reſt, but in common by the voyces of the whole Church: *though in an other place upon this election, hee noteth* Peter *to bee the chiefe or Corypheus. And as for the Greeke word in this place, if partialitie of the cauſe would ſuffer him to conſider of it, hee ſhould finde, that the proper ſignification thereof in this phraſe of ſpeech is, as the vulgar Latine Interpreter,* Eraſmus, *and* Valla, (*all which he reiecteth*) *tranſlate it, to wit,* hee was numbred, *or,* counted with the eleven Apoſtles, *without all reſpect of common conſent, or not conſent, as you alſo in your other Bibles doe tranſlate.*

No.Teſt.1580. Annot.ibid. Act.14.v.23.

συγκατεψηφίσθη.

Annumeratus eſt cooptatus eſt.

FULK. 5. The election of *Matthias* to bee an Apoſtle, was extraordinarily, and therefore permitted to the lot: the manner whereof, as it is not to bee drawne into example, ſo the proper election cannot bee proved thereby: yet hath both *Beza*, and the Engliſh tranſlatour, faithfully expreſſed the Greeke word, which Saint *Luke* there vſeth: although, neither *Eraſmus*, nor *Valla*, beſide your vulgar Interpreter, did conſider it. Neither doth that common conſent, in accepting *Matthias* for an Apoſtle, whom the lot had deſigned, more proue a popular election, or derogate from the ſingularity of *Peter*, than that by common conſent of the whole brotherhood, two were choſen and ſet up, that the Apoſtleſhip ſhould be laid upon one of them.

MART. 6. *Which diverſitie may proceede of the diverſitie of opinions among you. For wee underſtand by Maſter* Whitegifts *bookes againſt the Puritanes, that he and his fellowes deny this popular election, and giue preeminence, ſuperioritie, and difference in this caſe to* Peter, *and to Eccleſiaſticall Prelates: and therefore he proveth at large the uſe and Eccleſiaſticall ſignification of the Greeke word* χειροτονία, *not to the giving of voices in popular elections, but to be the Eccleſiaſticall impoſing of hands upon perſons taken to the Churches miniſterie. Which hee ſaith very truely, and needeth the leſſe here to be ſpoken of, ſpecially being touched* elſewhere in this booke.*

His defenſe, or 2. booke. pag. 157.

* Chap.6. num.7.

FVLK. 6. The diverſitie of the tranſlation, proceedeth of this, that the former tranſlators did not obſerue the nature of the Greeke word, which *Beza* hath conſidered more abſolutely, than any Interpreters before him. Although it is not unlike, that *Chryſoſtome* did well acknowledge it, when ſpeaking of this election, hee vſeth theſe words. *Iam & illud conſidera, quam & Petrus agit omnia ex communi diſcipulorum ſententia, nihil authoritate ſua, nihil cum imperio.* Now alſo conſider this thing, how *Peter* doth all things by common conſent of the Diſciples, nothing of his owne authoritie, nothing with rule or commaundement. And as for the popular election, if you had read thoſe bookes, you make mention of, you might perceiue, that neither of both parts, allow a meere popular election. And that Maſter *Whitgiſt*, doth not ſo much contend, what forme of election was vſed in the time of the Apoſtles, and of the Primitiue Church, as whether it be neceſſary that ſuch forme of election as then was practiſed, ſhould in all ages of the Church, and in all places, be of neceſſitie continued, and obſerved.

In act. hom 3.

MART. 7. *One thing onely wee would know, why they that plead ſo earneſtly againſt their brethren the Puritanes, about the ſignification of this word, pretending herein onely the primitiue cuſtome of impoſition of hands, in making their Miniſters, why (I ſay) themſelues tranſlate not this word accordingly, but altogether as the Puritanes, thus:* When they had ordained them Elders by election in every Church, *Act.14.verſ.23. For if the Greeke word ſignifie here the peoples giving of voices (as* Beza *forceth it onely that way, out of* Tully, *and the popular cuſtome of old Athens) then the other ſignification of impoſing hands is gone, which Maſter* Whitgift *defendeth, and the popular election is brought in, which hee refelleth: and ſo by their tranſlation they haue in my opinion over-ſhot themſelues, and given advantage to their brotherly adverſaries. Vnleſſe indeed they tranſlate as they thinke, becauſe indeed they thinke as heretically as the other, but yet becauſe their ſtate of Eccleſiaſticall regiment is otherwiſe, they muſt maintaine that alſo in their writings, howſoever they tranſlate. For an example, They all agree to tranſlate Elder for Prieſt: and Maſter* Whitakers *telleth us a freſh in the name of them all, that there are no Prieſts now in the Church of Chriſt, that is, (as he interpreteth himſelfe)* This name Prieſt is never in the new Teſtament peculiarly applyed to the Miniſters of the Goſpell, *this is their doctrine. But what is their practiſe in the regiment of their Church? cleane contrary. For in the order of the communion booke, where it is appointed what the Miniſter ſhould doe, it is indifferently ſaid,* Then ſhall the Prieſt doe or ſay this and that: *and,* Then ſhall the Miniſter, &c. *Whereby it is evident that they make Prieſt a proper and peculiar calling applied to their Miniſters, and ſo their practiſe is contrary to their teaching and doctrine.*

Bib.1577. χειροτονήσαντες.

Beza ibid.

Pag.100. ad rat Camp. Pag 210.

FVLK. 7. I haue ſatisfied your deſire before, if you liſt to know, our tranſlation muſt be, as neere as it can, to expreſſe the true ſignification of the originall words, and ſo it is, in that place of the *Act.* 14.*v.*23. which being granted by them, that deny the neceſſitie of that forme of election to continue alwayes, giveth no more advantage to the Adverſaries, than they would take out of the ſignification of the Greeke word, howſoever it were tranſlated. Your example of Maſter *Whitakers* denying the name of Prieſt to bee applied to the Miniſters of the Goſpell, to proue that wee muſt maintaine our Eccleſiaſticall ſtate, howſoever we tranſlate, is very fond and ridiculous: as alſo the contradiction that you would make betweene him and the ſervice-booke, touching the name of Prieſt, there vſed and allowed. Maſter *Whitakers* writing in Latine, ſpeaking of the Latine tearme, *Sacerdos*, the Communion booke of the Engliſh word Prieſt, is not this a goodly net for a foole to daunce naked in, and thinke that no body can ſee him.

MART. 8. *Now concerning impoſition, or laying on of hands, in making their Miniſters, (which the Puritans alſo are forced to allow by other words of Scripture; howſoever they diſpute and iangle againſt* χειροτονία) *none of them all make more of it, than of the like Iudaicall ceremonie in the old Law, not acknowledging that there is any grace given withall; though the Apoſtle ſay there is, in expreſſe tearmes, but they will anſwere this text (as they are wont) with a favourable tranſlation, turning* grace, *into* gift. *As, when the Apoſtle ſaith thus,* Neglect not THE GRACE that is in thee, which is given thee by propheſie, with impoſition of the hands of Prieſthood, *they tranſlate,* Neglect not the GIFT: *and* Beza *moſt impudently, for,* by propheſy, *tranſlateth*

Beza Annot. Act.6.v.6.

1 Tim.4.v.14. τοῦ χαρίσματος. διὰ προφητείας.

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tranſlateth, to propheſie: *making that onely to be this gift, and withall adding this goodly expoſition, that he had the gift of propheſie, or preaching before, and now by impoſition of hands was choſen onely to execute that function. But becauſe it might bee obiected that the Apoſtle ſaith,* Which was given thee with the impoſition of hands, *or, (as hee ſpeaketh in an other place)* by impoſition of hands, *making this impoſition of hands, an inſtrumentall cauſe of giving this grace, he ſaith, that it did onely conſirme the grace or gift before given.*

2 Tim.1.

FVLK. 8. Though we finde that by, or with impoſition of hands, many rare and extraordinary gifts of propheſie of tongues, and ſuch like, were given in the Apoſtles time, yet wee finde no where, that grace is ordinarily given by that ceremonie, vſed alwayes in the Church, for ordination of the Miniſters thereof. But whether there be, or not, our tranſlation of χάρισμα, into gift, is true and proper to the word. For albeit the word χάρις be taken, not onely for the favour of God, but alſo for his gracious gifts: yet χάρισμα is never taken in the Scripture, but for a free gift, or a gift of his grace. That *Beza* referreth the prepoſition διὰ, to the end of the gift, hee hath the nature of the word to beare him out, which may well abide that ſenſe: and yet hee doth not reiect the other common interpretation by propheſie, that by appointment of the holy Ghoſt, uttered by ſome of the Prophets. But where you wrangle about the gift of propheſie, as though hee were utterly voide thereof, before hee received impoſition of hands: I know not what you meane. Would you haue us thinke, that hee was ordained Prieſt, or Elder, or to any office of the Church, without competent gifts, meete to diſcharge his office? That the gift of propheſie as well as of ſpeaking with tongues, might bee given by and with impoſition of hands. *Beza* doubteth not. But it is out of doubt, that to an office, none was choſen or admitted by the Apoſtle and the reſt of the Presbyterie of *Epheſus*, but ſuch as had ſufficient gifts to anſwere that office.

MART. 9. *Thus it is evident that, though the Apoſtle ſpeake never ſo plaine for the dignitie of holy Orders, that it giveth grace, and conſequently is a Sacrament, they pervert all to the contrary, making it a bare ceremonie, ſuppreſſing the word* grace, *which is much more ſignificant to expreſſe the Greeke word, than* gift *is, becauſe it is not every gift, but a gracious gift, or a gift proceeding of marvellous and meere grace. As when it is ſaid,* To you it is given not onely to beleeue, but alſo to ſuffer for him. *The Greeke word ſignifieth thus much,* To you this grace is given, &c. *So when God gaue unto Saint* Paul *all that ſailed with him, this Greeke word is vſed, becauſe it was a great grace or gracious gift given unto him. When Saint* Paul *pardoned the inceſtuous perſon before due time, it is expreſſed by this word, becauſe it was a grace (as** Theodoret *calleth it) given unto him. And therefore alſo the almes of the Corinthians,* 1 Cor. 16. 3. *are called,* their grace, *which the Proteſtants tranſlate,* liberalitie, *neglecting altogether the true force and ſignification of the Greeke words.*

ἐχαρίσθη. Phil.1.29.

κεχάριςαι. Act.27.

2 Cor.2. κεχάρισμαι. χάρισμα. τὴν χάριν ὑμῶν.

FVLK. 9. Here is no evidence at all, that the order of Prieſthood is a Sacrament, or giveth grace, but that God, by the ceremonie of laying on of hands, did giue wonderfull and extraordinary gifts, of tongues, and prophecying, in the beginning and firſt planting of the Church. But, that grace ſhould alwayes follow that ceremonie, there is no proofe to bee made out of the holy Scriptures. And experience ſheweth, that hee which was voide of gifts, before hee was ordered Prieſt, is as very an Aſſe and Dogbolt, as hee was before, for any encreaſe of grace or gracious gifts: although hee haue authoritie committed unto him, if hee bee ordered in the Church, though unworthily, and with great ſinne both of him that ordaineth, and of him that is ordained. But wee ſuppreſſe the word grace (you ſay) becauſe *chariſma* ſignifieth, at leaſt, a gracious gift. See how the bare ſound of termes delighteth you, that you might therein ſeeke a ſhadow for your ſinglefolde ſacrament of popiſh orders. The word ſignifieth, a free or gracious gift, and ſo will every man underſtand it, which knoweth, that it is given by God. As alſo in all places, where mention is made of Gods gifts, we muſt underſtand, that it proceedeth freely from him, as a token of his favour and grace. But that the Greeke word χαρίζομαι, doth alwayes import the grace or favour of God, none either wiſe or learned will affirme, neither doth your vulgar Interpreter expreſſe the word of grace in thoſe places that you bring for example, *Phil.* 1.*v.* 29. hee ſaith plainely, *donatum eſt*, it is given, and ſo your ſelues tranſlate. Why, I pray you doe you ſuppreſſe the word grace, or why doe you thus trifle againſt us? When Saint *Paul* appealed to *Caeſar*, *Act.*25. affirming, that no man could giue him into the hands of his adverſaries, hee vſeth the ſame word χαρίσασθαι. So, when *Feſtus* telleth *Agrippa*, that hee anſwered the Iewes, that it was not the cuſtome of the Romanes, to giue any man to deſtruction, &c. Saint *Luke* vſeth the word χαρίζεσθαι, were not hee a mad tranſlatour, or Interpreter either, that would expound this word of the grace of God, which is ſpoken of the favour of men? So when the Apoſtle, 1 *Cor.*16. calleth the almes of the Corinthians, their grace, is it not better Engliſh to ſay, their liberalitie? for although their liberalitie proceeded of Gods gift, yet the Apoſtle adding the pronoune ὑμῶν, meaneth the free gift of the Corinthians, not the grace of God.

MART. 10. *But concerning the ſacrament of orders, as in the firſt to* Timothie, *ſo in the ſecond alſo, they ſuppreſſe the word* Grace, *and call it barely and coldly,* Gift: *ſaying:* I put thee in remembrance, that thou ſtirre up the gift of God, which is in thee, by the putting on of my hands. *Where if they had ſaid, the grace of God, which is in thee, by the putting on of my hands: then were it plaine, that Saint* Paul *by the ceremonie of impoſing hands upon* Timothie, *in making him Prieſt, or Biſhop, gaue him grace: and ſo it ſhould bee a very Sacrament of holy Orders. For auoiding whereof, they tranſlate otherwiſe, or elſe let them giue us an other reaſon thereof, ſpecially the Greeke word much more ſignifieth grace, than a bare gift, as is declared.*

1 Tim.1.v.6.

FULK. 10. Theſe colewoorts were ſodden enough once before that they need not bee ſet on againe. The word χάρισμα if you finde it an hundred times, ſignifieth no more, but a free gift, or a gift that is freely given, even as the Engliſh word gift doth: whereof the Proverbe is, what is ſo free as gift? Whereof if we had ſaid the grace of God wee had tranſlated amiſſe, and otherwiſe than the Greeke word doth ſignifie. But where you trifle in your tearmes of a bare gift, and we call it barely and coldly a gift, you doe nothing but bewray your owne ſhame. Can the gift of God bee called a bare gift? or doth hee ſpeake barely and coldly, that ſaith the gift of God? Doth the Apoſtle *Epheſ.*2. ſpeaking of our ſalvation, and your vulgar Interpreter, and you your ſelues ſpeake, of a bare gift, and call it barely and coldly, the gift of God? When you ſay, you are ſaved through faith (and that not of your ſelues for it is the gift of God) not of worke, &c. See you not that while you ſeeke to raſe our skin, you ſtrike your ſelfe to the heart? Be wiſer therefore, and ſpare your owne credite: find no fault with that which you cannot amend, and which if it were a fault, you your ſelues commit as much as we.

MART. 11. *The more to prophane this ſacred order, whereunto continencie and ſingle life hath beene alwayes annexed in the new Teſtament for the honour and reverence of the functions thereunto belonging, to prophane the ſame (I ſay) and to make it meere laicall and popular, they will haue all to be maried men, yea thoſe that haue vowed the contrary: and it is a great credite among them, for our Prieſts Apoſtates to take wiues. This they would deduce from the Apoſtles cuſtome, but by moſt falſe and impudent tranſlation: making Saint* Paul *ſay thus as of his owne wife and the other Apoſtles wiues;* Haue not wee power to leade about a wife being a ſiſter, as well as the reſt of the Apoſtles? *Whereas the Apoſtle ſaith nothing elſe but,* a woman a ſiſter, *that is, a Chriſtian woman, meaning ſuch holy women as followed Chriſt, and the Apoſtles, to finde and maintaine them of their ſubſtance. So doth Saint* Hierome *interpret it, and Saint* Auguſtine, *both directly prouing that it cannot bee tranſlated,* wife, *but,* woman: *and the Greeke fathers moſt expreſly. And as for the Greeke word, if they ſay it is ambiguous, Saint* Auguſtine *telleth them that as the Apoſtle hath put it downe with all the circumſtances, there is no ambiguitie at all that might deceiue any men. Yea let us ſet apart the circumſtances, and conſider the Greeke word alone in it ſelfe, and* Beza *will tell us in other places, that it ſignifieth a woman rather than a wife: reprehending* Eraſmus *for tranſlating it,* wife, becauſe there is no * circumſtance annexed why it ſhould ſo ſignifie: *thereby declaring that of it ſelfe it ſignifieth,* woman, *and therefore much more when the circumſtance alſo (as S.* Auguſtine *ſaith) making it certaine, that ſo it doth ſignifie.*

1 Cor.9.v.5.
No.Teſt.1580
ἀδελφὴν γυναῖκα.
Math.27.
Li.1 aduerſ. Iouin.
De op mon.c.4.
In collectan.
Oecu.ſuper hunc locum.
Annot. Mat.5. v.28 & 1 Cor.7.v.1.
* *Quia non additur.* τινὸς, *aut* ἀλλοῦ.

FULK. 11. If matrimonie be a holy Sacrament, as you ſay, and an holy ordinance of God as wee both confeſſe, how ſhould the ſacred order of Prieſthood bee prophaned thereby. That continence and ſingle life hath alwayes beene annexed to the Eccleſiaſticall functions in the new Teſtament, it is ſo maniſeſt an untruth, that I will not ſtand to confute it. As where you ſay, that wee make the order meere laicall and popular, that wee will haue all men to bee married, yea thoſe that haue vowed the contrary, theſe be moſt impudent aſſertions. Though it bee free for all men to marry, yet no man is willed, otherwiſe than hee ſhall finde cauſe in himſelfe. And for Prieſts that come from you, it is more credite to marry, than out of mariage to liue incontinently: otherwiſe they are of as great credite that bee unmarried, as they that be maried. What the cuſtome of the Apoſtles was for hauing wiues and keeping company with them, not onely the Scripture of the Apoſtles, but alſo *Clemens Alexandrinus* a moſt auncient writer is witneſſe for us, and againſt your impudent aſſertion, alledging euen this text of 1 *Cor.* 9. To prooue that they did leade their wiues about with them, *Per quas etiam in Gynecaeum, &c.* By meanes of whom the doctrine of our Lord might enter into the cloſet of women, without any reprehenſion, or euill ſuſpition. By which our tranſlation is prooved to bee good and true, as I haue more at large declared before, *Cap.*1. *Sect.*18. Neither is there here any new matter, which is not there ſufficiently anſwered.

1 Tim.3.
Tit.1.
1 Cor.9.&c.
And *Præfat.* *Sect.*36.

MART. 12. *Wherefore great muſt the impudencie of* Beza *bee (and of the Engliſh Bezites) that knowing this, and proteſting it elſewhere in his Annotations, yet here tranſlateth,* ſororem uxorem, *a ſiſter a wife, and ſaying after his Lordly manner, I doubted not ſo to tranſlate it, diſputing and reaſoning againſt all other Interpreters both ancient and latter for the contrary, yea and affirming that S.* Paul *himſelfe* did fooliſhly, *if he ſpake there of other rich women. Such a fanſie he hath to make the Apoſtles not only maried men, but that they caried about their wiues with them, and that they were the Apoſtles wiues (for ſo he tranſlateth it* Act.1.v.14.) *that returned with them after our Lords aſcenſion to* Hieruſalem, *and continued together in prayer till the holy Ghoſt came upon them. Whereas S.* Luke *there ſpeaketh ſo evidently of the other holy and faithfull women, which are famous in the Goſpel, (as the* Maries *and other) that the Engliſh Bezites themſelues dare not here follow his tranſlation. For I beſeech you, M.* Beza *(to turne my talke unto you a little) is there any circumſtance or particle here added why it ſhould bee tranſlated wiues? None. Then by your owne reaſon before alleadged, it ſhould rather bee tranſlated women. Againe, did* Eraſmus *tranſlate well, ſaying.* It is good for a man not to touch a wife? 1 *Cor.* 7. *v.*1. *No, ſay you, reprehending this tranſlation, becauſe it dehorteth from mariage. If not, ſhew your commiſſion why you may tranſlate in the foreſaid places* wife, *and* wiues, *at your pleaſure: the Greeke being all one, both where you will not in any wiſe haue it tranſlated* wife, *and alſo where you will haue it ſo tranſlated in any wiſe.*

Inepté faceret.
Cum uxoribus.
οὐ γυναι-
Vxorem non tangere.
γυναῖκας ἀδελφάς.

FULK. 12. Nay great muſt bee the impudencie of the Papiſts, that imagine the Apoſtles, which had wiues of their owne, did leaue them behinde them, and leade ſtrange women about with them into all parts of the world. The firſt that invented that gloſſe of continent women, ſuch as followed Chriſt, was *Tertullian* the Montaniſt, in his booke of *Monogamie*, which hee wrote againſt the Church, condemning ſecond mariage, and reprouing the Latine tranſlation of his time, as it ſeemeth, which in this text, 1 *Cor.* 9. uſed the tearme of *uxor*, by the ambiguitie of the Greeke word γυνὴ, ſaying, that if the Apoſtle had ſpoken of matrimonie, hee would haue underſtood this of wiues, but ſeeing hee ſpeaketh *De victuaria exhibitione*, of the exhibition toward his living, hee underſtandeth it of ſuch women as followed Chriſt. Than the which diſtinction nothing can bee more abſurd: for ſpeaking of exhibition toward his living, the Apoſtle ſheweth, that hee might haue lawfully charged the Church with finding, not onely of himſelfe, but alſo of his wife, as the other Apoſtles did. Againe, if rich women did follow the Apoſtles, miniſtring to them of their ſubſtance, as they followed our Saviour, this was no burden, but an eaſement unto the Church, which the Apoſtle would not haue abſtained from as a thing burdenous to the Church of Corinth. Concerning the other place, *Act.* 1. *v.* 14. although perhaps it bee not neceſſary to tranſlate wiues; yet it is neceſſary to underſtand wiues. For to anſwere you in Maſter *Bezaes* name, who telleth you, that it was meete, as alſo *Eraſmus* thinketh that their wiues ſhould bee confirmed, who partly were to bee companions of their travell and peregrination, partly to tarrie patiently at home, while their husbands were about the Lords buſineſſe, and therefore their wiues alſo were preſent. Againe, what a ſhamefull abſurditie were it, to thinke that the Apoſtles would tarrie in a cloſe houſe ſo long together with other women than their wiues, and ſhut out their owne wiues, which muſt needes haue beene ſubiect to great offence and obloquie? And what deuilliſh malice haue you againſt the Apoſtles wiues, that you cannot abide that they ſhould ioyne with their husbands in prayer and ſupplication, and bee made partakers of the holy Ghoſt with them, as well as other women, which were alſo maried women, *Mary* the wife of *Cleophas*, *Ioanna*, the wife of *Chuza*, and other holy women, the mothers or wiues of holy men? Will you ſay the Apoſtles had no wiues? *Peters* wiues mother will teſtifie againſt you. Will you ſay ſhee was forſaken by *Peter*? The ſtorie of his martyrdome, if it bee true, affirmeth that ſhee continued with him to his dying day. Will you ſay hee had no matrimoniall company with her? His daughter *Patronilla* will beare witneſſe againſt you, ſo young, that ſhee was deſired in mariage by *Flaccus* the Comes. Touching the place, 1 *Cor.* 7. where *Eraſmus* tranſlateth *uxorem*, I haue anſwered already. The circumſtance of the place doth argue, that it is ſpoken generally of continence, and not of abſtinence in mariage onely. And who is ſuch a novice in the Greeke tongue, that he knoweth not that the word γυνὴ ſignifieth a wife or woman, as the circumſtance of the place requireth, where it is uſed?

Clem. Reco. lib 7.
Cronica Cronic.
Faſcicul. Temp.

MART. 13. *Againe, to this purpoſe they make S.* Paul *ſay, as to his wife,* I beſeech thee alſo faithfull yoke-fellow, Phil.4. v. 3. *for in Engliſh what doth it elſe ſound, but man and wife? But that S.* Paul *ſhould here meane his wife, moſt of the Greeke Fathers count it ridiculous and fooliſh,* S. Chryſoſtome, Theodoret, Oecumenius, Theophilactus. Beza *and* Calvin *both miſlike it, tranſlating alſo in the maſculine gender. S.* Paul *himſelfe ſaith the contrary, that hee had no wife,* 1 Cor. 7. *And as for* Clemens Alexandrinus, *who alleadgeth it for* Pauls *wife,* Euſebius *plainly inſinuateth, and* Nicephorus *expreſly ſaith, that hee did it* [illegible], *by the way of contention*

and

σύζυγε γνήσιε.
Socie germane.
Theophylact ſaith, if hee ſpake to a woman, it ſhould be γνησία in the Greeke.
Li.2.c.24.

[illegible]ntation, whiles he earneſtly wrote againſt them that oppugned matrimonie.

LK. 13. The Greeke word being σύζυγε ſignifieth a fellow or companion in yoke, they haue not therefore tranſlated amiſſe, when they ſay yoke fellow, which ſignifieth fellow in any yoke whatſoeuer. If it ſound man and wife in Engliſh, what matter is that? for ſo it ſoundeth in Greeke. Men muſt not follow the ſound of words onely, but examine the matter. And great probabilitie there is, that hee ſpeaketh there of his wife, as *Clemens Alexandrinus* thinketh, neither doth Saint *Paul* himſelfe ſay preciſely hee had no wife, 1 *Cor.* 7. but that hee liued without the uſe of a wife, which might bee, his wife conſenting to remaine at *Philippi*. That the latter writers miſlike the iudgement of *Clemens*, and ſpecially that fabulous hiſtorian *Nicephorus*, it derogateth nothing to his credit, nor to the likelihood of the matter. That *Theophylact* ſaith, the adiectiue ſhould bee of the feminine gender, hee is not to bee credited aboue *Clemens Alexandrinus*, who knew the puritie of the Greeke tongue, as well as hee. But whether it bee to bee underſtood of his wife or no, wee leaue it indifferent, and tranſlate according to the Greeke word, without preiudice of either opinion, which kinde of tranſlation at other times you doe highly commend.

RT. 14. *Againe for the mariage of Prieſts, and of all ſorts of men indifferently, they tranſlate the Apoſtle thus:* Wedlocke is honourable among all men. *Where one falſification is, that they ſay,* among all men, *and Beza,* inter quoſvis, *and in the margent* * in omni hominum ordine, in euery order or condition of men, *and in his annotation hee raileth, to make this tranſlation good: whereas the Greeke is as indifferent to ſignifie, that mariage is honourable, by all meanes, in all reſpects, wholly, throughly, altogether. So doth not onely* Eraſmus, *but alſo the Greeke Fathers expound it, namely* Theophylact, *whoſe words in the Greeke bee very ſignificant, but too long here to trouble the Reader with them.* Not in part *(ſaith he)* honourable, and in part not; but wholly, throughout, by all meanes honourable and undefiled, in all ages, in all times. *Therefore, to reſtraine it in tranſlation to perſons onely, (though it may alſo very well bee underſtood of all perſons that haue no impediment to the contrary) that is to tranſlate falſly.*

Heb. 13. No. Teſt. an. 1565.

ἐν πᾶσι. See Oecum. in catena.

FVLK. 14. I haue anſwered already, that ſeeing the Apoſtle threatneth the iudgement of God againſt fornicators and adulterers, the moſt apt ſignification of the words ἐν πᾶσι, is, among all men. Although that which you would haue, comprehendeth all perſons, as well as all other things, meanes, reſpects, &c. If any perſons haue an impediment to the contrary, ſuch as Gods word doth allow, their mariage by this text is not authorized. But Prieſts haue no impediment, when they are by the word of God to bee choſen as well of maried men, as of any other, 1 *Tim.* 5. *Tit.* 1. neither can it bee any falſification, to tranſlate ſo, as both the words in the Greeke tongue doe ſignifie, and the reaſon of the place doth require. *Theophylacts* words, you ſay, bee long, and ſo it ſeemeth, they bee for your purpoſe, therefore you take but a peece in the midſt, cutting off both the beginning, and the end, that make againſt you. In all (ſaith hee) not in men of riper age, and not in young men alſo, but in all men, or by all meanes, and in all times, not in affliction truely, and in quietneſſe not alſo; not in this part pretious, and honourable, and in that part otherwiſe, but the whole, and through all parts, let it bee pretious. Here Heretikes are made to bluſh, that ſlander mariage: for behold, he calleth mariage pretious, matrimonie honourable, which keepeth a man in the vertue of temperance. And afterward: If matrimonie bee permitted, the fornicators and adulterers are iuſtly puniſhed. Who is ſo blinde, that hee will not ſee *Theophylact* referre it to the perſons, as well as to all parts of it? At leaſtwiſe you ſhould haue remembred, that *Theophylact* being a Biſhop of the Greeke Church, where their Prieſts haue beene, and yet are ſuffered to be maried men, would not write any thing here againſt the mariage of Prieſts. Neither doth *Oecumenius* exclude the perſons, when hee extolleth the perfection of mariage, but rather doth comprehend them. *Chryſoſtome* doth plainely referre it to the perſons, inſomuch, that he ioyneth it in expoſition with that text, Haue peace with all men.

MART. 15. *Another, and the like falſification in this ſame ſhort ſentence, is, that they make it an affirmatiue ſpeech, by adding,* is, *whereas the Apoſtles words be theſe,* Mariage honourable in all, and the bed undefiled: *which is rather an exhortation, as if hee ſhould ſay,* Let mariage be honourable, and the bed undefiled. *How honourable? That (as S.* Peter *ſpeaketh,* 1 Pet. c. 3.) *men conuerſe with their wiues according to knowledge, imparting* honour *to them, as to the weaker veſſels: that is, (as S.* Paul *alſo explicateth it,* 1 Theſſ. c. 4.) *poſſeſſing euery man his veſſell in ſanctification and* honour, *not in the paſſion or luſt of concupiſcence, as the Gentiles, &c. Loe what honourable mariage is, to wit, when the husband uſeth the wife honourably and honeſtly in all reſpects, not beaſtly and filthily according to all kinde of luſt and concupiſcence. And that the Apoſtle here exhorteth to this honourable uſage of wedlocke rather than affirmeth any thing, it is*

τίμιος ὁ γάμος.

τιμὴν.

ἐν τιμῇ.

moſt

moſt probable both by that which goeth before, and that which immediately followeth, all which are exhortations: and let the Proteſtants giue us a reaſon out of the Greeke text, if they can, why they tranſlate the words following by way of exhortation, Let your conuerſation be without couetouſneſſe, *and not theſe words alſo in like manner,* Let mariage bee honourable in all. *Certaine it is, that the Greeke in both is all one phraſe and ſpeech, and* Beza *is much troubled to finde a good reaſon againſt* Eraſmus, *who thinketh it is an exhortation. The ſentence then being ambiguous and doubtfull at the leaſt, what ſolly fellowes are theſe that will ſo reſtraine it in tranſlation, that it cannot be taken in the other ſenſe, and not rather leaue it indifferently, as in the Greeke and vulgar Latine it is, leſt the ſenſe of the holy Ghoſt bee not that, or not only that, which they tranſlate.*

ἀφιλάργυρος ὁ τρόπος. τίμιος ὁ γάμος.

FVLK. 15. I haue already ſhewed, that the verbe of the indicatiue moode is here to bee underſtood, becauſe the verbe which followeth in the ſame verſe is of the indicatiue moode. Againe, the particle δὲ, as *Beza* telleth you, declareth the firſt words to bee uttered affirmatiuely: Mariage is honourable among all men, and the bed undefiled, but fornicators and adulterers God will iudge. Moreouer, *Chryſoſtome, Theodoret, Theophylact, Oecumenius*, doe all prooue out of this place, the permiſſion and lawfulneſſe of mariage to all men, which could not bee except they underſtood the Apoſtles words affirmatiuely. That maried men muſt liue temperately with their wiues, it is alſo true, but not the principall purpoſe of the Apoſtle here, to exhort thereunto, but rather to diſſwade men from fornication and adulterie, becauſe mariage is honourable and undefiled in all ſorts of men. The reaſon you require, *Beza* hath giuen you, and I haue reported it. Neither is the ſentence ambiguous, neither hath it beene ſo taken, but of late dayes, in deſpight of holy matrimonie, which though you cannot deny in all men, yet you deface the honour thereof, as the Manichees, and other Heretikes did, when you affirme, that the ſacred order of Prieſthood is prophaned thereby. They bee your owne words before, Sect. 11. conuincing you to bee a maintainer of the doctrine of Deuils, 1. *Tim.* 4.

MART. 16. *Moreouer, it is againſt the profeſſion of continencie in Prieſts and others, that they tranſlate our Sauiours words of ſingle life, and the unmaried ſtate, thus:* All men cannot receiue this ſaying: *as though it were impoſſible to liue continent. Where Chriſt ſaid not ſo, that all men cannot, but,* All men doe not receiue this ſaying. *But of this I haue ſpoken more in the chapter of free-will. Here I adde onely concerning the words following, that they tranſlate them not exactly, nor perhaps with a ſincere meaning: for if there bee chaſtitie in mariage, as well as in the ſingle life, as* Paphnutius *the Confeſſor moſt truly ſaid, and they are wont much to alleadge it, then their tranſlation doth nothing expreſſe our Sauiours meaning, when they ſay,* There are ſome chaſte, which haue made themſelues chaſte, for the kingdome of heauens ſake: *for a man might ſay, all doe ſo that liue chaſtely in matrimonie. But our Sauiour ſpeaketh of them that are impotent and unable to generation, called * Eunuches, or gelded men, and that in three diuers kindes: ſome that haue that infirmitie or maime from their birth, other ſome that are gelded afterward by men, and other that geld themſelues for the kingdome of heauen, not by cutting off thoſe parts, which were an horrible mortall ſinne, but hauing thoſe parts, as the other men haue, yet geld themſelues (for ſo is the Greeke) and make themſelues unable to generation. Which how it can bee, but by voluntary profeſſion, promiſe, and vow of perpetuall continencie, which they may neuer breake, let the Proteſtants tell us. Chriſt then (as it is moſt euident) ſpeaketh of gelded men, either corporally, or ſpiritually, (which are all ſuch as profeſſe perpetuall continencie) and they tell us of ſome that were borne chaſte, and ſome that were made chaſte by men, and ſome that make themſelues chaſte: a moſt fooliſh and falſe tranſlation of the Greeke words,* εὐνοῦχος *and* εὐνουχίζειν.

Matt. 19. v. 11.

Bib. 1561. 1577.

εὐνοῦχοι.

εὐνούχισαν ἑαυτούς.

FVLK. 16. Concerning the former part of this matter, *Matth.* 19 *v.* 11. wee haue anſwered ſufficiently in the chapter of free-will, but here is a new cauill. Becauſe chaſtitie is alſo in mariage, as in ſingle life, our Tranſlators doe not well to expreſſe the word εὐνοῦχοι & εὐνούχισαν, by chaſte, and haue made chaſte. I confeſſe they ſhould more properly haue ſaid gelded men, or gelded themſelues, or elſe continent, and made continent. Although they meane none other by the word chaſte, which they uſe. And touching your queſtion, how men may lawfully geld themſelues, but by voluntary purpoſe of continencie, which they may not breake; I anſwer, that wee deny not, but that ſuch as bee aſſured they haue the gift of continencie, may profeſſe to keepe it, and after ſuch profeſſion or promiſe made to God, they ſinne if they breake it. But if any haue raſhly vowed that which they are not able to keepe, they haue ſinned in vowing, and cannot keepe their vow by abſtinence from mariage, except they abſtaine alſo from all filthineſſe out of mariage: for ſuch, wee hold with *Epiphanius*, and S. Hierome, that immoderate aduancer of virginitie, that it is better to mary, than out of mariage to liue incontinently.

Epiph. cont. apoſt. 61. Hieron. ep. ad Demetriadem.

The

MART. 17. *The Bezites here are blameleſſe, who tranſlate it word for word,* Eunuches: *but they are more to blame in another place, where in derogation of the priviledge and dignitie of Prieſts, they tranſlate thus:* The Prieſts lips ſhould preſerue knowledge, and they ſhould ſeeke the Law at his mouth: *where in the Hebrew and Greeke it is as plaine as poſſibly can bee ſpoken,* The Prieſts lips ſhall keepe knowledge, and they ſhall ſeeke the Law at his mouth. *Which is a marvellous priviledge given to the Prieſts of the old Law, for true determination of matters in controverſie, and right expounding of the Law, as we reade more fully,* Deut.17. *where they are commanded under paine of death, to ſtand to the Prieſts iudgement, which in this place God by the Prophet* Malachie *calleth his covenant with* Levi, *and that he will haue it to ſtand, to wit, in the new Teſtament, where* Peter *had ſuch priviledge for him and his ſucceſſors, that his faith ſhall not faile, where the holy Ghoſt is Preſident in the Church of Biſhops and Prieſts. All which theſe Heretikes would deface and defeat, by tranſlating the words otherwiſe than the holy Ghoſt hath ſpoken them.*

Mal.2.v.7. φυλάξεται. ζητήσουσιν. ישמרו יבקשו

The infallible iudgement of the Prieſts, in queſtions of religion.

Verſ.4.

FVLK. 17. The verbe indeede which the Prophet *Malachie* vſeth, is of the future temps. But who knoweth not, that the Hebrewes lacke the potentiall moode? and therefore they doe very often expreſſe it by the future temps of the indicatiue moode: which if you ſhould alwayes tranſlate by the future indicatiue, you ſhould make many faire promiſes to them that are ſharpely rebuked. But the circumſtance of the place doth plainely declare, that the Prieſts of that time had broken the covenant made with *Levi*, concerning keeping of the Law. Yea the very words following expreſſe the ſame: But you haue departed out of the way, and haue cauſed many to fall againſt the Law. You haue made voide the covenant of *Levi*, ſaith the Lord of Hoſts. By which words it is manifeſt, that the Prophet before ſpake of that knowledge of the Law, which the Prieſt ought to haue, and not which the Prieſts alwayes had: for certaine it is, that many of them were ignorant, yea ſometimes all: the high Prieſt was often an Idolater. And who condemned Chriſt and his Goſpell, but the high Prieſt? The authoritie that was given to the Prieſts, in caſe of controverſie, was limited within the bounds of Gods Law, from which if they declined, no man was bound to obey them. For who was bound to obey *Vrias* the high Prieſt, preferring the idolatrous Altar of *Damaſco* before the true Altar of the Lord? or thoſe devilliſh Tyrants, *Menelaus*, *Alcimus*, and ſuch other as occupied the Prieſts roomes in the time of the Macchabees, or *Annas* and *Caiaphas* in the time of Chriſt? *Peter* then having none other priviledge for him and his ſucceſſors, than *Aaron* had, hee and his ſucceſſors might fall and bee deceived: although Chriſt prayed that his faith ſhould not faile, as hee prayed for all the Apoſtles, and for all their ſucceſſors, yea for all beleevers, that they might bee ſanctified in the trueth; yet it were madneſſe to ſay, that none of them could erre. But whenſoever you will goe about to proue this priviledge, out of thoſe words of our Saviour Chriſt, make your Syllogiſme, and let us haue no more brabling. Our tranſlation in that place of *Malachie*, is more true, than you are able to impugne, for thoſe words are rather a commandement, what the Prieſts lips ſhould doe, not a promiſe or aſſurance, that they alway did ſo.

MART. 18. *And when the Prophet addeth immediately the cauſe of this ſingle prerogatiue of the Prieſt,* quia Angelus Domini exercituum eſt, becauſe hee is the Angel of the Lord of hoſts, *which is alſo a wonderfull dignity, ſo to be called: they after their cold manner of prophane tranſlation, ſay,* becauſe hee is the meſſenger of the Lord of hoſts. *So doe they in the next chapter call S.* Iohn *the Baptiſt*, meſſenger, *where the Scripture (no doubt) ſpeaketh more honourably of him, as being Chriſts Precurſor, than of a meſſenger, which is a tearme for Poſts alſo and Lackies. The Scripture (I ſay) ſpeaketh thus of Saint* Iohn, Behold I ſend mine Angell before thee: *and our Saviour in the Goſpell,* Matt. 11. Luk.7. *telling the people the wonderfull dignities of S.* Iohn, *and that he was more than a Prophet, citeth this place, and giveth this reaſon,* For this is hee of whom it is written, Behold I ſend mine Angell before thee. *Which Saint* Hierome *calleth* meritorum αὔξησιν, the increaſe and augmenting of *Iohns* merits or priviledges, that in *Malachie* hee is called an Angell: *and S.* Gregorie *ſaith, hee which came to bring tidings of Chriſt himſelfe,* was worthily called an Angell, that in his very name there might bee a dignitie. *And all the Fathers, and all wit and reaſon conceiue a great excellencie in this name: onely our prophane Proteſtants, that thinke of all divine things and perſons moſt baſely, tranſlate accordingly, even in the foreſaid Goſpell alſo, making our Saviour to ſay, that* Iohn *was more than a Prophet, becauſe he was a* Meſſenger. *Yea, where our Saviour himſelfe is called,* Angelus Teſtamenti, the Angell of the Teſtament, *there they tranſlate,* the Meſſenger of the covenant.

Malach.3.v.1.

τὸν ἄγγελόν μου. *Angelum meum.*

Comment. in hunc locum. Hom.6. in Evang.

Malach.3.v.1.

FVLK. 18. It is not ſafe, to tranſlate alwayes the Meſſenger of God, by the name of an Angell, which is commonly taken to ſignifie a ſpirit, not a bodily creature: therefore our tranſlators thought good to expreſſe the ſignification of the Hebrew, and Greeke word in Engliſh, and to uſe the tearme of Meſſenger, as the word doth ſignifie: nothing derogating from the dignitie of the perſons, or office of them, of whom it is uttered, which conſiſteth in the addition following of God, of the Lord, of the Church. For the name of Angell, of it ſelfe, is no name of dignitie, ſeeing there bee Angells of the Devill, and of darkeneſſe, as well as of God, and of Light. And *Iſidorus Clarius* interpreteth the word in this place of *Malachie*, *Legatus*, the Emballadour, or Meſſenger. It is not therefore of any prophane minde, that for Angell, wee ſay Meſſenger. Your owne vulgar interpreter, *Agg.* 1.*v.*13. tranſlateth *Maleach Iehovah*, *nuncius domini*, the Lords Meſſenger, and ſo divers times where mention is made of Gods Meſſengers. This is therefore a vaine contention about tearmes, when the matter is not in queſtion. That the name of Angels ſoundeth more honourably as *Hierome* and other thinke, it is no rule to binde tranſlators, but expounders may as occaſion is offered obſerue it.

מלאך יהוה

MART. 19. *If Saint* Hierome *in all theſe places had tranſlated,* nuntium, *then the Engliſh were* meſſenger: *but tranſlating it,* Angelum, *and the Church and all antiquitie ſo reading and expounding it as a terme of more dignity and excellencie,* * *what meane theſe baſe companions to diſgrace the very eloquence of the Scripture, which by ſuch termes of amplification would ſpeake more ſignificantly and emphatically? what meane they (I ſay) that ſo invey againſt* Caſtaleo *for his prophaneneſſe, themſelues to ſay for Angell,* Meſſenger, *for Apoſtle,* Legate, *or* Embaſſadour, *and the like? Are they afraide, leſt by calling men Angels, it would bee miſtaken, as though they were Angells indeed by nature? then Saint* Paul *ſpake dangerouſly, when he ſaid to the Galathians,* As Gods Angell you received me, as Chriſt Ieſus. *But to proceede.*

* See Apoc.c. 2.and 3.in the Engliſh Bibl. 1582. To the meſſenger of the congregation,&c. Angelo Eccleſie.

Gal.4.v.14.

FVLK. 19. The very eloquence of the Scripture, is beſt expreſſed, when the words are tranſlated as they ſignifie in the originall tongue. And although ſome words, bee appropried to certaine callings, which it is not convenient to turne into the generall ſignification: yet is neither the Hebrew, nor the Greeke word, that ſignifieth Meſſengers in the Scripture, ſo reſtrained, but that it is vſed, for all Meſſengers indifferently, of God and men, yea of God, and the Devill. Wherefore there is no cauſe why wee ſhould uſe the Greeke word Angell, rather than the Engliſh word Meſſenger. And where you aske, whether wee be afraid, leſt by calling men Angells, it would be miſtaken, as though they were Angels in nature: wee may well feare, leſt the ignorant and unlearned, might ſo bee deceived, when *Briſtow*, ſo great a Doctor, and writer amongſt you, is ſo fondly diſguiſed, that hee miſtaketh the Angell of the Church of *Philadelphia*, for an Angell by nature, and alledgeth, that which God promiſeth, that his enemies the Iewes ſhall worſhip before his feete, to proue the invocation and worſhip of heavenly Angells. Neither ſpake *Paul* dangerouſly, when hee ſaid the Galathians received him as an Angell of God as Chriſt Ieſus. For the word Angell in the Greeke tongue ſignifieth a meſſenger: it was eaſie to underſtand, that the Meſſenger or Embaſſador of a Prince is received as the Prince himſelfe, without confounding the perſons, of the Prince and his meſſenger.

Apoc.3.

Briſt.dep.c.6.

MART. 20. *It is much for the authority and dignity of Gods Prieſts, that they doe binde and looſe, and execute all Eccleſiaſticall function as in the perſon and power of Chriſt, whoſe Miniſters they are. So Saint* Paul *ſaith,* 2 Cor. 2.v.10. *that when hee pardoned or releaſed the penaunce of the inceſtuous Corinthian, he did it* in the perſon of Chriſt. *That is (as Saint* Ambroſe *expoundeth it) in the name of Chriſt, in his ſteed, as his Vicar and Deputy. But they tranſlate it,* In the ſight of Chriſt. *Where it is evident they cannot pretend the Greeke, and if there be ambiguity in the Greeke, the Apoſtle himſelfe taketh it away interpreting himſelfe in the very ſame caſe when hee excommunicateth the ſaid inceſtuous perſon, ſaying, that hee doth it,* in the name, and with the vertue of our Lord Ieſus Chriſt: *ſo expounding what hee meaneth alſo in this place.*

ἐν προσώπῳ Χριστοῦ.

1 Cor.5.v.4.

FVLK. 20. That the Biſhops, Elders, or Prieſts of Gods Church, doe binde and loſe as in the perſon and power of Chriſt, in his name, and by his authoritie is acknowledged by us: But when we tranſlate ἐν προσώπῳ Χριστοῦ, in the ſight of Chriſt, we reſpect, what the Greeke phraſe doth more properly require, yea, what the Hebrew phraſe *mipenei*, doth ſignifie, whereunto it is like, that the Apoſtle doth allude. Otherwiſe, *Beza* in his annotatiõs upon the place, doth not miſlike the ſenſe, and interpretation of *Ambroſe*, whereof hee maketh mention, but preferreth the other, as more ſimple and agreeable to the meaning of the Apoſtle in that place, and to the nature of the Greeke and Hebrew phraſe.

מפני,

MART. 21. *And it may be, that for ſome ſuch purpoſe, they change the ancient and accuſtomed reading in theſe words of Saint* Mathew, Ex te enim exiet dux qui regat populum meum Iſrael: *tranſlating thus,* Out of thee ſhall come the governour that ſhall feede my people Iſrael: for, that ſhall rule my people Iſrael. *This is certaine that it is a falſe tranſlation, becauſe the Prophets words,* Mich.5. *(cited by Saint* Mathew*) both in Hebrew and Greeke, ſignifie onely, a ruler or Governour, and not a Paſtor or feeder. Therefore it is either a great overſight, which is* *a ſmall*

Math 2.

*No Teſt.*1580.

[illegible]

להיות מושל

a ſmall matter in compariſon of the leaſt corruption: or rather, becauſe they doe the like Act.20.v.28. *it is done, to ſuppreſſe the ſignification of Eccleſiaſticall power and governement, that concurreth with feeding, firſt in Chriſt, and from him in his Apoſtles and Paſtors of the Church, both which are here ſignified in this one Greeke word, to wit, that Chriſt our Saviour ſhall rule and feede,* (Pſal.2. Apoc.2. v.27.) *yea he ſhall rule in a rod of yron, and from him,* Peter *and the reſt, by his commiſſion given in the ſame word,* feede and rule my ſheepe, *Io.* 21. *yea and that in a rod of yron, as when hee ſtroke* Ananias *and* Sapphira *to corporall death, as his ſucceſſors doe the like offenders to ſpirituall deſtruction (unleſſe they repent) by the terrible rod of excommunication. This is imported in the double ſignification of the Greeke word, which they to diminiſh Eccleſiaſticall authoritie, tranſlate,* feede, *rather than,* rule, *or* governe.

ποιμανεῖ.
ποίμαινε.
Act.5.
1 Cor.4.v.21. & c.5.v.5. &
2 Cor.10.v.4. & 8.

FVLK. 21. That wee ſhould not meane any thing againſt the government of Chriſt, whom wee wiſh and deſire from our hearts, that hee alone might raigne, and his ſervants under him, hee himſelfe is iudge, to whom in this caſe wee doe boldly appeale. But let us ſee, how we may bee charged with falſe tranſlation. The Hebrew and Greeke (ſay you) doe ſignifie onely a ruler or governor, *Mic.*5. And doe not wee tranſlate a governor or captaine, which may anſwere there the Hebrew of the Prophet, or the Greeke of the Septuaginta, or of the Evangeliſt. The word *ποιμανεῖ* that wee tranſlate, ſometime to governe, ſometime to feede, is not in the Prophet, but in the Evangeliſt, and ſignifieth properly to feede as a ſheepheard, and metaphorically to governe. What cauſe have you here to cry out, falſe tranſlation, and to oppoſe the Hebrew word of the Prophet, which is fully ſatisfied in the word governour? And the Greeke word, which the Evangeliſt uſeth, hath his proper ſignification in ſome tranſlations, in other, that which is figurative, neither doth the one exclude the other. But feeding doth import governing. But it ſeemeth you would have rule, without feeding, that you are ſo zealous for governement. The word *ποιμαίνειν, Act.* 20. in ſome tranſlations, is rendred, to rule, in other, to feede. The more proper is, to feede, yet the Greeke word will beare the other alſo. But feeding as a ſheepheard doth his ſheepe, comprehendeth both. The ſame word *Ioan.* 21. our Saviour Chriſt limiteth rather to feeding, as the Evangeliſt reporteth his words, uſing *βόσκε* twiſe and *ποίμαινε* once. For by lording, and ruling, *Peter* ſhould not ſo well teſtifie his love towards Chriſt, as by painefull feeding. And there your owne vulgar interpreter tranſlateth *Paſce*, and your ſelves feede, though in the margent you would faine pray aide of the Greeke to eſtabliſh your Popes tyrannicall rule. Yea you will give him a rodde of yron which is the ſcepter of Chriſt, yea an armie of ſouldiers to ſubdue *Ireland*, and to wreſt it out of the Queene of *Englands* dominion that is *ποίμαινε τὰ πρόβατά μου* feede and rule my ſheepe in your ſecret meaning, and for that purpoſe you bring in the miraculous ſtriking of *Ananias* and *Saphira* for their hypocriſie, pretending that you meane but ſpirituall deſtruction by the rodde of excommunication, which how terrible it is, when it is duely exerciſed by them that have authoritie, wee neede not learne of you. The other text *Pſalme* the 2. *Apoc.* 2. *v.*27. wee tranſlate alwayes rule. And your vulgar Interpreter, *Pet.* 5. tranſlateth the ſame word *paſcite*, feede you the Church of God &c. and elſewhere divers times. Doth hee ſo diminiſh Eccleſiaſticall authoritie? &c.

MART. 22. *To the diminiſhing of this Eccleſiaſticall authoritie, in the later end of the reigne of K.* Henry *the eight, and during the reigne of King* Edward *the ſixt, the onely tranſlation of their Engliſh Bibles, was,* ſubmit your ſelves unto all manner ordinance of man whether it bee VNTO THE KING, AS TO THE CHIEFE HEAD. 1 *Pet.* 2. *Where in this Queenes times, the later tranſlatours cannot finde thoſe words now in the Greeke, but doe tranſlate thus,* To the King as having preeminence: *or* to the King as the Superiour. *Why ſo? becauſe then the King had firſt taken upon him this name of* Supreame head *of the Church, and therefore they flattered both him and his ſonne, till their hereſie was planted, making the holy Scripture to ſay that the King was* the chiefe head, *which is all one with,* ſupreame head: *but now being better adviſed in that point (by* Calvine *I ſuppoſe and the Lutherans of Magdeburge, who doe iointly inveigh againſt ſuch title, and* Calvine *againſt that by name, which was firſt given to King* Henry *the eight) and becauſe they may bee bolder with a Queene than with a King, and becauſe now they thinke their kingdome is well eſtabliſhed, therefore they ſuppreſſe this title in their later tranſlations, and would take it from her altogether if they could, to advance their owne Eccleſiaſticall iuriſdiction, without any dependence of the Queenes ſupreme government of their Church, which in their conſcience (if they bee true Calviniſts, or Lutherans, or mixt of both) they doe and muſt miſlike.*

βασιλεῖ ὡς ὑπερέχοντι.
*Bibl.*1577. 1579.
*Calu.in c.*7. *Amos.*
*Magdeb. in praefa. Cent.*7. *fo.*9.10.11.

FVLK. 22. Touching this text 1 *Pet:* 2. I have anſwered before that the word ſignifieth him that excelleth, and therefore it is no corruption to tranſlate it the chiefe. For the name of ſupreame head in that ſenſe which *Calvine* and other abroad did miſlike it, it was never allowed, nor by authoritie graunted to the Kings *Henry* and *Edward*, but in the ſame ſenſe it is now graunted to Queene *Elizabeth* whom wee acknowledge to have the ſame authority in cauſes Eccleſiaſticall which her father and brother Kings before her had, and exerciſed to Gods glory. But as *Steven Gardiner* underſtood the title in conference with *Bucer* at Ratiſbone, we doe utterly abhorre it, and ſo did all Godly men alwayes, that a King ſhould have abſolute power to doe in religion what he will. In what ſenſe the Popiſh Clergie of England, being caſt in the premunire did firſt of all aſcribe it to the King in their ſubmiſſion, looke you unto it: we thinke it was rather of flattery, than of duty, wiſedome, or religion. As for the Eccleſiaſticall government which the Scripture preſcribeth may well ſtand, which craveth the aide of a Chriſtian Prince, which is the Queenes authority in cauſes Eccleſiaſticall.

MART 23. *But howſoever that be, let them iuſtify their tranſlation, or confeſſe their fault. And as for the Kings ſupremacy over the Church, if they make any doubt, let them reade Saint* Ignatius *wordes, who was in the Apoſtles time, even when Saint* Peter *gave the foreſaid admonition of ſubjection to the King, and knew very well how farre his preeminence extended, and therefore ſaith plainely in notorious wordes, that wee muſt firſt honour God, then the Biſhop, and then the King. Becauſe in all things nothing is comparable to God, and* in the Church nothing greater then the Biſhop, who is conſecrated to God, for the ſalvation of the whole world. *and* [b] *among Magiſtrates and temporall Rulers, none is like the King. See his* [c] *other wordes immediately following, where he preferreth the Biſhops office before the Kings, and all other things of price among men.*

Epiſt.7. [illegible]
[illegible]

FVLK. 23. Howſoever thoſe Epiſtles be truly or untruely aſcribed to *Ignatius* which here I will not diſpute, there is nothing ſaid in this that you cite of the Biſhops preeminence above the King, but we acknowledge it to be true of the meaneſt Prieſt of Gods Church in matters properly belonging to his office, which yet doeth not exempt him from ſubjection to his Prince, but that in cauſes Eccleſiaſticall alſo he is to be commanded by his Prince to doe his duty, and to be puniſhed by him, if he doe otherwiſe.

MART. 24. *But in the former ſentence of Saint* Peter, *though they have altered their tranſlation about the Kings headſhip, yet there is one corruption remaining ſtill in theſe wordes,* Submit your ſelves VNTO ALL MANER ORDINANCE OF MAN. *Whereas in the Greeke it is word for word as in the old vulgar Latine tranſlation,* omni humanæ creaturæ, *and as we have tranſlated,* to every humane creature: *meaning temporall Princes and Magiſtrates, as is plaine by the exemplification immediately following, of* King, *and* Dukes, *and other* ſent *or* appoynted by him. *But they in favour of their temporall ſtatutes, actes of Parliament, Proclamations, and iniunctions made againſt the Catholike religion, doe tranſlate all with one conſent,* Submit your ſelves to all maner ordinance of man, *Doeth κτίσις ſignify* ordinance? *or is it all one to be obedient to every one of our Princes, and to all manner ordinance of the ſaid Princes?*

πάσῃ ἀνθρωπίνῃ κτίσει.
1 Pet.2.v.13. 14.

FVLK. 24. The word ordinance you doe violently draw to every ſtatute, proclamation, or iniunction, which is underſtood of the ordinance or appoyntment of Magiſtrates in what forme ſoever they be created, or at the worſt cannot be referred but onely to ſuch decrees as are not contrary to the word of God. The word *κτίσις* we know ſignifyeth a creature or creation, which ſpeeches being not uſuall in our Engliſh tongue to ſignify Magiſtrates: our Interpreters have expreſſed the ſame by the word ordinance. You your ſelves tranſlate that which is in Greeke *κτίσις* in Latine *Creatura*, *Mark.* 16. of the creation and in the ſame ſenſe doe our Tranſlatours uſe the word of ordinance.

MART. 25. *A ſtrange caſe and much to be conſidered, how they wring and wreſt the holy Scriptures this way and that way and every way to ſerve their hereticall proceedings. For when the queſtion is of due obedience to Eccleſiaſticall Canons, and decrees of the Church and generall Councells, where the holy Ghoſt by Chriſts promiſe is aſſiſtant, and whereof it is ſaid,* if he heare not the Church, let him bee unto thee as an heathen and Publicane: *and,* Hee that heareth you, heareth mee: hee that deſpiſeth you deſpiſeth mee: *there they cry out aloude and odiouſly tearme all ſuch ordinances,* mens traditions, *and,* commandements of men, *and moſt deſpitefully contemne and condemne them. But here, for obedience to temporall edicts, and Parliament ſtatutes daylie enacted in favour of their ſchiſme and hereſies, they once maliciouſly forged, and ſtill wickedly retayne without alteration, a text of their owne, making the Apoſtle to command ſubmiſſion unto all manner ordinance of man, whereof hath enſued the falſe crime of treaſon and cruell death for the ſame, upon thoſe innocent men and glorious Martyrs, that choſe to obey God and his Churches holy ordinances, rather then mans ſtatutes and lawes directed againſt the ſame.*

Math.18.
Luc.10.

FVLK. 25. It is no ſtrange caſe for an heretike and a traytour that hath ſould his tongue to utter ſlaunders againſt the Church of God and the Chriſtian magiſtrate protectour of the ſame, to deviſe and ſurmiſe that which never was intended, never was practiſed. As that againſt the Godly and lawfull decrees of the Church wee ſhould tranſlate mens traditions commandements of men, and to the maintenance of all temporall lawes be they never ſo wicked, we ſhould tranſlate ordinance in ſtead of creature. As for the crime of treaſon and juſt execution of them that have ſuffered of your viperous brood, I referre to the tryall of the lawes and judgements that have paſſed upon them, as no matter meete for me to diſpute of: onely this all good ſubjects know, yea all the world may know that they which take part with the Pope, our Princes open and profeſſed enemy, not in matters of religion onely, but in caſes concerning her crowne and dignity, her Realmes and Dominions cannot beare dutifull and obedient hearts to her Majeſty. Whoſe clemency hitherto hath ſpared them that acknowledge her Princely authority, although in all other poynts of Poperie they continue as obſtinate as ever they were.

MARTIN.

CHAP. XVI.

Hereticall tranſlation againſt the Sacrament of Matrimonie.

BVT as they are injurious tranſlatours to the ſacred order of Prieſthood, ſo a man would thinke they ſhould bee very friendly to the Sacrament of Matrimonie. For they would ſeeme to make more of Matrimony then we doe, making it equall at the leaſt with virginity. Yet the trueth is, wee make it, or rather the Church of God eſteemeth it as an holy Sacrament, they doe not: as giving grace to the marryed perſons to live together in love, concord, and fidelity: they acknowledge no ſuch thing. So that Matrimony with them is highly eſteemed in reſpect of the fleſh, or (to ſay the beſt) onely for a civill contract, as it is among Iewes and Pagans: but as it is peculiar to Chriſtians, and (as S. Auguſtine *ſaith)* in the ſanctification alſo and holineſſe of a Sacrament, *they make no account of it, but flatly deny it.*

FVLKE.

WE make no more of Matrimonie then the holy Scripture doeth teach us neither doe wee in all reſpects make it equall with virginity, howſoever you doe ſlaunder us. But you ſo make it an holy Sacrament, that you thinke the holy order of Prieſthood is prophaned by it. Wee acknowledge that God giveth grace to them that bee faithfull, to live in love, concord, and fidelity, even as he did to the Fathers of the old Teſtament living in the ſame honourable eſtate, which prooveth that Matrimonie is no Sacrament of the new Teſtament, although it bee an holy Ordinance for Gods Children to live in, and in it is contained, an holy ſecret or myſterie of the ſpirituall conjunction of Chriſt and his Church. It is therefore nothing elſe but a diveliſh ſlaunder to ſay that wee eſteeme it but in reſpect of the fleſh or for a civill contract.

MART. 2. *And to this purpoſe they tranſlate in the Epiſtle to the Epheſians, 5. Where the Apoſtle ſpeaketh of Matrimonie,* That is a great ſecret. *Whereas the Latine Church and all the Doctours thereof have ever read,* This is a great Sacrament: *the Greeke Church and all the Fathers thereof,* This is a great myſterie, *becauſe that which is in Greeke, myſterie: is in Latine, Sacrament; and contrarywiſe, the wordes in both tongues being equivalent: ſo that if one bee taken in the large ſignification, the other alſo: as,* Apoc. 17. I will ſhew thee the Sacrament of the woman. And I will ſhew thee the myſtery of the woman. *And ſo in ſundry places, againe if one be reſtrayned from the larger ſignification, and peculiarly applyed, ſignify the Sacraments of the Church, the other alſo. As,* the Sacrament *of the body and blood of Chriſt: or,* the Myſtery *of the body and blood of Chriſt: and the Calviniſts in their Latine and Greeke Catechiſme ſay,* two Sacraments, or, two Myſteries.

Sacramentum hoc magnum eſt μυστήριον.

Sacramentum μυστήριον.

Duo Sacramenta. δύο μυστήρια.

FVLK. 2. The Engliſh word ſecret, ſignifyeth fully as much as the Greeke word *μυστήριον*, in which wee muſt ſeeke no holineſſe as Papiſts doe in vaine ſound of wordes: but in the matter annexed, which plainely expreſſeth that it is a great ſecret of great holineſſe whereof the Apoſtle ſpeaketh. And it is very falſe that you ſay that the Latine word *Sacramentum* is equivalent to the Greeke: for both it ſignifyeth an oath which the Greeke word doeth not, and alſo it includeth holineſſe, which the Greeke word doeth not. Or elſe why [illegible] not your vulgar Tranſlatour and you, the Sacrament of iniquity? *μυστήριον* therefore ſignify [illegible] every ſecret, *ſacramentum* onely an holy Sacrament, as when you ſay, *Apoc.* 17. the Sacrament of the woman, the meaning is, the ſecret to bee revealed concerning her, is an holy thing: elſe in the ſame chapter you have not a ſacrament written in her forehead, but a myſtery or ſecret, Babylon the mother of abominations. That the ſacraments are called myſteries we confeſſe; but that whatſoever is called a myſtery, may alſo be called a Sacrament, that doe we utterly deny.

MART. 3. *This being ſo, what is the fault of their tranſlation in the place aforeſaid? This that they tranſlate neither* Sacrament, *nor* Myſtery. *As for the word* Sacrament, *they are excuſed, becauſe they tranſlate not the Latine: but tranſlating the Greeke, why ſaid they not* Myſtery, *which is the Greeke word here in the Apoſtle? I meane, why ſaid they not of matrimony,* This is a great Myſtery? *No doubt there can bee no other cauſe, but to avoyd both theſe words, which are uſed in the Latine and Greeke Church, to ſignify the Sacraments. For in the Greeke Church the Sacrament of the body and blood it ſelfe is called but a myſtery, or myſteries, which yet the Proteſtants themſelves call a true Sacrament. Therefore if they ſhould have called Matrimony alſo by that name, it might eaſily have ſounded to be a Sacrament alſo. But in ſaying it is a great ſecret, they put it out of doubt, that it ſhall not be ſo taken.*

Were it [illegible] or lawfull [illegible] tranſlate *Baptizo,* I waſh, or *Baptiſmus,* waſhing, or *Evangelium,* good newes? Yet the words prophanely taken, ſignify no more.

FVLK. 3. Seeing the word ſecret that wee uſe, ſignifyeth wholly as much as myſtery, wee hope all reaſonable men will allow the ſame alſo. Sacrament without prejudice to the trueth wee could not tranſlate, and myſtery for the better underſtanding of the people, wee have expreſſed in the Engliſh word ſecret. Out of which if it have any force of argument in it, you may prove Matrimonie to be a Sacrament, as well as out of the Greeke word myſterie. But it is the ſound of an unknowne word that you had rather play upon in the eares of the ignorant, then by any ſound argument out of the Scripture, to bring them to the knowledge of the trueth.

MART 4. *They will ſay unto mee, Is not every Sacrament and myſtery in Engliſh a ſecret? Yes, as Angell is a meſſenger; and Apoſtle, one that is ſent. But when the holy Scripture uſeth theſe words to ſignify more excellent and divine things then thoſe of the common ſort, doth it become Tranſlatours to uſe baſer tearmes in ſtead thereof, and ſo to diſgrace the writing and meaning of the holy Ghoſt? I appeale to themſelves, when they tranſlate this word in other places, whether they ſay not thus,* And without doubt, great was that MYSTERIE of godlineſſe: God was ſhewed manifeſtly in the fleſh, &c. *Againe,* The MYSTERIE which hath beene hid ſince the world beganne, but now is opened to his Saints. *Againe,* I ſhew you a MYSTERY; we ſhall not all ſleepe, but we ſhall all be changed. *And the like, Where if they ſhould tranſlate* ſecret *in ſtead of* myſtery, *as the Bezites doe in one of theſe places, ſaying,* I will ſhew you a ſecret thing; *what a diſgracing and debaſing were it to thoſe high myſteries there ſignifyed? And if it were ſo in theſe, is it not ſo in matrimony, which the Apoſtle maketh ſuch a myſtery, that it repreſenteth no leſſe matter then Chriſt and his Church, and whatſoever is moſt excellent in that conjunction? Now then, if in all other places of high myſtery, they tranſlate it alſo* myſtery, *as it is in the Greeke, and onely in Matrimony doe not ſo, but ſay rather,* This is a great ſecret, *uſing ſo baſe a tearme in ſo high and excellent a myſtery, muſt we not needes thinke (as no doubt it is) that they doe it becauſe of their hereticall opinion againſt the Sacrament of matrimony, and for their baſe eſtimation thereof?*

1 Tim. 3.
Col. 1. v. 26.
Eph. 3. v. 9.
1 Cor. 15. v. 51.

FVLK. 4 Now you fly to your old ſhift of the Eccleſiaſticall uſe of tearmes, which you cannot proove to bee like of this Engliſh word myſtery, which is commonly as prophanely and ſecularly uſed, as any other word. For what is more common among Artificers, then their ſcience or myſtery, of weaving, of dying, and ſuch like? And yet the word may bee uſed of the higheſt ſecrets of Chriſtian Religion, as it is of our Tranſlatours. And whereſoever they have ſayd a myſterie, they might as truely have ſayd a ſecret, and where they ſay a ſecret, they might have ſaid a myſtery. But where you ſay, that in all other places of high myſtery, they tranſlate the word myſtery, it is falſe: for *Matth.* 13. *Marke* the 4. *Luke* the 8. where all the myſteries of the Kingdome of God are ſpoken of, they tranſlate *Myſteria,* the ſecrets of the Kingdome of Heaven: and 1 *Corinth.* 4. where the Sacraments and all other ſecrets of Chriſtian Religion are ſpoken of, they tranſlate *μυστηρίων*, Stewards of the Myſteries of God. Wherefore it is a ſhamefull and ſenceleſſe ſlaunder, that here onely wee uſe this word ſecret to ſhew our baſe eſtimation of Matrimonie.

MART. 5. *But they will yet reply againe, and aske us what wee gaine by tranſlating it either Sacrament, or myſterie: Doth that make it one of the Sacraments properly ſo called, to wit, ſuch a Sacrament as Baptiſme is? No ſurely: but howſoever wee gaine otherwiſe, at leaſt we gaine the commendation of true Tranſlatours, whether it make with us or againſt us. For otherwiſe it is not the name* *maketh it ſuch a peculiar Sacrament. For (as is ſaid before) Sacrament is a generall name in Scripture to other things. Neither doe we therefore ſo tranſlate it, as though it were forthwith one of the ſeven Sacraments, becauſe of the name: but as in other places whereſoever we find this word in the Latin, we tranſlate it Sacrament (as in the Apocalyps,* the Sacrament of the woman) *ſo finding it here, wee doe here alſo ſo tranſlate it: and as for the diverſe taking of it here, and elſewhere, that we examine otherwiſe, by circumſtance of the text, and by the Churches and Doctours interpretation: and wee finde that here it is taken for a Sacrament in that ſenſe as we ſay,* ſeven Sacraments; *not ſo in the other places.*

Apoc. 17.

Fvlk. 5. No reaſonable man can charge us to bee falſe Tranſlatours, when wee turne the Greeke word into that which it doeth generally, properly, and alwayes ſignify. And for all your bragging of ſincere tranſlating, if you ſhould tranſlate *Tob.* 12. I am perſwaded you would not ſay, It is a good thing to hide the Kings Sacrament. Yet is the Latine word in that place *Sacramentum*, and the Greeke μυστήριον. But it is ſufficient for you to have a ſhaddow of ſomething to finde your ſelfe occupyed, rather then you would bee ſaying of nothing.

Mart. 6. *As when we reade this name* Ieſus *in Scripture common to our Saviour and to other men, wee tranſlate it alwayes alike,* Ieſus: *but when it is*[b] IESVS *Chriſt, and when ſome other Ieſus,*[c] *wee know by other circumſtances. Likewiſe preſuppoſe Baptiſme in the Scripture were called a Sacrament, yet the Proteſtants themſelves would not, nor could thereby conclude, that it were one of their two Sacraments. Yet I trow they would not avoyde to tranſlate it by the word Sacrament, if they found it ſo called. Even ſo wee finding Matrimonie ſo called, doe ſo tranſlate it, neither concluding thereby that it is one of the Seven, nor yet ſuppreſſing the name, which no doubt gave ſome occaſion to the Church and the holy Doctours to eſteeme it as one of the Seven. They contrarywiſe, as though it were never ſo called, ſuppreſſe the name altogether, calling it a ſecret, to put it out of all queſtion, that it is no Sacrament: which they would not have done, if the Scripture had ſaid of Baptiſme or the Euchariſt,* This is a great Sacrament. *So partiall they are to their owne opinions.*

[b] Iude v. 5.
[c] Act. 7. v. 45. Coloſſ. 4. v. 11.

Fvlk. 6. Except you thought you had to doe with very ignorant perſons, or elſe eſteemed too much of your lately profeſſed Divinity, you would never cumber the Reader with ſuch childiſh trifles of the name of Ieſus, of the bare name of Sacrament, which could not proove Baptiſme or the Lords Supper to bee Sacraments, &c. and what we would doe if we found them ſo called, &c. I have already told you what wee have done, where not onely the Sacraments, but all other pretious Iewells of Chriſts Church committed to the diſpenſation of his Miniſters, are called μυστήρια, and tranſlate it ſecrets, without any abaſement of the dignity of them, or without any intent to ſuppreſſe any of the honour and reverence which is due unto them. Wherefore uſing the word ſecret in this text, wee had no purpoſe to derogate any thing from the worthineſſe of matrimonie, much leſſe from the ſpirituall myſtery which the Apoſtle offereth to be conſidered by it in Chriſt and his Church.

MARTIN.

Chap. XVII.

Hereticall tranſlation againſt the bleſſed Sacrament and Sacrifice, and Altar.

NOW let us ſee concerning the Euchariſt, which they allow for a Sacrament, how they handle the matter to the defacing and diſgracing of the ſame alſo. They take away the operation and efficacy of Chriſts bleſſing pronounced upon the bread and wine, making it only a thankeſgiving to God: and to this purpoſe they tranſlate more gladly thankſgiving, *then* bleſſing, *as* Mat. 26. *the Greek words being two, the one ſignifying properly* to bleſſe, *the other* to give thanks, *they tranſlate both thus,* When wee had given thankes. *Likewiſe* Mark. 14. *in the Bible printed* 1562. *And when they tranſlate it* bleſſing, *they meane nothing elſe but giving thankes, as* Beza *telleth us in his annotations,* Mat. 26. v. 26. *Wee reply, and by moſt manifeſt Scripture prove unto them, that the former Greeke word doeth not ſignify thankeſgiving properly, but bleſſing, and a bleſſing of creatures to the operation of ſome great effect in them: as when Chriſt tooke the five loaves and two fiſhes, to multiply them,* he bleſſed them, Luk. 9. *What ſay they to this, thinke you? Doeth not the Greeke word here plainely ſignify, bleſſing of creatures? No (ſaith* Beza) no doubt but here alſo it ſignifyeth giving thankes. *How* Beza? *He addeth,* Not as though Chriſt had given thankes to the bread, for that were too abſurd: but we muſt mollify this interpretation thus, that he gave thankes to God the Father for the loaves and the fiſhes. *Is not this a notable expoſition of theſe words,* benedixit eis?

εὐλογήσας. εὐχαριστήσας. *Bib.* 1562. 1577.

Great difference in the Scriptures betweene bleſſing and giving of thankes. Benedixit eis.

αὐτοὺς, [illegible] Luke 9, 16.

FVLKE.

THE Sacrament of the body and bloud of Chriſt, being a matter of ſome great weight and controverſie betweene us, you might not omit, but note our falſe tranſlations againſt it. But becauſe wee have dealt ſo ſincerely, as malice hath nothing to blame therein, you muſt feigne a quarrell and forge a controverſy, where none is betweene us, namely, that wee take away Chriſts bleſſing pronounced upon the bread and wine, making it onely a thankeſgiving unto God: which is a falſe and impudent ſlander, as in that which followeth concerning this matter, moſt plainely ſhall appeare, even by teſtimonie of him whom you doe moſt ſlander in this caſe. But let us ſee what fault is in our tranſlation: *Matth.* 26. and *Mark.* 14. two of our tranſlations for εὐλογήσας ſay, when he had given thankes. To this I anſwer, that *Beza* telleth you that in ſeven Greeke copies the word is εὐχαριστήσας, which ſignifyeth giving of thankes, without controverſie, as alſo εὐλογήσας doeth, but not onely ſo expreſſing rather the Hebrew word ברך which ſignifyeth both to bleſſe, and to give thankes. But ſeeing Saint *Luke* and Saint *Paul* reporting the inſtitution of the Supper doe uſe the word εὐχαριστήσας, which ſignifyeth giving of thankes, we count them the beſt Interpreters of the other two Evangeliſts, which plainely teach us, that by bleſſing they meane giving of thankes, or that the Greeke word doth here ſignify giving of thankes, as in many other places. The place *Luke* 9. where Chriſt bleſſed the loaves, is alſo interpreted by Saint *Iohn*, who reporting the ſame miracle, (as *Beza* ſheweth) uſeth the word which ſignifieth onely thankeſgiving: but becauſe εὐλόγησεν is in *Luke* uſed as a verbe tranſitive, which cannot ſignify thankeſgiving or prayer made to the creatures, we muſt underſtand, that hee bleſſed the loaves, that is, he gave thankes to God for them, and withall prayed, that ſo ſmall a quantity of bread and fiſh might feede ſo great a multitude, and that this whole feaſt might bee referred to the glory of God. This is *Bezaes* interpretation, which becauſe it was too long for your quarrell, you cut off the better part of it, and like a grinning hypocrite ſcoffe at a peece, as though it were the whole expoſition of theſe words, *benedixit eis*, he bleſſed them.

Mart. 2. *We aske him in the like caſes, when God bleſſed* Adam *and* Eve, Gen. 1. *and* 9. Noe *and his children ſaying,* Increaſe and multiply; *when* hee bleſſed the Children of Iſrael, and they multiplyed exceedingly: *when* hee bleſſed the latter things of Iob more then the firſt, Iob 42. *was this alſo a giving of thankes, and not an effectuall bleſſing upon theſe Creatures? What will they ſay, or what difference will they make? As God bleſſed here, ſo hee was God and man that bleſſed the loaves and fiſhes there. If they will ſay hee did it as man, and therefore it was a giving of thankes to God his Father: to omit that hee bleſſed them as hee multiplyed them, that is, rather according to his divine nature then humane: wee aske them, when he bleſſed as man, was it always giving of thankes? Hee bleſſed the little Children, hee bleſſed his Diſciples when hee aſcended: was this giving thankes for them, as* Beza *expoundeth his bleſſing of the loaves and fiſhes? When** *we bleſſe the table, or the meat upon the table, when* S. Paul *ſaith,* 1 Tim. 4. *All meat is lawfull that is** *ſanctifyed by the word and by prayer: is all this nothing but giving thanks? So ſaith* Beza *in expreſſe words.*

εὐλόγησεν αὐτοὺς. Pſal 16. εὐλόγησε τὰ ἔσχατα.

Luke 24.

* Beza Lico citato ἁγιάζεται, which word can never ſignify giving thankes.

Fvlk. 2. When I ſee thoſe often moſt impudent invectives againſt *Beza* and other, I muſe with my ſelfe whether you have read *Beza*, and the other your ſelfe, or whether you give credite to ſome malicious caviller, who is ſet on worke to picke quarrells out of other mens writings to ſerve your turne. But when I conſider all circumſtances of every place, and namely, how you object againſt *Beza*, that which hee ſaith of the bleſſing or conſecrating of our ordinary meates and drinkes, I thinke it is not like but that you have read the places your ſelfe: And then of all that ever I knew, I muſt eſteeme you the furtheſt from ſincerity and honeſt dealing, that ſo often, ſo openly, ſo confidently, ſo purpoſedly, committe ſo vile and ſhamefull forgery. *Beza* ſaith, that our meat is ſanctifyed by the word of God, and prayer, and thankeſgiving. For 1 *Timoth.* 4. the Apoſtle joyneth both, as here *Luke* 9. wee muſt joyne both together. For partely for the meate given to us, thankes is given to God; partly petition is made, that wee may uſe it purely and ſoberly, that wee may ſpend the reſt of our life in the worſhip of God. Hereof it commeth, that

Chriſtians are ſaid to bleſſe the Table, and to conſecrate the table, whereas yet this bleſſing pertaineth not to the meates themſelves, but to God rather, and them that ſhall bee partakers of them. But in the cup of bleſſing which wee bleſſe (as it is written 1 *Cor.* 10.*v.* 16.) although the word of bleſſing may bee expounded after the ſame manner, yet the end of the bleſſing is altogether diverſe, as in due place wee ſhall expound. Theſe are the wordes of *Beza.* Is all this nothing but giving of thanks?

Mart. 3. *Wee goe forward, and prove the contrary, yet more manifeſtly, in the very matter of the bleſſed Sacrament, for the which they multiply all the foreſaid abſurdities. Wee tell them that S.* Paul *ſaith thus,* The chalice of bleſſing, which wee bleſſe, is it not, &c. *How could hee ſpeake more plainely, that the chalice or cup (meaning that in the cup) is bleſſed? Which S.*Cyprian De Cœn. Dom. *explicateth thus:* Calix ſolenni benedictione ſacratus, The chalice conſecrated by ſolemne bleſſing. Oecumenius *thus,* The chalice which bleſſing wee prepare, *that is, which wee bleſſe and ſo prepare, for ſo it muſt ſignify, and not as* Beza *would have it,* which with thankes-giving wee prepare, *and that I proove by his owne wordes immediately before, where hee ſaith, that the Greeke word being uſed of the Apoſtle tranſitively, that is, with a caſe following, cannot ſignify giving thankes. How then can it ſo ſignify in* Oecumenius *words, who doeth interpret the Apoſtles meaning by the Apoſtles owne wordes and phraſe? yea, (that you may note a notorious contradiction) how doeth* Beza *then in the place of* Luke *before alleadged (where the ſame Greeke word is a plaine tranſitive, as in this place) expound it of giving thanks for the bread and fiſhes? A lyar (they ſay) muſt bee mindefull to make his tale agree in every poynt. He that before forced the word in every ſentence to bee nothing elſe but thankes-giving, even when it was a plaine tranſitive, now confeſſeth that hee never read it in that ſignification when it is a tranſitive: and ſo wee have, that the bleſſing of the cup or of the bread, is not giving thankes, as they either tranſlate, or interpret it.*

τὸ ποτήριον τῆς εὐλογίας

ὃ εὐλογοῦμεν ὃ εὐλογοῦντες κατασκευάζομεν.

Annot. in 1 Cor. 10.v.16.

εὐλόγησεν αὐτούς.

Fvlk. 3. I muſt continue my admiration of your impudence, for *Beza* ſaith expreſſely in this place 1 *Corinth.* 10. that to bleſſe here is to ſanctifie or conſecrate, becauſe that the ordinance of God being rehearſed and ſet foorth, the bread and wine are appoynted to this holy uſe, that they ſhould bee the Sacraments of the true and naturall body and bloud of Chriſt, that is, the ſignes and pledges thereof, and that in ſuch ſort, that the ſame thing which is ſignifyed, is offered to us to bee received ſpiritually. And becauſe this whole action is joyned with the prayſe of God, and ſolemne thankes-giving, therefore I eſteeme that Saint *Paul* ſignifyed this whole matter in the verbe εὐλογεῖν. So that in my judgement *Oecumenius* hath plainely and briefely expounded ὃ εὐλογοῦμεν, that is, which with prayſe and thankes-giving wee prepare. Which I admoniſh, leaſt any man ſhould thinke that by the tearme of conſecration, wee meane any magicall incantation. That you would proove by *Bezaes* wordes, that he hath not juſtly explicated the meaning of *Oecumenius*, it is too too beyond all meaſure of impudence. For *Beza* not contrarying that which hee ſaid before, ſheweth how the cup is bleſſed, ſanctifyed, conſecrated, namely by prayer, prayſe of God, and thankes-giving. For which hee citeth *Chryſoſtome*, who expoundeth theſe wordes of Saint *Paul* (which we bleſſe) to meane, which wee receive with thanks-giving. As for the place of Saint *Luke* 9. *Beza* himſelfe citeth it, and many other like, to proove that εὐλογεῖν with an accuſative caſe ſignifyeth to bleſſe, to ſanctify, to conſecrate, as alſo in that place, *Luk.* 9. he expoundeth it. And yet you will make him a lyar, forgetting what tale he told before. Indeed that rule you give, is meet for a crafty lyar, that hath ſome care to maintaine his credit. But ſuch an impudent lyar and ſhameleſſe forger as you are, hath no regard of any thing, but to deceive them, whoſe ignorance and ſimplicity is ſuch, as they neither can, nor care to examine your ſlaunders.

Mart. 4. *And ſurely in the word* εὐλογεῖν *this is moſt evident, that it ſignifyeth in this caſe the bleſſing and conſecration of the creature or element: Inſomuch that S.*Baſil *and S.*Chryſoſtome *in their Liturgies or Maſſes, ſay thus by the ſame Greeke word.* Bleſſe (O Lord) the ſacred bread: *and,* Bleſſe (O Lord) the ſacred cup: *and why, or to what effect? It followeth,* changing it by thy holy ſpirit. *Where is ſignifyed the tranſmutation and conſecration thereof into the body and bloud. But in the other word* εὐχαριστεῖν *there may be ſome queſtion, becauſe it ſignifyeth properly to give thankes, and therefore may ſeeme to bee referred to God onely, and not to the element and creature. But this alſo we find contrary in the Greek Fathers, who uſe this word alſo tranſitively ſaying,* panem & chalicem euchariſtiſatos, *or* panem in quo gratiæ actæ ſunt, *that is,* the bread and the cup made the Euchariſt: the bread over which thankes are given: *that is,* which by the word of prayer and thankes-giving is made a conſecrated meat, the fleſh and blood of Chriſt, *as S.*Iuſtine in fine 2. Apologo, *and S.*Irenæus, lib. 4. 34. *in the ſame places expound it. Whereas it may alſo ſignify that, for which thankes are given in that moſt ſolemne ſacrifice of the Euchariſt, as S.* Denys *in one place ſeemeth to take it,* Eccl. Hier. c. 3. in fine, *who in the ſelfe ſame chapter ſpeaketh of the conſecration thereof moſt evidently.*

εὐλόγησον τὸν ἄρτον, τὸ ποτήριον.

μεταβαλών.

τὸν ἄρτον εὐχαριστηθέντα.

ἄξιον εὐχαριστεῖσθαι τῶν δώρων.

That

Fvlk. 4. That the creatures, or elements, are bleſſed and conſecrated, that by the working of Gods ſpirit, they ſhould bee changed into the body and bloud of Chriſt, after a divine and ſpirituall manner, unto the worthy receivers, *Beza* and wee agree with the Greeke Liturgies. But that this bleſſing is performed by the word of God, prayer, and thankes-giving, both *Iuſtinus*, and *Irenæus*, doe moſt plainely teſtifie with *Beza* and us. When the mixed cuppe, and bread, ſayth *Irenæus*, receiveth the word of God, it is made the Euchariſt, &c. The bread on which, or for which, thankes is given. The bread which is of the earth, receiving the vocation or invocation of God. So ſaith *Iuſtinus*, the meat for which thankes are given, by the word of prayer, which is received from him. And ſpeaking of the very manner of the conſecration uſed in his time: when the bread and wine, with water, is offered: the chiefe Miniſter ſendeth for the prayers, and thankes-giving, with all his might, and the people conſenteth, ſaying, *Amen*. Then followeth the diſtribution, and participation of thoſe things, for which thankes was given, to every one, &c. As for the Magicall myſteries of *Dionyſe*, although in this behalfe, they make nothing againſt us, wee make not ſo great account of, that wee will ſtand to his judgement any more, then you to his practice.

Lib. 5. cap. 4.

Lib. 4. cap. 34.

Apolog. 2.

Mart. 5. *Whereby we have to note, that the Heretikes in urging the word,* Euchariſt, *as meere thanks-giving, therby to take away bleſſing, and conſecration of the Elements of bread and wine, doe unlearnedly, and deceitfully. Becauſe all the Fathers make mention of both: Saint* Paul *alſo calleth it, bleſſing of the chalice, which the Evangeliſts call, giving of thankes. Whoſe words* Theophylact *explicateth thus,* The Chalice Of Blessing, that is of the Euchariſt. *For holding it in our handes, wee bleſſe it, and give thankes to him that ſhed his bloud for us. See here both bleſſing, and Euchariſt, bleſſing the chalice, and thankes-giving to Chriſt. Saint* Iames, *and the Greeke Fathers in their Liturgies, put both wordes in the conſecration of each element, ſaying thus,* give thankes, ſanctifying, breaking: *and,* giving thankes, bleſſing, ſanctifying: *and,* taking the cuppe, giving thankes, ſanctifying, bleſſing, filling it with the holy Ghoſt, hee gave it to us his Diſciples. *Saint* Chryſoſtome, *who in many places of his workes, ſpeaketh much of thankes-giving in theſe holy myſteries, doeth hee not as often ſpeake of the bleſſing, conſecration, yea, and the tranſmutation thereof, and that with what wordes, and by what power it is done? Doeth not Saint* Auguſtine *ſay of the ſame,* benedicitur, & ſanctificatur, it is bleſſed, and ſanctifyed, *who often ſpeaketh of the ſolemne giving of thankes in the ſacrifice of the Church? Doth not the Church at this day, uſe the very ſame tearmes, as in S.* Auguſtines *time,* Gratias agamus Domino Deo noſtro, Let us give thankes to the Lord our God, *and,* Verè dignum et juſtum eſt, ſemper & ubique tibi gratias agere, &c. It is very meete and right, alwayes, and in all places, to give thee thankes: *Which the Greeke Church alſo in their Liturgies, expreſſe moſt abundantly? yet doeth there follow bleſſing, and conſecration, and whatſoever S. Ambroſe deſcribeth to be done, in this holy ſacrifice, touching this poynt, writing thereof moſt excellently in his booke,* de ijs qui initiantur miniſterijs, c. 9.

Liturg. S. Iac. Baſil. Chryſ.

εὐχαριστήσας. εὐλογήσας. ἁγιάσας.

Hom. 83 in Mat.

Hom. de Iuda proditore.

Aug. ep. 59.

De bono vid. cap. 16.

Ho. 2 in Tim. 2.

Fvlk. 5. If it were to proove any thing that wee deny, you would bee as bare and hungry, as now you are franke and plentifull of your teſtimonies. *Theophylact* ſaith the ſame that *Beza* ſaid out of *Chryſoſtome*, and *Oecumenius*. The Greeke Liturgies, falſely intituled to Saint *Iames*, *Baſil*, and *Chryſoſtome*, have none other thing: nor any other Authour whom you name. But your Popiſh Church, doeth not, either as the Greeke Liturgies, or as the Churches in *Ambroſe* and *Auguſtines* time. For they hold, that the Elements are conſecrated by prayer, and thankes-giving, whereof, although you uſe ſome tearmes in your Maſſe, yet you hold, that the conſecration conſiſteth onely in a Magicall murmuration of the word, *Hoc eſt corpus meum*, over the bread by a Prieſt, with intent of conſecration, wherefore you are farre from the judgement that the auncient Fathers had and wee have, of the conſecration of the bread and wine, to bee the Sacraments of the body and bloud of Chriſt.

Mart. 6. *Of all which, this is the concluſion, that the Euchariſt is a ſolemne name, taken of the word* εὐχαριστεῖν *ſo called, becauſe this Sacrament and ſacrifice, is bleſſed, and conſecrated with prayer, and thankes-giving, as Saint* Iuſtine *ſpeaketh, and becauſe in this ſacrifice, ſo bleſſed and conſecrated into the body and bloud of Chriſt, him we offer up a moſt acceptable oblation of thankes-giving, and a memory of all Gods marvellous benefits towards us. In this ſenſe, the Fathers, and the holy Church ſpeake of the Euchariſt, including all the reſt, to wit, Sacrament, ſacrifice, bleſſing and conſecration, without which this were no more to bee called Euchariſt, then any other common giving of thankes, as Saint* Irenæus *doeth plainely ſignify, when hee declareth,* that being before bread, and receiving the invocation of God over it, now is no more common bread, but the Euchariſt, conſiſting of two things, the earthly, and the heavenly. *So that it is made the Euchariſt by circumſtance of ſolemne wordes, and ceremonies and therefore is not a meere giving of thankes, and further we learne that Saint* Iuſtines, *and Saint* Irenæus *wordes*

Lib. 4. c. 34.

before

alledged, Panis et calix Euchariſtiſatus, *ſignify,* the bread and chalice made the Euchariſt: *conſequently wee learne that the active thereof, is, by thankeſgiving to make the Euchariſt, and becauſe the other word of bleſſing, and this of thankeſgiving, are uſed indifferently one for another, in Chriſts action, about this Sacrament, wee learne undoubtedly, that when it is ſaid, εὐλογήσας, or, εὐχαριστήσας, the meaning is, bleſſing, and giving thankes, hee made the Euchariſt of his body and bloud, that is, the Sacrament and Sacrifice of a ſingular thankeſgiving, which (as Saint* Auguſtine *is wont to ſay) the faithfull onely doe know and underſtand in the ſacrifice of the Church: and becauſe the faithfull onely underſtand, therefore the Proteſtants and Calviniſts are ſo ignorant in this myſtery, that to take away all the dignity thereof, they bend both their expoſitions and tranſlations.*

εὐχαριστηθεὶς.
εὐχαριστεῖν.

LK. 6. That the Elements are bleſſed and conſecrated by prayer, and thankes-giving, as *Iuſtinus, Irenæus,* and other auncient Fathers write, it is the thing that wee contend for. But you (except you bee a ſchiſmatike from all other Papiſts) doe teach, that they are conſecrated by theſe wordes pronounced by a Prieſt, this is my body: which are wordes neither of prayer, nor of thankes-giving. Neverthelesse, to pricke us with a pinne, you have wounded your ſelfe with a ſword, and ſay the Sacrament is bleſſed, and conſecrated with prayer, and thankes-giving. Except you have ſome ſophiſticall meaning, that it is conſecrated with them, but not by them. The ſignification of the Active, which you gather out of the Paſſive, uſed by *Iuſtinus,* ſheweth what a learned Clerke you are. *Iuſtinus* writeth to the Gentiles or heathen men, of whom hee could not have beene underſtood, if hee had not uſed the paſſive, εὐχαριστηθεὶς, in that ſignification, that all other men did uſe it in, in that time. What wee underſtand of the myſtery of the Lords Supper, and the Sacrifice of prayer and thankes-giving, which is the onely Sacrifice of Chriſtians, as *Iuſtinus* writeth, the Church of God doeth acknowledge, though the Synagogue of Antichriſtian heretikes will not confeſſe it.

MART. 7. *After they have turned bleſſing or conſecration into bare thankes-giving, which is one ſteppe toward the denying of the reall preſence, they come neerer and ſo include Chriſt in heaven, that he cannot be withall upon the Altar, tranſlating thus,* Whom heaven muſt containe, untill the times that all things be reſtored, Act. 3. verſ. 21. *and yet* Beza *worſe, and hee that alledgeth him, Maſter* Whitakers: who muſt be contained in heaven. *Which is ſo farre from the Greeke that, not onely* Illyricus *the Lutherane, but* Calvine *himſelfe doeth not like it.* Beza *proteſteth, that he ſo tranſlateth of purpoſe: to keepe Chriſts preſence from the Altar, and wee marvell the leſſe, becauſe wee are well acquainted with many the like his impudent proteſtations. M.* Whitaker, *onely wee doe marvell at, that hee ſhould either be ſo deceived by another mans tranſlation, or himſelfe be ſo overſeene in the Greeke word, that hee knoweth not a meere deponent, and only deponent, from a paſſive.*

ὃν δεῖ οὐρανὸν δέξασθαι.
ad rat. Camp. pag. 43.

δέξασθαι.

FVLK. 7. The anſwer to this cavill is at large contained, *Chapt. 1. ſect. 36.* your owne tranſlation is, whom heaven muſt receive. If there bee now ſuch difference betweene, receiving, and containing, *capere* and *recipere,* it is very ſtrange to learned eares, howſoever ſottiſh Papiſts will accept whatſoever proceedeth from you. But foraſmuch, as this ſection, with two other following, are directed principally againſt Maſter *Whitakers,* I ſhall neede to ſay little, ſeeing he hath fully anſwered for himſelfe. This one thing I may ſay, concerning his knowledge in the Greeke tongue, which you make to bee ſo ſmall, that hee knoweth not a deponent from a paſſive, hee is well knowne to bee ſo well learned therein, that many of your Seminarie may marvell at him, as you ſay, but neither you, nor any of you all is able to match him therein.

MART. 8. *This doeth not become him that * objecteth ignorance of the Greeke to another man, and that after hee had well tryed by publike conference, that hee was not ignorant: and ſo objecteth it, as though he knew not three wordes in that tongue, whereas hee had heard him reade and interprete Saint* Baſil, *not the eaſieſt of the Greeke Doctours. This is palpable impudencie, and a face that cannot bluſh, and full of malice againſt the Saints of God, who, if they knew not a word in the Greek tongue, were never the worſe, nor the leſſe learned, but among fooles and children, that eſteeme learning by ſuch trifles, which Grammarians know farre better then great Divines. For were not hee a wiſe man that would preferre one Maſter* Humphrey, *Maſter* Fulke, *Maſter* Whitakers, *or ſome of us poore men, becauſe wee have a little ſmacke in the three tongues, before Saint* Chryſoſtome, *Saint* Baſil, *Saint* Auguſtine, *Saint* Gregory, *or Saint* Thomas, *that underſtood well, none but one? howbeit, if they eſteeme learning by knowledge of the tongues, they will not (I trow) compare with Catholikes, either of former time, or of theſe latter ages, ſpecially ſince their new Goſpell beganne: and if they will compare with us herein for their ſimple credite, wee may perhaps give them occaſion ere it bee long, to muſter their men all at once, if they dare ſhew their face before our Campe of excellent Hebricians, Grecians, Latiniſts, of abſolute linguiſts in the Chaldee, Syriacke, Arabike, &c. whom they muſt needes confeſſe to have beene, and to*

* Ibid. pag. 84.

If he had not yet tryed him, he preſumed to belie him, before hee knew him.

to be, even at this day, their Maſters and Teachers.

FVLK. 8. It becommeth you that have caſt off all feare of God, and duety to your Prince, to caſt off all civill honeſty, and humane modeſty alſo. If you ſpeake of ſuch matters, as you might not bee controuled in them, yet, if you forbeare the trueth, it were ſomewhat tollerable. But when you ſpeake of *Campions* learning in the Greeke tongue, wherein you may bee ſo manifeſtly convicted by hundreths of witneſſes, you ſtoppe the way from any credite to bee given you in other matters. All Oxford knew that *Campion* was no Grecian when hee departed from that Vniverſity. His time ſpent in Ireland, and other places, where hee travelled, would not yeelde him great knowledge ſince his departure, except hee had wholly applyed it, which hee could not doe, nor any other ſerious ſtudie in ſuch ſort as hee travelled in diverſe places. But admitte hee might have knowledge by extraordinary meanes or myracle if you will, how ſhall hee bee tryed, but by reading and underſtanding that which greatly concerneth his cauſe, in diſputation and conference. You ſaid hee did reade and interprete Saint *Baſil,* not the eaſieſt of the Greeke Doctours. I was not preſent at that conference, and therefore have the leſſe to ſay: But I my ſelfe making tryall of his skill, by a place of *Epiphanius,* both read it to him, and offering him the booke, hee underſtood no more the matter thereof, then, if I had cited it in the Arabicke, or Perſian language. And therefore, upon the acknowledging of his diſſembled ignorance, with great laughter of the hearers, I was content to expound it to him in Engliſh, before I could receive any anſwere to the argument taken from that authoritie. Wherefore, I verily thinke, and am certainely perſwaded, that if hee pretended to interprete any thing out of Saint Baſil, it was altogether by artificiall conjecture, either of the place which hee knew, and had read in Latine, or elſe by ſurmiſing of ſome one common word, hee gathered what the ſenſe of the whole ſhould bee. Indeede if hee had never knowne a word of Greeke, although hee had beene no meete man to challenge a whole realme to diſputation: yet hee might have beene an honeſt man, and otherwiſe meanely learned, ſo hee had not pretended knowledge, when hee was in a manner altogether ignorant. For mine owne part, though it pleaſe you to name mee with Maſter *Humphrey,* Maſter *Whitakers,* and others, I never tooke upon mee but a meane knowledge in the tongues, neither deſire I in compariſon to bee preferred before any learned man, whoſe travailes have beene profitable to the Church, although hee were ignorant in the tongues. Yet, this I muſt freely ſay, that hee which ſhall profeſſe to bee an abſolute learned Divine, without the knowledge of three tongues, at the leaſt, may thinke well of himſelfe, but hardly hee ſhall get and retaine the credite hee ſeeketh among learned men in this learned age. And therefore *Campion,* if diſputation had beene meant rather then ſedition, for all his arrogance and impudence, was an unmeete Apoſtle to bee ſent from *Gregory* of Rome, to challenge all the wiſe and learned in England. Neither doe I ſay this, as though I meaſured all learning by knowledge of the tongues, but wherein ſoever any Papiſt in the world, ſhall bee bold to challenge the name of learning, in any knowledge, that ever was, or is accounted good learning, God bee prayſed there are many of Gods true Catholike Church, whereof wee are members, able to match them therein. That I ſay not to excell them. And whereas you would make us beholding to Papiſts for ſuch knowledge, as any of us hath in the Greeke, Hebrew, Syriacke, Chaldee, Arabicke tongues, &c. It is well knowne, the Papiſts are more beholding to us. And although I confeſſe, that ſome Papiſts of late dayes, have beſtowed fruitefull paynes, in ſetting foorth ſome of the orientall tongues: yet are they not the firſt, nor all that have travelled profitably that way. But many have attayned to competent skill in thoſe languages many yeares before any Papiſts had written any thing that might further them therein. You were wont to beare ignorant men in hand, that wee were a ſight of Engliſh Doctours, underſtanding no languages but our mother tongue, which hath enforced diverſe men to ſhew their skill in the tongues, which otherwiſe they would never have openly profeſſed. But now that the world ſeeth, to your ſhame, how richly God hath bleſſed us, with the knowledge, and interpretation of diverſe tongues, you exprobrate to us our knowledge in the tongues, and traduce us among the ignorant, as though wee eſteemed all learning by knowledge of tongues, and that wee were but meere Grammarians, and often tell us of that ſtale jeſt, that the kingdome of Grammarians is paſt, as though it were but a little Grammar, whereof wee make a ſhew. But for that generall muſter which you threaten to drive us unto, ere it be long, if you come as learned men ſhould doe, armed with bookes, penne, inke, and paper, I doubt not by the grace of God, but you ſhall finde them that dare confront you, and chaſe you out of the fielde alſo. But if you come under the Popes banner with ſuch bleſſing, as hee ſent lately into Ireland, I hope you ſhall bee met withall, as thoſe his Champions were, and finde that promotion for your good ſervice, which you have long agoe deſerved by your travells for upholding of his Kingdome.

MART. 9. *But to returne to you Maſter* Whitakers, *greater is your fault in divinity, then in the tongues, when you make your argument againſt the reall preſence out of this place, as out of the Scripture and Saint* Peter, *whereas they are* Bezaes *wordes, and not Saint* Peters. *Againe, whether you take* Bezaes, *wordes or Saint* Peters, *your argument faileth very much, when you conclude that Chriſts naturall body is not in the Sacrament, becauſe it is placed and contained in Heaven. For Saint* Chryſoſtome *telleth you, that* Chriſt aſcending into heaven, both left us his fleſh, and yet aſcending hath the ſame. *And againe,* O myracle, *ſaith hee:* Hee that ſitteth above with the Father, in the ſame moment of time is handled with the hands of all. *This is the faith of the auncient Fathers, Maſter* Whitakers, *and this is the Catholike faith, and this is (I trow) another manner of faith and farre greater, thus to beleeve the preſence of Chriſt in both places at once, becauſe hee is omnipotent, and hath ſaid the word: then your faith (whereof you boaſt ſo much) which beleeveth no further then that hee is aſcended, and that therefore hee cannot bee preſent upon the Altar, nor diſpoſe of his body as he liſt.*

Hom. 2. ad po. Antioch.
Lib. 3. de Sacerdotio.

FVLK. 9. Maſter *Whitaker* is not ſo young a Divine, but he knoweth that *Chryſoſtome* ſpeaketh of the ineffable manner of Chriſts preſence ſpiritually, though he be abſent corporally. As in the place by you cited, *De ſacerdotio*, it is moſt manifeſt, where hee ſaith that we may ſee the people dyed and made redde with the pretious bloud of Chriſt, which as it is not with the eye of the body, but with the eye of faith, ſo is Chriſt that is corporally preſent in heaven, ſpiritually preſent unto the faith of the worthy receiver.

MART. 10. *Againe, it is a very famous place for the reall preſence of the bloud (which we have handled at large * elſewhere, but here alſo muſt be briefely touched) when our Saviour ſaith,* Luk. 22. This is the chalice the new Teſtament in my bloud, which (*Chalice*) is ſhedde for you. *For ſo (which) muſt needes bee referred according to the Greeke. In which ſpeech, Chalice muſt needes bee taken for that in the chalice, and that in the chalice muſt needes be the bloud of Chriſt, and not wine, becauſe his bloud onely was ſhed for us. And ſo we doe plainely prove the reall preſence, according as Saint* Chryſoſtome *alſo ſaid,* Hoc quod eſt in chalice, illud eſt quod fluxit de latere. That which is in the Chalice, is the ſame that guſhed out of his ſide. *All which moſt neceſſary deduction* Beza *would defeate, by ſaying the Greeke is corrupted in all the copies that are extant in the world, and by tranſlating thus cleane otherwiſe then the Greeke will beare,* This cuppe is the new Teſtament in my bloud, which (*bloud*) is ſhedde for you.

*Chap. 1. nu. 38.
τὸ ποτήριον.
τὸ ἐκχυνόμενον
In 1 Cor. ca. 10. hom. 24.
ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον.

FVLK. 10. It is a famous place indeede that never a one of the auncient writers, could conſider for any reall preſence to bee drawne out of it. How *Beza* hath tranſlated it, I have at large declared before, *Chap. 1. ſect.* 37. 38. 39. That which *Chryſoſtome* ſayth, wee confeſſe to bee moſt true, after a ſpirituall and heavenly manner, and ſo hee doeth expound himſelfe, in the ſame place, where hee ſaith that Chriſt ſuffered himſelfe to bee broken for us, in the oblation, which hee ſuffered, not on the croſſe, where no bone of his was broken. Which none but a mad man would take otherwiſe then ſpiritually to bee done, as he is preſent after a ſpirituall manner.

MART. 11. *But what pertaineth this to the Engliſh Heretiks, who tranſlate,* which is ſhed, *ſo indifferently that it may ſignify,* which cuppe, *or* which bloud *is ſhed? Thus farre it pertaineth, becauſe they doe not onely defend this tranſlation by all meanes, but they tell us plainely, namely* Fulke, *that they referre (which) to the name* bloud, *and not to the word* cuppe, *even as* Beza *doeth, asking us what Grammarian would referre it otherwiſe. In which queſtion hee ſheweth himſelfe a very ſimple Grammarian in the Greeke, or a madde heretike, that either knoweth not, or will not know, that in the Greeke it cannot bee ſo referred, and conſequently neither in Latine nor Engliſh which in true tranſlation muſt follow the Greeke. But of theſe and other their foule and manifold ſhifts to avoyd this place, * I have ſpoken in another place of this booke.*

Ad rat. Camp. pag. 34.
Againſt D. Sand. Rocke, pag. 309.
Chap. 1. num. 37. 38. &c.

FVLK. 11. As you have placed your crimination in the firſt Chapter, to bee ſure that it ſhould bee read of every man that taketh your booke in hand: So have I, obſerving your order, anſwered you in the ſame place, and in ſuch ſort I hope diſcharged my ſelfe, that you ſhall have little luſt hereafter to inſult againſt mine ignorance, before you bee able to weigh the matter your ſelfe with ſounder knowledge.

MART. 12. *Onely M.* Whitakers *(to ſay truely) hath brought ſomewhat to the purpoſe, to wit, that Saint* Baſil *readeth the Greeke as they tranſlate. But he doeth well to make light of it, becauſe it is evident that Saint* Baſil *cited not the text of the Evangeliſt, but the ſenſe, which* Beza *noteth to bee the cuſtome of the auncient Fathers; telling us withall that therfore the reading of the Fathers, is no certaine rule to reforme or alter the wordes of Scripture according to the ſame: and it is very like that if* Beza *or* Fulke *his advocate had thought Saint* Baſils *reading of any importance, they would have uſed it long ſince, rather then ſo many other ſhiftes and ſo abſurd, as they doe: unleſſe we may thinke they knew it not, and therefore could not uſe it. But for Saint* Baſil, *according*

Pag. 35.
Præf. in No. Teſt. an. 1556.

cording to the ſenſe, hee citeth it very truely: for whether wee ſay, the cup that is ſhed, *or the* bloud that is ſhed, *both ſignifyeth the bloud of Chriſt ſhed for us, as* S. Baſil *citeth it. The difference is, that referring it to the cup, as* S. Luke *hath it, it ſignifyeth the bloud both preſent in the cup, and alſo then ſhed in a Sacrament at the laſt Supper: but referring it to the word* bloud, *as* S. Baſil *doeth, and as they tranſlate it, it may ſignify the bloud ſhed on the croſſe alſo, yea (as theſe Tranſlatours meane and would have it) onely that on the Croſſe, not conſidering that the Greeke word is the Preſent tenſe, and therefore rather ſignifyeth the preſent ſhedding of his bloud then in myſticall ſacrifice, then the other viſible ſhedding thereof, which was to come in the future tenſe. Laſtly, they tranſlate* S. Lukes *Goſpell, and not* S. Baſil: *and therefore not following* S. Luke, *they are falſe Tranſlatours, howſoever* S. Baſil *readeth.*

FVLK. 12. The reading of Saint *Baſil*, whereof *Beza* maketh mention in his annotation upon this text of Saint *Luke*, is alſo handled before. As the reading of the Doctours is no perpetuall rule to reforme the text of the Scripture by, ſo is it not to bee neglected, but that ſometimes alſo the preſent reading may bee corrected thereafter. True it is, that *Beza* ſuppoſeth it rather to have beene added out of the margent; and I, as I have before declared, doe thinke that either it is to bee read as *Baſil* did reade it, or elſe that the verbe ſubſtantive is to bee underſtood, and the article taken for the relative, as it is often both in prophane writings, and in the new Teſtament it ſelfe, as by ſundry examples I have made it manifeſt.

MART. 13. *As this falſehood is both againſt Sacrament and Sacrifice, ſo againſt the Sacrifice alſo of the Altar, it is, that they controll* S. Hieromes *tranſlation in the old Teſtament, concerning the Sacrifice of* Melchiſedech, Who brought forth bread and wine, Gen. 14. v. 18. *that is, offered or ſacrificed bread and wine: which we prove to bee the true ſenſe and interpretation (and that this bringing forth of bread and wine, was ſacrificing thereof) not onely by all the Fathers expoſitions, that write of* Melchiſedechs *Prieſthood.* (Cypr. Epiſt. 63. Epiph. hær. 55. & 79. Hier. in Mat. 26 & in Epiſt. ad Evagrium) *and by the Hebrew word, which is a word of Sacrifice,* Iud. 6. verſ. 18. *and * by the greateſt Rabbines and Hebricians that write thereof; but we prove it by theſe words of the very text it ſelfe.* He brought forth bread and wine, for he was the Prieſt of God moſt high. *Which reaſon immediately following,* Becauſe hee was Gods Prieſt, *proveth evidently, that hee brought it not foorth in common manner, as any other man might have done, but as Gods Prieſt, whoſe office is to offer Sacrifice. This conſequence is ſo plaine, that for avoyding thereof, the Adverſaries will not have it tranſlated in any wiſe,* For hee was the Prieſt, *as though the Scripture gave a reaſon, why hee brought foorth bread and wine; but,* and hee was a Prieſt, &c. *wrangling about the ſignification of the Hebrew conjunction.*

The ſacri… of Melchi… dech.
הוציא
See Pet. Gal. l. 10. c. 4. & 5. & Chro. Genebrardi, pag. 13.
ὢν ἱερεύς.
והוא
כהן

FVLK. 13. That Saint *Hieronyme* was authour of the vulgar Latine interpretation of the old Teſtament, it is more boldly affirmed, then ever it can bee ſufficiently proved by you. But what doe wee controll? Your vulgar Interpreter ſaith, that *Melchiſedech* brought forth bread and wine, and ſo ſay we. Which how Saint *Hierome* and other underſtandeth, I have before declared, *Cap.* 1, *Sect.* 42.

Againſt all the Fathers that expound that bringing forth of bread and wine, to pertaine to his Prieſthood, I oppoſe the Apoſtle to the Hebrewes, who could not have omitted it, if it had beene ſo. That the Hebrew word is a word of ſacrifice, it is moſt impudently affirmed of you. For *Iudges* 6. it ſignifyeth no more to offer then here, although there *Gedeon* deſire the Angell to ſtay, untill hee returne and bring from his houſe with him a gift or oblation. But if you will contend, that whatſoever is brought forth, whereſoever this Hebrew word is uſed, is a Sacrifice, you ſhall make an hundred ſacrifices more, then ever God ordayned. Neither will *Galatinus* or *Gerebrardus* for their credite, once affirme that it ſignifyeth to offer ſacrifice. Though it may bee uſed in bringing forth of Sacrifices, as wel as of all other things that are brought forth. But the conjunction cauſall maketh it cleere, that this bringing forth was in reſpect of his Prieſthood: Indeed if the Hebrew conjunction were cauſall, and not copulative, wee were driven to the wall: but ſeeing the Hebrew conjunction copulative muſt bee expounded according to the ſenſe, you doe very unskilfully, to conclude the ſenſe which is in controverſy, upon the conjunction which is indefinite: and we without partiality have tranſlated the conjunction copulative, as it doeth moſt commonly and ordinarily ſignify.

MART. 14. *Wherein the Reader may ſee their exceeding partiality and wilfulneſſe: for beſides infinite like places of Scripture, whereby wee doe eaſily ſhew, that this Hebrew particle is uſed to give a reaſon or cauſe of a thing. Themſelves alſo in another place prove it for us, and that by the authority of* Theophylact, *and allegation of examples out of the Scripture, and tranſlate accordingly thus:* Bleſſed art thou among women, becauſe the fruit of thy wombe is bleſſed. *Let them give us a reaſon why the ſaid conjunction is here by their tranſlation* quia, *or* enim, *where it was never ſo tranſlated before, and it muſt not be in any caſe in the other place of Geneſis, where*

Beza annot. in 1 Luc. v. 42. No. Teſt. ann. 1580.
Benedicta tu, &c. & benedictum, &c.
εὐλογημένος.

it hath beene ſo tranſlated, and generally received, even in the Primitive Church. In other places of Scripture alſo, which Theophylact alleadgeth, and many moe may bee alleadged, they confeſſe and like very well it ſhould ſo ſignify: onely in the place of Geneſis*, they cannot abide any ſuch ſenſe, or tranſlation thereof; but,* He brought forth bread and wine, and hee was the Prieſt, &c. *not,* becauſe he was the Prieſt. *What is the cauſe of this their dealing? None other undoubtedly (and in all theſe caſes I knocke at their conſciences) but that here they would avoyd the neceſſary ſequell of* Melchiſedechs *ſacrifice, upon ſuch tranſlation, which typicall ſacrifice of bread and wine if it ſhould bee graunted, then would follow alſo a ſacrifice of the new Teſtament, made of bread and wine, anſwering to the ſame, and ſo wee ſhould have the ſacrifice of the Altar, and their bare Communion ſhould be excluded.* Gen. 14. v. 18.

VLK. 14. Becauſe wee will not falſely tranſlate, to mainetayne a colour of your Popiſh Sacrifice, wee ſhew great partiality. Wherein I pray you? The conjunction copulative wee know may often bee reſolved into the cauſall, where the ſenſe ſo requireth. But it never hath any force in it ſelfe, to breede ſuch a ſenſe, or to conclude ſuch a ſenſe by it. It is againſt all reaſon therefore, that you would urge us to tranſlate contrary to that which in our conſciences before God wee take to bee the ſenſe. Where you ſay, that the ſacrifice of *Melchiſedech*, if it were graunted, would bring in your Maſſe, and exclude our Communion, it is altogether untrue. For none of the auncient Fathers (who were deceived to imagine a Sacrifice, where the Apoſtle ſeeking all things pertayning to *Melchiſedechs* Prieſthood, could finde none) doeth allow your propitiatory Sacrifice, but contrarywiſe, by thoſe onely ſpeeches that they uſe about *Melchiſedechs* oblation of bread and wine, wee are able to prove, that they did ſpeake of a Sacrifice of thankeſgiving onely. And your Sacrifice, in which you ſay is neither bread nor wine, ſhould hardly reſemble *Melchiſedechs* oblation, made of bread and wine.

ART. 15. *For which purpoſe alſo their partiall tranſlation about* Altar *and* Table, *is notorious: for the name of Altar (as they know very well) both in the Hebrew and Greeke, and by the cuſtome of all peoples, both Iewes and Pagans, implying and importing ſacrifice, therefore wee, in reſpect of the ſacrifice of Chriſts body and bloud, ſay* Altar, *rather then* Table, *as all the auncient Fathers* (Chryſoſt. hom. 53. ad pop. Antioch. *and* hom. 20. in 2 Cor. *and* in Demonſt. quòd Chriſtus ſit Deus, tom. 5. Nazianzen. de Gorgonia ſorore. Baſil. in Liturg. Socrat. lib. 1. hiſt. cap. 20, & 25. Theodoret. hiſt. lib. 4. cap. 20. Theophylact. in 23. Matth. Cyprian. epiſt. 63. Optat. cont. Parm. Auguſt. epiſt. 86. & lib. 9. Confeſſ. cap. 11. & 13. & alibi ſæpe) *are wont to ſpeake and write, (namely when Saint* Hierome *calleth the bodies or bones of Saint* Peter *and* Paul, *the Altars of Chriſt, becauſe of this ſacrifice offered over and upon the ſame) though in reſpect of eating and drinking the body and bloud, it is alſo called a Table: ſo that with us it is both an Altar and a Table, whether it bee of wood or of ſtone. But the Proteſtants becauſe they make it onely a Communion of bread and wine, or a Supper, and no Sacrifice, therefore they call it* Table *onely, and abhorre from the word* Altar, *as Papiſticall. For the which purpoſe, in their firſt tranſlation* (Bibl. Ann. 1562.) *when Altars were then in digging downe throughout England, they tranſlated with no leſſe malice, then they threw them downe, putting the word* Temple *in ſteede of* Altar, *which is ſo groſſe a corruption, that a man would have thought it had beene done by overſight, and not of purpoſe, if they had not done it thrice immediately within two Chapters,* 1 Corinth. chap. 9. *and* 10. *ſaying,* Know you not, that they which wayte of the TEMPLE, are partakers of the TEMPLE? *And,* Are not they which eate of the Sacrifice partakers of the TEMPLE? *In all which places, the Apoſtles word in Greeke is* Altar, *and not* Temple. *And ſee here their notorious peeviſhneſſe: where the Apoſtle ſaith* Temple, *there the ſame tranſlation ſaith* Sacrifice: *where the Apoſtle ſaith* Altar, *there it ſaith* Temple. θυσιαστήριον. מזבח θυσιαστήριον. C. 9 v. 13. ἱερόν.

FVLK. 15. That the auncient Fathers uſed the name of Altar, as they did of Sacrifice, Sacrificer, Levite, and ſuch like, improperly, yet in reſpect of the ſpirituall oblation of prayſe and thankeſgiving, which was offered in the celebration of the Lords Supper, wee doe eaſily graunt: as alſo, that they doe as commonly uſe the name of table, and that it was a table indeede, ſo ſtanding, as men might ſtand round about it, and not againſt the wall, as your Popiſh Altars ſtand, it is eaſy to proove, and it hath often times beene prooved: and it ſeemeth you confeſſe as much, but that it is with you both an Altar and a Table, with us indeede it is, as it is called in the Scripture onely a Table. That wee make the Sacrament a Communion of bread and wine, it is a blaſphemous ſlaunder, when wee beleeve, as the Apoſtle taught us, that it is the Communion of the body and bloud of Chriſt, and the Lords Supper. As for the corruption you pretend, I cannot thinke (as I haue anſwered before) it was any thing elſe but the firſt Printers overſight. For why ſhould the name of Altar miſlike us in that place, more then in an hundred other places, when it is certaine, whereſoever it is uſed in the Scriptures, in the proper ſenſe, it ſignifyeth the Altars of the Iewes, 1 Cor. 10. 11. *Chap. 1. ſect. 11.*

Iewes, or of the Gentiles; and never the Communion Table, or that at which the Lords Supper is prepared and received?

MART. 16. *Thus wee ſee how they ſuppreſſe the name of Altar, where it ſhould bee. Now let us ſee how they put it in their tranſlation, where it ſhould not be. This alſo they doe thrice in one Chapter, and that for to ſave the honour of their Communion Table, namely in the ſtorie of* Bel, *where we have it thrice called the* Table *of that Idoll, under which* Bels *Prieſts* had made a privie entrance, *and,* that the King looked upon the Table, *and,* that they did eate up ſuch things as were upon the Table: *theſe wicked Tranſlators fearing leſt the name of* Bels *Table might redound to the diſhonour of their Communion Table, tranſlate it* Altar *in all theſe places. Wherein I cannot but pittie their follie, and wonder exceedingly how they could imagine it any diſgrace, either for Table or Altar, if the Idols alſo had their Tables and Altars, whereas Saint* Paul *ſo plainely nameth both together,* The Table of our Lord, and the Table of Devils. *If the Table of Devils, why not the Table of* Bel*? If that bee no diſgrace to the Table of our Lord, why are you afraid of* Bels *Table, leſt it ſhould diſgrace yours? Or if you had no ſuch feare, then you muſt tell us ſome other good reaſon of your unreaſonable tranſlation in this place, why you tranſlate* Altar *for* Table, *that is, chalke for cheeſe.* Dan. 14. v. 12. 17. 20. τράπεζα. See the Bible 1562. & 15 1 Cor. 10. v. 2

FVLK. 16. That the Authors of the firſt tranſlation, in the fabulous ſtorie of *Bel*, for Table, tranſlated Altar, as I cannot excuſe them of errour, ſo I dare diſcharge them of any partialitie, or favour of the Communion Table. For in King *Henry* the eights time, when that tranſlation was firſt printed, there was never a Communion Table in any Church of England. It is like therefore, they reſpected ſimilitude of the placing thereof, ſo as a privie doore might bee under it, which could not bee conveyed in Tables of ſuch formes as now adayes are in uſe. The Bible 1577. in the margent placeth the word Table, which is in the Greeke, ſignifying, that there is no great matter whether word you uſe. And that ſtory being of no credit, the Tranſlators could haue no purpoſe, either to proue, or improue, by authoritie thereof.

MART. 17. *And here, by the way, the Reader may note another exceeding follie in them, that thinke the name of Table maketh againſt Altar and Sacrifice, their owne tranſlation here condemning them, where they call* Bels *Table, an Altar; and Saint* Paul *having ſaid to the Corinthians,* the Table of our Lord, *ſaith to the Hebrewes,* **of the ſelfe ſame,* wee haue an Altar: *and againe hee ſaith,* the Table of Devils, *which I am ſure they will not deny to haue beene a true Altar of Idololatricall Sacrifice: and* Malach. 1. v. 7. *in one ſentence it is called both Altar and Table, whereupon the Iewes offered their externall and true Sacrifices; and all the Fathers, both Greeke and Latine, ſpeaking of the Sacrifice of the new Teſtament, call that whereupon it is offered, both Altar and Table: but the Greeke more often,* Table; *the Latine Fathers more often,* Altar: *and why, or in what reſpects, it is called both this and that, wee haue before declared, and here might adde the very ſame out of S.* Germanus, *Archbiſhop of* Conſtantinople, *in his Greeke Commentaries (called* myſtica theoria*) on the Liturgies or Maſſes of the Greeke Fathers. But to proceed.* * *Haimo. Occumen.*

FVLK. 17. It were an infinite matter to note, not onely all the follies that you commit, but alſo the impudent aſſertions that you make, upon your owne ſurmiſe, without all proofe. Who made you ſo privie of our thought, that you affirme us to thinke the name of Table maketh againſt Altar and Sacrifice? Wee know the name of Table proveth no Sacrifice: but that the Fathers call the ſame both a Table and an Altar, wee doe never deny unto you. Yet that the Apoſtle to the *Hebrewes*, 12. calleth the ſame an Altar, which Saint *Paul* to the Corinthians nameth a Table, you ſhall never bee able to proue: howſoever *Oecumenius* and *Haimo*, two late Writers, doat upon that place, which is evident even by the text, to bee underſtood of the onely Sacrifice of Chriſts death upon the Croſſe. That the people whom the Prophet *Malachie* reproveth, called the Lords Altar, his Table, is no ſufficient proofe, that it might bee called by the one name as well as the other. And although in reſpect of the meate offerings and drinke offerings, it was alſo a Table, at which God vouchſafed to bee entertained by the people, as their familiar friend. But what is this to the purpoſe of any controverſie betweene us? The Altar was called a Table in the old Teſtament, but the Table is never called an Altar in the new Teſtament, although by the ancient Fathers oftentimes.

MART. 18. *There are alſo ſome places leſſe evident, yet ſuch as ſmatch of the like hereticall humor againſt the bleſſed Sacrament. In the Prophet* Ier. c. 11. v. 19. *wee reade thus, according to the Latine and the Greeke,* Let us caſt * wood upon his bread, *that is, ſaith S.* Hierome, in comment. huius loci, the Croſſe upon the body of our Saviour: for it is he that ſaid, I am the bread that deſcended from heaven. *Where the Prophet ſo long before ſaying* bread, *and meaning his body, alludeth prophetically to his body in the bleſſed Sacrament made of bread, and under the forme of bread, and therefore alſo called bread of the Apoſtle. So that both in the Prophets, and* * *Lignum in panem eius.* ξύλον εἰς τὸν ἄρτον αὐτοῦ. 1 Cor. 10.

Apoſtle, his bread and his body is all one: and leaſt we ſhould thinke that the bread onely ſignifieth his body, hee ſaith, Let us put the Croſſe upon his bread, *that is, upon his very naturall body, which hung on the Croſſe. Now for theſe words of the Prophet, ſo vſuall and well knowne in the Church and all antiquitie, how thinke you doe theſe new Maſters tranſlate? In one Bible thus,* Let us deſtroy the tree with the fruite thereof: *Another,* We will deſtroy his meat with wood; *or, as they ſhould haue ſaid rather,* the wood with his meat. *Doe you ſee how properly they agree, whiles they ſeeke novelties, and forſake the auncient vſuall tranſlation?*

Fvlk. 18. The phraſe or manner of ſpeech which the Prophet *Ieremie* vſeth, being ſomewhat obſcure, and unvſuall, hath bred divers tranſlations. The moſt ſimple meaning, and agreeable unto the Hebrew, is this: Let us deſtroy him with wood in ſtead of bread, that is, let us famiſh him in a cloſe priſon, or in the ſtockes, &c. and ſo may the Greeke and vulgar Latine bee expounded, Let us giue him wood for bread, rather than that violent expoſition of Saint *Hierome* is to be admitted, which referreth it to his crucifying, where beſide, it were an intolerable figure in that place to underſtand his body by bread, it is cleane contrary to that you ſaid. For the Croſſe was not put upon Chriſt, but Chriſt upon the Croſſe. Such wreſting of the Scripture, where no neede is, maketh the Chriſtians ridiculous to the Iewes. And yet it is more farre fetched, to draw it to the Sacrament, which is called bread, and is not bread. Neither doth Saint *Hierome* extend his interpretation ſo farre.

Mart. 19. *They will ſay, the firſt Hebrew word cannot bee as Saint* Hierome *tranſlateth, and as it is in the Greeke, and as all antiquitie readeth; but it muſt ſignifie,* Let us deſtroy. *They ſay truly, according to the Hebrew word which now is. But is it not evident thereby, that the Hebrew word now is not the ſame which the Septuaginta tranſlated into Greeke, and Saint* Hierome *into Latine? and conſequently, the Hebrew is altered and corrupted from the originall copie which they had: perhaps by the Iewes (as ſome other places) to obſcure this prophecie alſo of Chriſts paſſion, and their crucifying of him upon the Croſſe. Such Iewiſh Rabbines and new Hebrew words doe our new Maſters gladly follow in the tranſlation of the old Teſtament, whereas they might eaſily conceiue the old Hebrew word in this place, if they would employ their skill that way, and not onely to novelties. For who ſeeth not that the Greeke Interpreters, in* number 70. *and all Hebrewes of beſt skill in their owne tongue, S.*Hierome *alſo a great Hebrician, did not reade as now we haue in the Hebrew,* Naſhchita, *but* Naſhitha, *or* Maſhlicha. *Againe, the Hebrew word that now is, doth ſo little agree with the words following, that they cannot tell how to tranſlate it, as appeareth by the diverſitie and difference of their tranſlations thereof before mentioned, and tranſpoſing the words in Engliſh otherwiſe than in the Hebrew, neither of both their tranſlations having any commodious ſenſe or underſtanding.*

ἐμβάλωμεν. mittamus.
נשחיתה
Pſal. 21.

Deſtruamus.
Ponamus.
Mittamus.

Fvlk. 19. If wee ſhould acknowledge the Hebrew word to bee altered in ſo many places, as the 70. depart from it, wee ſhould not onely condemne the Hebrew text that now is, in many places, but your vulgar Latine text alſo, the Tranſlator whereof differing oftentimes from the Greeke, followeth the trueth of the Hebrew, or at leaſt commeth neerer unto it. Your argument of the number of the 70. Interpreters all Hebrewes, is very ridiculous and childiſh. *Hierome* himſelfe will laugh you to ſcorne in it, who acknowledged for certaintie, no more than the bookes of the Law tranſlated by them. And *Lindanus* proveth manifeſtly unto you, that ſome parts of the old Teſtament in Greeke, which wee now haue, are not the ſame that were accounted the 70. tranſlation in the ancient Fathers time. Whether *Hierome* in this place did conſider the Hebrew text, wee know not, for hee doth not, as his manner is, ſhew the diverſitie of the Hebrew and the Septuaginta in this chapter, beſide hee profeſſeth great brevitie, intreating upon ſo long a Prophet. But whether a letter in this word haue beene altered or no, or whether it were corrupt in the copie which the Greeke Tranſlator and *Hierome* did reade, for the true or ſimple ſenſe thereof, there is no great difference: no nor for that ſenſe which *Hierome* brings, which although it ſeemeth to bee farre from the Prophets meaning, yet it may haue as good ground upon the word *Naſchita*, as upon the word *Naſhlicha*.

נשחיתה

Mart. 20. *But yet they will pretend, that for the firſt word at the leaſt they are not to be blamed, becauſe they follow the Hebrew that now is, Not conſidering that if this were a good excuſe, then might they as well follow the Hebrew that now is,* Pſal. 21. v. 18. *and ſo utterly ſuppreſſe and take out of the Scripture this notable prophecie,* They pierced my hands and my feet: *which yet they dare not, neither can they doe it for ſhame, if they will be counted Chriſtians. So that indeede to follow the Hebrew ſometime where it is corrupt, is no ſufficient excuſe for them, though it may haue a pretence of true tranſlation; and wee promiſed in the Preface, in ſuch caſes not to call it hereticall tranſlation.*

Fvlk. 20. To this cavill againſt the certaine truth of the Hebrew text, I haue ſufficiently anſwered in my confutation of your preface *Sect*: 44. ſhewing that the true reading of this word, as *Felix Pratenſis, Ioannes, Iſaak, Tremellius*, and other doe acknowledge, is ſtill remayning and teſtified by the Mazzorites.

Mart. 21. *But concerning the B. Sacrament, let us ſee once more how truely they follow the Hebrew.* The holy Ghoſt (*ſaith S. Cyprian ep. 62. num. 2.*) by *Salomon* foreſheweth a type of our Lords ſacrifice, of the immolated hoſt of bread wine, ſaying, Wiſedome hath killed her hoſts, SHE HATH MINGLED HER WINE INTO the cuppe. Come yee, eate of my bread, and drinke the wine that I HAVE MINGLED for you. Speaking of WINE MINGLED (*ſaith this holy Doctor*) hee foreſheweth prophetically the cup of our Lord, MINGLED WITH WATER AND WINE. *So doth Saint* Hierome *interpret this mixture or mingling of the wine in the chalice, ſo doth the author of the commentaries upon this place among Saint Hieromes workes, ſo doe the other Fathers. So that there is great importance in theſe propheticall words of Salomon.* Shee hath mingled her wine into the cuppe, *and,* the wine which I haue mingled, *as being a manifeſt prophecie of Chriſts mingling water and wine in the Chalice at his laſt Supper, which the Catholike Church obſerveth at this day, and whereof Saint* Cyprian *writeth the foreſaid long Epiſtle.*

That water & wine ought to be mingled in the Chalice.
Pro 9.

See S. *Auguſt. De civit. Dei lib.17.c.20.*

Fvlk. 21. It had beene to bee wiſhed that Saint *Cyprian* when hee goeth about to proue the neceſſitie of wine, in the celebration of the Lords Supper, againſt the Heretikes, called *Aquarij*, that contended for onely water, had retained the preciſe inſtitution of Chriſt in wine onely, which the Scripture mentioneth, and not allowed them a mixture of water, and for that purpoſe driven himſelfe to ſuch watrie expoſitions, as this of *Proverbs* 9. which without good warrant, he draweth to repreſent the Lords ſupper. Where if he had beene urged by the adverſaries, whereto the beaſts ſlaine were referred in this Sacrament, hee muſt haue beene driven to ſome violent comment. But whereto tendeth this preparation?

Mart. 22. *But the Proteſtants counting it an idle ſuperſtitious ceremonie, here alſo frame their tranſlation accordingly, ſuppreſſing altogether this mixture or mingling, and in ſteed thereof ſaying,* ſhe hath drawne her wine, *and,* drinke the wine that I haue drawne: *or (as in other of their Bibles)* Shee hath powred out her wine, *and,* the wine which I haue powred out: *neither tranſlation agreeing either with Greeke or Hebrew. Not with the Greeke, which doth evidently ſignifie, mingling and mixture, as it is in the Latine, and as all the Greeke Church from the Apoſtles time hath vſed this word in this very caſe whereof we now ſpeake, of mingling water and wine in the chalice. Saint* Iames, *and S.* Baſil *in their Liturgies expreſly teſtifying that Chriſt did ſo, as alſo Saint* Cyprian *in the place alleaged. S.* Iuſtine *in the end of his ſecond Apologie, calling it of the ſame Greeke word* κρᾶμα, *that is (according to* Plutarch) *wine mingled with water: likewiſe Saint* Irenæus *in his fifth booke neere the beginning. See the ſixth generall Councell moſt fully treating hereof and deducing it from the Apoſtles and auncient fathers, and interpreting this Greeke word by any other equivalent, and more plainely to ſignifie this mixture.*

Bib.1579.

Ann.1577.
ἐκέρασεν, *Miſcuit.*
κεκέρακα, *Miſcui.*
λαβὼν τὸ ποτήριον, κεράσας.
Mixtus calix.
Conc. Conſtantinop. 6. ca. 32.
μιγνῦναι.

Fvlk. 22. The authoritie of the holy Scriptures with us is more worth then the opinion of all the men in the world. In the Scripture wee finde the fruite of the vine, water wee finde not, therefore wee account not water to be of any neceſſitie in the celebration of the Lords ſupper. In the primitiue Church, we know water was vſed first of ſobrietie, then of ceremonie, and at length it grew to be counted of neceſſitie. The Armenians therefore are commendable in this point, that they would never depart from the authoritie of the Scriptures, to yeeld to the cuſtome, practiſe, or iudgement of any men. But againſt this mixture, as you ſurmiſe, wee haue tranſlated, powred out or drawne. I confeſſe our tranſlators, ſhould more ſimply according to the word haue ſaid, mingled her wine, and the wine that I haue mingled, but becauſe that ſpeech is not vſuall in the Engliſh tongue, it ſeemeth they regarded not ſo much the propertie of the word, as the phraſe of our tongue. But that they had no purpoſe againſt the mixture of the wine with water in the Sacrament, it is manifeſt by this reaſon, that none of them did ever thinke, that this place was to bee interpreted of the Lords ſupper, but generally, of ſuch ſpirituall foode as wiſedome giveth to mens ſoules. Therefore it is certaine they had no meaning to avoide the word of mixing for any ſuch intent as you ſurmiſe.

Mart. 23. *Thus then the Greeke is neither drawing of wine, nor powring out thereof, as they tranſlate, but mingling. But the Hebrew perhaps ſignifieth both, or at the leaſt one of the two, either to draw, or to poure out. Gentle Reader if thou haue skill, looke the Hebrew Lexicon of* Pagnine, *eſteemed the beſt: if thou haue not skill, aske, and thou ſhalt underſtand, that there is no ſuch ſignification of this word, in all the Bible, but that it ſignifieth onely mixture and mingling. A ſtrange caſe, that to avoide this mingling of the cup, being a moſt certaine tradition of the Apoſtles, they haue invented two other ſignifications of this Hebrew word, which it never had before.*

מסך

Fvlk. 23. The Dictionaries are more ſure to teach what a word doth ſignifie, than what it doth not ſignifie. I confeſſe, *Pagnine* giveth none other ſignification of that roote מסך, but *miſcuit*. But even the word *miſcuit*, may ſignifie, a powring out, when there is no reſpect of ioyning divers things together, but of ſerving one with the cuppe, as *Tullie* vſeth the word. *Qui alteri miſceat mulſum, ipſe non ſitiens.* Hee that ſerveth an other with ſweete wine, when hee is not a thirſt himſelfe. So is the Hebrew word vſed, *Eſay, 19.* where the *Prophet* ſaith, The Lord hath powred forth among them, the ſpirit of errour. Where the word of mixture, is not ſo proper. Againe, your owne vulgar Latine Interpreter, *Proverb. 23.* tranſlateth *mimſach*, a word derived from the ſame roote, not for any mixture, but for drinking up, or making cleane the cuppes, *& ſtudent calicibus epotandis,* which ſtudie how to emptie or drinke up all that is in the cuppes. ממסכ In Hebrew it is, which goe to ſeeke ſtrong wine, or mingled wine. And if a mixture bee granted in the place you require, how prove you a mixture, with water rather than with any thing elſe. Verily, the circumſtance of the place, if there muſt needes bee a mixture, requireth a mixture of ſpices, hony, or ſome ſuch things to make the wine delectable, unto which Wiſedome doth invite, and allure all men to drinke it, rather than of water onely, to abate the ſtrength of it. As alſo in the text, *Proverbes, 23.* the drunkards that continued at the wine, and went to ſeeke ממסך mingled wine, went not to ſeeke wine mingled with water, but ſome other delicate mixture. And *Eſay 5.* where woe is pronounced to drunkards, the ſame word is vſed: woe bee to them, that are ſtrong to drinke wine, and men of might, *limſoch,* to mingle ſtrong drinke, not to למסכ mingle it with water, for ſobrietie, but with ſome other delectable matter, to provoke drunkenneſſe, as your vulgar Interpreter tranſlateth it. So that albeit the word did ſignifie to mingle, never ſo properly, and certainely, you can make no good argument for mingling with water, in that place, *Proverbes 9.* where either it ſignifieth ſimply to draw, broch, or powre out, or elſe to prepare with ſome other more pleaſant mixture, than of water onely.

MARTIN.

Chap. XVIII.

Hereticall tranſlation againſt the honour of Saints, namely of our B. Ladie.

LEt vs paſſe from Gods holy Sacraments, to his honourable Saints in heaven, and wee ſhall finde that theſe tranſlations plucke from them alſo as much honour as they may. In the Pſalme 138. where the Catholike Church, and all antiquitie readeth thus, Nimis honorati ſunt amici tui Deus, &c. Thy friends O God are become exceeding honourable, their princedome is exceedingly ſtrengthened: *which verſe is ſung and ſaid, in the honour of the holy Apoſtles, agreeable to that in an other Pſalme,* Conſtitues eos principes ſuper omnem terram, Thou ſhalt appoint them Princes over all the earth: *what meane they in all their Engliſh Bibles to alter it thus:* How deare are thy counſels (or thoughts) to me O God: O how great is the ſumme of them? *Doth not the Hebrew make more for the old received Latine tranſlation, than for theirs, becauſe the Hebrew word is vſed more commonly for to ſignifie friends, than cogitations? doth not Saint* Hierome *ſo tranſlate in his tranſlation of the Pſalmes according to the Hebrew? doth not the great* Rabbine R. Salomon? *Doth not the Greeke put it out of doubt, which is altogether according to the ſaid auncient Latine tranſlation?*

Pſalm, 138.
Pſalm. 44.
רעיך
οἱ φίλοι σου.

FVLKE

FVLKE.

THe context of the verſe going before, and alſo the verſe following, not any envy againſt the Saints of God, have moved our tranſlators to depart from the vulgar tranſlation, which is neither ſo proper for the words, and altogether impertinent to the matter of the text. For when the Prophet had in the verſe going before, celebrated the wonderfull worke of God, in the framing of his body in his mothers wombe, in this verſe, hee breaketh out into an exclamation, to behold the marvelous and unſearchable wiſedome of Gods councels, whoſe ſtrength is above mans reach, whoſe number is as the ſand of the ſea. To anſwere *R. Salomon*, wee have *R. David Kimchi*, as great a Rabbine as hee, and a more ſincere Interpreter, that expoundeth the whole verſe even as we doe.

Mart. 2. *And you my Maſters, that tranſlate otherwiſe, I beſeech you, is it in Hebrew,* How great is the ſumme of them: *and not rather word for word moſt plainely,* how are the heads of them ſtrengthened, or their Princedomes, *as in the Greeke alſo it is moſt manifeſt? Why doe you thus hunt after novelties, and forſake the troden path of the ancient, and paſſe the bounds which our holy forefathers have ſet and appointed, preferring your owne ſingularities and new deviſes, even there where you cannot iuſtly pretend either the Hebrew, or Greeke? When the Hebrew Lexicon hath given the common interpretation of this place, and then ſaith,* Quidam exponunt, *Some expound it otherwiſe: why had you rather bee of that leſſer,* ſome that expound otherwiſe, *than of the great ſociety of all auncient Interpreters.*

עצמר ראשיהם
αἱ ἀρχαὶ αυ τῶν.
Epito. Theſ
Pagn. an. 157
in radice.
רעה

Fvlk. 2. The Hebrew is as we have tranſlated, how great is the ſum of them. So doth *Kimchi* expound it, ſo doth *Pagnine*, and to the ſame effect, *Iuſtinian*. And the ſame word, *yatſemu miſſapel*, the ſumme of them is greater than can bee numbred, *Pſal.* 40. Where the Prophet ſpeaketh of the counſailes or thoughts of God, as in this place. Where you quarrell at us, for following the leſſer number, when *Pagnine* ſaith, *Quidam, &c.* You may know if you liſt, that *Pagnine* himſelfe is one of thoſe *quidam*, that tranſlateth even as wee doe. How precious are their thoughts unto mee, how are the ſummes of them multiplied? As for *Hierome*, whom you would have us to follow, in ſteed of Princes, hath poore men. And therefore you do iniuriouſly, to require us to follow him, whom you follow not your ſelves. You muſt therefore indite *Pagnine* of hereticall tranſlation, beſide all Proteſtants, or elſe you are very partiall.

עצמר מספל

Mart. 3. *But this new fangled ſingularitie of teaching and tranſlating, otherwiſe than all antiquity hath done, ſhall better appeare in their dealing about our B. Lady, whoſe honour they have ſought ſo many wayes to diminiſh, and deface, that the defenſe and maintenance thereof againſt the Heretikes of our time, is growne to a great booke; learnedly written by the great Clerke, and Ieſuite, father* Caniſius, *entituled,* Mariana.

Fvlk. 3. I thinke *Caniſius* in all his great booke called *Mariana*, medleth not with our Engliſh tranſlations, and therefore very idlely was this matter brought in, to tell us of *Caniſius* booke, called *Mariana*. I have ſeene a blaſphemous booke againſt, I may iuſtly ſay, (though it were pretended in the honour of) the bleſſed Virgine, called *Mariale*. I have ſeene that horrible blaſphemous Pſalter of *Bonaventure*, perverting all the Pſalmes unto the honour of the Virgine *Mary*, with intollerable blaſphemie againſt God, and the holy mother of Chriſt, whoſe greateſt honour is in the kingdome of her ſonne, and in his infinite glory.

Mart. 4. *Concerning our purpoſe, What was ever more common, and is now more generall, and vſuall, in all Chriſtian Countries, than in the* Ave Marie, *to ſay,* Gratia plena, full of grace, *inſomuch, that in the firſt Engliſh Bible, it hath continued ſo ſtill, and every childe in our Countrie, was taught ſo to ſay, till the* Ave Marie *was baniſhed altogether, and not ſuffered to be ſaid, neither in Latine, nor Engliſh? What auncient father of the Latine Church, hath not alwayes ſo read, and expounded? What Church in all the Weſt, hath not ever ſo ſung, and ſaid? Onely our new tranſlatours have found a new kinde of ſpeech, tranſlating thus:* Haile thou that art freely beloved: *and,* Haile thou that art in high favour. *Why this, and that, or any other thing, rather than,* Haile full of grace? *Saint* Iohn Baptiſt *was full of the holy Ghoſt, even from his birth, Saint* Stephen *was full of grace, as the Scripture recordeth of them both: why may not then our Lady much more be called full of grace, (who as S.* Ambroſe *ſaith)* only obtained the grace, which no other women deſerved, to be repleniſhed with the author of grace.

Bib. 1579. & 1573.
Luc. 1. v. 15.
Act. 7. v. 8.
Ambr. lib. 2. in 1. Luc.

Fvlk. 4. The ſalutation of the Virgine, may bee ſaid ſtill, either in Latine, or Engliſh, as well as any part of the holy Scripture beſide. But not to make a popiſh Orizon, of an Angelike ſalutation. That wee haue tranſlated Haile *Marie* freely beloved, or, that art in high favour, wee haue followed the truth of the Greeke word, not ſo denying thereby, but that the Virgine *Marie* of Gods ſpeciall goodneſſe without her merits, as ſhe confeſſeth was filled with all gracious gifts of the holy ſpirit, as much as any mortall creature might be, except our Saviour Chriſt, whoſe onely priviledge it is to bee free from ſinne, and to haue received the gifts of the holy Ghoſt without meaſure in his manhood.

MART. 5. *They will ſay, the Greeke word doth not ſo ſignifie. Doth it not? I make themſelues witneſſes of the contrary, and their owne tranſlation in other places ſhall confute them, where they tranſlate an other word of the ſelfe ſame nature and forme and in all reſpects like to this,* full of ſores. *If* ἡλκωμένος *bee full of ſores, why is not* κεχαριτωμένη *full of grace? Let any Grecian of them all, make mee a difference in the nature and ſignificancy of theſe two words. Againe, if* ulceroſus *(as* Beza *tranſlateth) bee full of ſores, why is not* gratioſa *(as* Eraſmus *tranſlateth)* full of grace? *or why doth* Beza *marvell, that* Eraſmus *tranſlated,* gratioſa, *when himſelfe tranſlateth the like word,* ulceroſus? *All which adiectiues in oſus, (you know) ſignifie fulneſſe, as* periculoſus, ærumnoſus. *Yet what a ſtirre doth* Beza *keepe here in his annotations, to make the Greeke word ſignifie,* freely beloved?

Luk 16. v. 20.

FULK. 5. The ſignification of the Greeke word, with your fooliſh cavillation of *Vlceroſus*, I haue diſcuſſed ſufficiently, *cap. 1. ſect. 43.*

MART. 6. *But hath it indeed any ſuch ſignification? tell us you that profeſſe this great skill of the tongues, what ſyllable is there in this word, that ſoundeth to that ſignification? S.* Chryſoſtome, *and the Greek Doctors, that ſhould beſt know the nature of this Greek word, ſay that it ſignifieth, to make gracious, and acceptable, and beloved, and beautifull, and amiable, and ſo to be deſired, as when the Pſalme ſaith;* The King ſhall deſire thy beautie. *Beza himſelfe ſaith, that it is word for word,* gratificata, made gratefull, *and yet hee expoundeth it,* accepted before God, *and tranſlateth it,* freely beloved, *becauſe hee will haue no ſingular grace or goodneſſe, or vertue, reſident in our B. Lady, but all by imputation, and acceptation, whereof I haue ſpoken before. S.* Athanaſius *a Greeke Doctor ſaith, that ſhee had this title* κεχαριτωμένη, *becauſe the holy Ghoſt deſcended into the Virgin, filling her with all graces and vertues. And I beſeech the Reader, to ſee his words, which are many more concerning this fulneſſe of grace and all ſpirituall gifts. S.* Hierome, *that knew the Greeke word as well as the Proteſtants, readeth* gratia plena, *and findeth no fault with this interpretation, but ſaith plainely, ſhe was ſo ſaluted,* full of grace, *becauſe ſhee conceived him in whom all fulneſſe of the deitie dwelt corporally.*

χαριτῶσαι Com. in Eph. 1.

Pſal. 44.

S. Athan. de S. deip.

Epb. 140. in expoſ. Pſal. 44.

FULK. 6. Looke in the beſt Greeke Lexicons, and you ſhall finde it the ſame ſignification, that wee tranſlate, and none other. *Chryſoſtome* is of the ſame iudgement, as I haue ſhewed, in the place aboue mentioned: That the Virgin *Mary* was iuſtified before God by faith, imputed to her for righteouſneſſe without workes or iuſtice, as you will haue it called, wee doubt no more of her, than of *Abraham*. But, that ſhee was alſo ſanctified with moſt excellent graces, and indued in her ſoule, with all Chriſtian vertues. *Beza*, and all that eſteeme *Beza* in the word, will confeſſe as much as is convenient for her honour, ſo nothing bee derogated from the honour of God. That which *Athanaſius* ſaith, wee doe likewiſe admit, and that which *Hierome* writeth alſo. But this is all the controverſie whether the Virgin *Mary* were freely accepted and beloved of God; and ſo by his ſpirit indued with gracious vertues, or whether, for her vertues which ſhee had of her ſelfe, ſhee were worthy to bee beloved of God, and deſerved that honour, whereof ſhee was vouchſafed to become the mother of God. *Athanaſius* ſaith expreſly, that all thoſe graces and gifts were freely given her by the obumbration or overſhadowing of the holy Ghoſt, which the Angell promiſed ſhould come upon her.

MART. 7. ** Now let the Engliſh Bezites come with their new terme,* freely beloved, *and controll theſe and all other auncient fathers both Greeke and Latine, and teach them a new ſignification of the Greeke word, which they knew not before. Let Iohn* Keltridge *one of their great Preachers in London, come and tell us,* that the Septuaginta and the beſt tranſlations in the Greeke haue no ſuch words as wee uſe in the Aue Mary, *but that the word which the Septuaginta uſe, is* κεχαριτωμένη *&c. Who ever heard ſuch a ieſt, that the Preacher of the word of God in* London *(ſo hee is called in the title of his booke) and Preacher before the Ieſuites and Seminaries in the Tower, which is next degree to the diſputers there, whoſe Sermons bee ſolemnely printed, and dedicated to one of the Queenes Councell, who ſeemeth to be ſuch a Grecian that hee confuteth the vulgar Latine tranſlation by the ſignification of the Greeke word, and in other places of his booke alleageth the Greeke text: that this man for all this, referreth us to the Septuaginta either as authors of Saint* Lukes *Goſpell, which is too ridiculous: or as tranſlators thereof, as though* S. Luke *had written in Hebrew, yea as though the whole new Teſtament had beene written in Hebrew (for ſo no doubt he preſuppoſed) and that the Septuaginta had tranſlated it into Greek as they did the old, who were dead three hundred yeeres before S.* Lukes *Goſpel and the new Teſtament was written.*

* *Iohn Keltridge preacher of the word* in London. In his Sermons within the Tower, printed, *fol. 14.* Groſſe ignorance & ſingular pride in many of the new Clergie. So he called the Prieſts of the Seminary, as if one would call a Monke a Monaſtery, or a Nun a Nonry, Pag. 37. of the 2. part.

Concer.

FULK. 7. Concerning *Iohn Keltridge*, againſt whoſe ignorance and arrogancie you inſult, I can ſay nothing, becauſe I haue not ſeene his booke. But knowing how impudently you ſlander mee, Maſter *Whitaker*, *Beza*, and every man almoſt, with whom you haue any dealing, I may well ſuſpect your fidelitie in this caſe, and thinke the matter is not ſo hard againſt *Iohn Keltridge*, as you make it ſeeme to bee. If hee haue overſhot himſelfe (as you ſay) he is the more unwiſe: if you ſlander him, as you doe others, you are moſt of all to blame.

MART. 8. *All this is ſuch a pitifull ieſt, as were incredible, if his printed booke did not giue teſtimonie. Pitifull, I ſay, becauſe the ſimple people count ſuch their Preachers iolly fellowes, and great Clerkes, becauſe they can talke of the Greeke and of the Hebrew text, as this man doth alſo concerning the Hebrew letter* Tau, *whether it had in old time the forme of a Croſſe, or no, even as wiſely and as skilfully, as he did of the Septuaginta, and the Greeke word in Saint* Lukes Goſpell. *Whoſe incredible follie and ignorance in the tongues, perhaps I would never haue mentioned (becauſe I thinke the reſt are ſorry and aſhamed of him) but that hee boaſteth of that, whereof hee hath no skill, and that the people may take him for a very patterne and example of many other like boaſters and braggers among them, and that when they heare one talke luſtily of the Hebrew and Greeke, and cite the text in the ſaid tongues, they may alwayes remember* Iohn Keltridge *their Preacher, and ſay to themſelues, what if this fellow alſo be like* Iohn Keltridge.

Fol. 11. part. 2.

FULK. 8. Reſerving *Iohn Keltridge* to the triall and defenſe of himſelfe, I ſay, you haue ſhewed your ſelfe as ridiculous in this booke divers times, and ſo haue many that beare a greater countenance among you ten times, than *Iohn Keltridge* doth among us, howſoever it pleaſeth you to make him the next degree to the Diſputers. But if *Iohn Keltridge* haue ſhewed himſelfe to bee a vaine boaſter of that knowledge whereof perhaps hee is ignorant, what reaſon is it that other learned men, which know the tongues indeed, ſhould bee drawne into ſuſpicion of ignorance for his follie? But that you delight by all meanes to diſcredit their learning and good gifts of God in them, to whom if you were comparable your ſelfe, yet it were not tolerable that you ſhould ſeeke their reproach, before their unskilfulneſſe may plainely be reproved.

MART. 9. *But to proceed: Theſe great Grecians and Hebricians that controll all antiquity, and the approved ancient Latine tranſlation, by ſcanning the Greeke and Hebrew words; that thinke it a great corruption,* Gen. 3. *to reade,* Ipſa conteret caput tuum, ſhee ſhall bruiſe thy head, *becauſe it pertaineth to our Ladies honour, calling it* a corruption of the Popiſh Church, whereas S.* Ambroſe, *S.* Auguſtine, *S.* Gregorie, *S.* Bernard, *and the reſt reade ſo, as being the common received text in their time (though there hath beene alſo alwayes the other reading even in the vulgar Latine tranſlation, and therefore it is not any late reformation of theſe new correctors, as though the Hebrew and Greeke text before had beene unknowen) theſe controllers (I ſay) of the Latine text by the Hebrew, againſt our Ladies honour, are in another place content to diſſemble the Hebrew word, and that alſo for ſmall devotion to the bleſſed Virgin, namely* Ierem. 7. *and* 44. *where the Prophet inveigheth againſt them that offer ſacrifice to the* Queene of heaven, *this they think is very well, becauſe it may ſound in the peoples eares againſt the uſe of the Catholike Church, which calleth our Lady,* Queene of heaven. *But they know very well, that the Hebrew word doth not ſignifie* Queene *in any other place of the Scripture, and that the Rabbines and latter Hebricians (whom they gladly follow) deduce it otherwiſe, to ſignifie rather the whole corps and frame of heaven, conſiſting of all the beautifull ſtarres and planets, and the Septuaginta call it not onely* βασίλισσαν, Queene, *but* τὴν στρατιάν, the hoſt of heaven, c. 7. Ierem. *and* S. Hierome *not onely* Reginam, *but rather* militiam cæli: *and when hee nameth it* Reginam, Queene, *he ſaith we muſt underſtand it of the Moone, to which and to the other ſtarres they did ſacrifice and commit idolatrie. But the Proteſtants (againſt their cuſtome of ſcanning the Hebrew and the Greeke) tranſlate here,* Queene of heaven, *for no other cauſe in the world, but to make it ſound againſt her, whom Catholikes truely call and worthily honour as Queene of heaven; becauſe her ſonne is King, and ſhe exalted aboue Angels and all other creatures. See the new Teſt. Annot.* Act. 1. v. 14.

Sand. Rocke diſc. pag. 145.

See *pagn. in radice.* מלכ and לאכ

FULK. 9. Wee thinke it indeede a ſhamefull corruption of the Scripture, that your vulgar Latine text, for *ipſum*, or *ipſe*, as it is in the Greeke, readeth *ipſa*, and blaſphemous it is to aſcribe that to the mother of Chriſt, which is proper unto himſelfe. But many of the ancient Fathers did reade ſo, and therefore *Fulke* did ignorantly belike, in calling it a corruption of the Popiſh Church. The beſt propertie I finde in you, (for which I am beholding to you) is, that when you haue made a lie, and ſlandered mee, you will note the place your ſelfe, where I may bee diſcharged, and your owne impudencie bee convinced. My words in the place by you noted bee theſe: Finally, how the Romiſh Church in theſe laſt dayes hath kept the Scripture from corruption, although I could ſhew by an " hundred examples, yet this one ſhall ſuffice for all: The very firſt promiſe of the Goſpell "

Diſc. Sand. pag. 145.

that is in the Scripture, *Gen.* 3. That the ſeede of the woman ſhould breake the Serpents head, the Popiſh Church hath either wilfully corrupted, or negligently ſuffered to bee depraved thus: *Ipſa conteret caput tuum*, ſhee ſhall breake thine head, referring that to the woman, which God ſpeaketh expreſly to the ſeede of the woman. Whether the myſterie of iniquitie working in the Latine Church, long before the Apoſtaſie thereof into the kingdome of Antichriſt, began this corruption, I leaue it in doubt: but that the Popiſh Church hath ſuffered this depravation to continue, it is out of all queſtion, although you ſay you haue the other reading alſo, which though ſome copies haue, yet will you not admit it to bee authenticall. And whereas you bragge, that this reading hath beene always in your vulgar Latine tranſlation, *Hentenius* confeſſeth, that of 28 ancient copies, by which hee reviſed the vulgar tranſlation, he found it only in two. As for S. *Ambroſe*, how hee did reade, it is not certaine: for in his booke, *De fuga ſeculi, cap.* 7. where this text is cited, though the printed bookes haue *ipſa*, yet there is nothing in his expoſition that agreeth therewith: and ſeeing that hee followed the Greeke text, which hath the pronoune of the maſculine gender, it is like hee did reade rather *ipſe*; but becauſe his Greeke was very corrupt, ſo that for *τρίψει, conteret*, hee did reade *τηρήσει, ſervabit*; there is no great account to bee made of his reading. S. *Auguſtine* in *Pſalm.* 103. readeth *Ipſa*, but hee referreth it to the Church, not to the Virgin *Mary*: as alſo, for *conteret*, out of the corrupt Greeke, hee readeth *obſervabit*. *Gregorie* followeth the ſame corrupt verſion, out of the Greeke, *Ipſa obſervabit*, but hee referreth it to every Chriſtian man, which is the ſeede of the woman, not to the Virgin *Mary*, *Mor. lib.* 2. *cap.* 38. By which it is evident, that your vulgar Latine text was not received in the Church of Rome for ſixe hundred yeeres after Chriſt: for you reade *conteret*, and not *obſervabit*. Onely *Bernard* indeede, a late writer, hath your reading, *ipſa conteret*; which hee expoundeth as a propheſie of the Virgin *Mary*, who withſtood the temptations of the Devill, not underſtanding the promiſe of the overcomming of the Devill by Chriſt, even as the Apoſtle alludeth to it, the Lord ſhall tread downe Sathan under your feete, *Rom.* 16. The ſame *Bernard*, *Serm. de Villic. iniquo*, readeth the text, *Gen.* 4. *Si recte offeras, & non recte dividas*, after the Greeke, by which alſo it is plaine, as by other arguments, that your vulgar Latine tranſlation was not received for 1000. yeeres after Chriſt. How true therefore it is that you ſaid, *Ipſa conteret caput tuum*, was the common received text in the ancient Fathers time, the Readers may ſee and iudge.

But the chiefe complaint is behinde, that in *Ierem.* 7. *v.* 44. wee tranſlate the Queene of heaven, as the Septuaginta, *Hierome*, and the vulgar Latine tranſlation doth, and wee onely doe it in deſpight of the Virgin *Mary*, becauſe the Papiſts blaſphemouſly call her the Queene of heaven. The Hebrew word indeede may ſignifie Queene, although with thoſe points it bee not elſewhere read for a Queene, and it may ſignifie the workmanſhip, but then you muſt ſupply *Aleph* of the roote, that is wanting, and reſteth under no long vowell, and ſo ſome Proteſtants doe tranſlate it, as *Tremellius* and *Iunius*. But if wee bee accuſed of hereticall tranſlation, when wee ioyne with your vulgar Latine, with *Hierome*, with the Septuaginta, it is very ſtrange that they ſhould not beare the blame with us. Certaine it is, no Proteſtant did ever teach, that the Iewes did worſhip the Virgin *Mary* for the Queene of heaven; but the Sunne, the Moone, or ſome great ſtarre, as *Paguine* ſaith. How truely you call the Virgin *Mary* Queene of heaven, and how well you prove it in your notes upon *Act.* 1. 14. ſome other more convenient time and place may bee granted to conſider.

MART. 10. *Againe, why doth the Geneua new Teſtament make S.* Matthew *to ſay, that* Hee *(to wit, Ioſeph)* called his name Ieſus? *Why not ſhe, as well as he? For in S.* Luke *the Angell ſaith to our Lord alſo,* Thou ſhalt call his name Ieſus. *S.* Matthew *then ſpeaking indifferently, and not limiting it to him or her, why doe they giue this preeminence to* Ioſeph *rather than to the bleſſed Virgin? Did not both* Zacharie *and alſo* Elizabeth *his wife by revelation giue the name of* Iohn *to* Iohn *the Baptiſt? Yea did not* Elizabeth *the mother firſt ſo name him before* Zacharie *her husband? Much more may wee thinke, that the bleſſed Virgin, the naturall mother of our Saviour, gaue him the name of Ieſus, than* Ioſeph *his putatiue father, ſpecially if wee conſider that the Angell revealed the name firſt unto her, ſaying, that ſhee ſhould ſo call him: and the Hebrew word,* Eſay. 7. *whereunto the Angell alludeth, is the feminine gender, and referred by the great Rabbines,* Rabbi Abraham, *and* Rabbi David, *unto her, ſaying expreſly in their commentaries;* Et vocabit ipſa puella, And the maid her ſelfe ſhall call. *And ſurely the vſuall pointing of the Greeke text (for* Beza *maketh other points of his owne) is much more for that purpoſe. Now if they will ſay, that* Theophylact *underſtandeth it of* Ioſeph, *true it is, and ſo it may be underſtood very well: but if it may be underſtood of our Lady alſo, and rather of her than of him, why doth your tranſlation exclude this other interpretation?*

*Ann.*1580.
Cap.1.v.25.
Cap.1.v.31.

Luk.1.v.60. and 63.

The

FVLK. 10. The matter is not worth the weight of an haire, whether wee reade, hee called, or ſhee called, for both called him ſo. But becauſe *Ioſeph* had a commandement in the ſame chapter, that hee ſhould call his name Ieſus, it is more probable, that S. *Matthew* in this place meant of him, rather than her; at the leaſt, it is no hereticall tranſlation, to ſay, that *Ioſeph* did that; which he was in few verſes before commanded to doe: and it was more ordinary and vſuall, that the man gave the name, rather than the woman, although in this caſe the woman had more right than the man. As for *Elizabeths* example, it proveth nothing, becauſe ſhee ſpake when her husband was dumbe.

MART. 11. *Where by the way I muſt tell you (and elſewhere perhaps more at large) that it is your common fault to make ſome one Doctors interpretation the text of your tranſlation, and ſo to exclude all the reſt that expound it otherwiſe, which you know is ſuch a fault in a Tranſlator, as can by no meanes be excuſed. Secondly, the Reader may here obſerue and learne, that if they ſhall hereafter defend their tranſlation of any place, by ſome Doctors expoſition agreeable thereunto, that will not ſerue nor ſuffice them, becauſe every Doctor may ſay his opinion in his commentaries, but that muſt not be made the text of Scripture, becauſe other Doctors expound it otherwiſe: and being in it ſelfe, and in the originall tongue, ambiguous, and indifferent to divers ſenſes, it may not be reſtrained or limited by tranſlation, vnleſſe there be a meere neceſſitie, when the tranſlation cannot poſſibly or hardly expreſſe the ambiguitie and indifferencie of the originall text.*

See chap. 1. num. 3. 43.
Ch. 10. nu. 1.
Cha. 19. nu. 1.

FVLK. 11. The authoritie of one Doctor, agreeing with the proprietie of the originall tongue, is more worth than an hundred againſt it. Wee never follow one Doctor, as you falſly ſlander us, to make his interpretation the text; but where that one Doctor did ſee the truth of the naturall ſenſe, according to the tongue, that perhaps was hid from other Doctors, whoſe writings we haue. As for ambiguities, and indifferences unto divers ſenſes, are better reſerved to Commentaries and Lectures upon the Scriptures, than that they either can or ought to be retained in the tranſlations.

MART. 12. *As (for example) in this controverſie concerning Saints, S.* Peter *ſpeaketh ſo ambiguouſly, either, that he will remember them after his death, or they ſhall remember him, that ſome of the Greeke Fathers gathered and concluded thereupon,* (Oecum. in Caten. Gagneius in hunc locum) *that the Saints in heaven remember us on earth, and make interceſſion for us. Which ambiguitie both in the Greeke and the Latine ſhould be alſo kept, and expreſſed in the Engliſh tranſlation, and wee haue endeavoured as neere as we could poſſibly ſo to make it, becauſe of the divers interpretations of the ancient Fathers. But it may ſeeme perhaps to the Reader, that the ſaid ambiguitie cannot be kept in our Engliſh tongue, and that our owne tranſlation alſo can haue but one ſenſe. If it bee ſo, and if there be a neceſſitie of one ſenſe, then (as I ſaid) the Tranſlator in that reſpect is excuſed. But let the good Reader conſider alſo, that the Calviniſts in reſtraining the ſenſe of this place follow not neceſſitie, but their hereſie, that Saints pray not for us. Which is evident by this, that they reſtraine it in their Latine tranſlations alſo, where there is no neceſſitie at all but it might be as ambiguous and indifferent as in Greeke, if it pleaſed them: yea, when they print the Greeke Teſtament only, without any tranſlation, yet here they put the Latine in the margent, according as they will haue it read, and as though it might bee read no otherwiſe than they preſcribe.*

2. Pet. 1. v. 15.

μέμνηνται τῶν τῇδε πραχθέντων ὑπὲρ τῶν ζών-των.

Beza.

No. Teſt. Græ. Hen. Steph. an. 1576.

FVLK. 12. *Oecumenius*, who lived in a ſuperſtitious time, telleth, that ſome men underſtood this ſaying of *Peter*, by an hyperbaton, &c. meaning to ſhew, that the Saints, even after their death, doe remember thoſe things which they haue done here for them that are aliue. But other handling this matter plainely, &c. doe giue the vſuall ſenſe. Firſt *Oecumenius* counteth this an enforced expoſition, becauſe it cannot ſtand but by an hyperbaton. Secondly, he ſpeaketh never a word of the interceſſion of Saints for us. Thirdly, hee preferreth the common ſenſe, that all the Fathers before him giue of this text, as plaine and ſimple, and yet this muſt be ſufficient for us to change our interpretation, although we were put in fault immediately before, as though wee made one Doctors interpretation a ſufficient ground of our tranſlation. Yet is not this an opinion approved, but reported onely by *Oecumenius*, and *Oecumenius* himſelfe a Doctor of as little authoritie as any other, in reſpect of the late ſeaſon in which hee lived. As for *Gagneius*, that came after him, who ſeeth not how little we are to account of his credit, that would wreſt the deciding of an unprofitable queſtion, out of this place, whether Saints make interceſſion for us, which if it were granted, it followeth not, that wee muſt make interceſſion to them.

MARTIN.

MARTIN.

CHAP. XIX.

Hereticall tranſlation againſt the diſtinction of LATRIA and DVLIA.

I*N this reſtrayning of the Scripture to the ſenſe of ſome one Doctor, there is a famous example in the Epiſtle to the Hebrewes, where the Apoſtle ſaith, either* Iacob *adored the top of* Ioſephs *ſcepter, as many read and expound; or elſe, that he adored toward the top of his ſcepter, as other reade and interpret: and beſide theſe, there is no other interpretation of this place in all antiquitie, but in S.* Auguſtine *onely, as* Beza *confeſſeth: yet are they ſo bold to make his expoſition onely, and his commentarie peculiar to him alone, the text of the Scripture in their tranſlation, ſaying,* Iacob leaning on the end of his ſtaffe, worſhipped God, *and ſo excluding all other ſenſes, and expoſitions of all the other Fathers, excluding and condemning their owne former tranſlations, adding two words more than are in the Greeke text,* leaning, God; *forcing* αὐτοῦ, *to* αὑτοῦ, *which may bee, but is as rare, as* virgæ eius, *for* virgæ ſuæ: *turning the other words cleane out of their order and place, and forme of conſtruction, which they muſt needs haue correſpondent and anſwerable to the Hebrew text, from whence they were tranſlated: which Hebrew words themſelues tranſlate in this order,* Hee worſhipped toward the beds head. *If* hee worſhipped toward the beds head, *according to the Hebrew, then* did hee worſhip toward the top of his ſcepter, *according to the Greeke: the difference of both being onely in theſe words,* ſcepter *and* bed, *(becauſe the Hebrew is ambiguous to both) and not in the order or conſtruction of the ſentence.*

Heb. 11. 21.
Queſt. 1. in Gen.
Bib. 1579.
Bib. 1562. 1577.
Gen. 47. v. 31.
ישתחו על ראש המטה
προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

FVLKE.

THe reſtrayning of ſimple men from errour, is counted of you the reſtrayning of the Scripture, as though the Scripture were a noſe of wax, as ſome of you haue called it, which might bee writhed euery way, and eſpecially it pleaſeth you, when it may be wreſted to ſome colour of your errour. So haue you not one place of Scripture cleare on your ſide, for any of your hereſies, but you are glad to uphold ambiguities, and diuerſities of ſenſes, whereas if you had the truth, you might haue texts of infallible certaintie, whereof there could not bee diuers interpretations, without manifeſt violence offered unto the words and true ſignification of them. But concerning the place now in queſtion, your vulgar text, omitting the prepoſition, which is both in the Greeke and in the Hebrew, hath comitted a manifeſt errour, in ſaying that *Iacob* worſhipped the top of his rod or ſtaffe, where S. *Auguſtine* hath rightly obſerued the true ſenſe of the place, and ſaith, that *Iacob* (as a weake old man) worſhipped upon the top of his ſtaffe, that is, leaning on his ſtaffe. The Hebrew is, towards the beds head. Although it is not unlike, that either the Apoſtle did reade the word *Mattah,* which wee reade *Mittah,* or elſe that *Mittah* ſignifieth a ſtaffe, as well as *Mattah.* For it is not like (as *Beza* ſaith) that *Iacob* kept his bed when *Ioſeph* came firſt to him, for after it was told *Ioſeph* that his father was ſicke. That other Tranſlators obſerued not this matter, whereto ſhall it bee imputed, but to humane imperfection? That wee adde to the text, it is falſe: the words *leaning* and *God,* are printed in the ſame letter, to ſignifie that they are not of the originall text, but added for plaineneſſe. And yet the ſenſe may ſtand without them: And hee worſhipped upon the end or top of his ſtaffe. That αὐτοῦ is forced to ſignifie αὑτοῦ, it is a forgerie of you, and no enforcement by us: for it is in a manner as commonly taken ſo, as otherwiſe, except there be another antecedent, to whom it may bee referred, then to auoide ambiguitie, it is αὑτοῦ rather than αὐτοῦ: As *Matth.* 4. his paths, his meat, his hand: *Matth.* 5. his Diſciples, and elſewhere in euery place.

MART. 2. *To make it more plaine, when the Prophet* David *ſaith,* Adorabo ad templum ſanctum tuum, Pſal. 5. *and* 137. *is not the true tranſlation and Grammaticall ſequele of the words thus,* I will adore toward thy holy Temple? *Is it not a common phraſe in the Scripture, that the people of God adored toward* Ieruſalem, *toward his holy Mount, before the Arke, toward the place where his feete ſtood? May any man bee ſo bold, by adding and tranſpoſing to alter and obſcure all ſuch places of holy Scripture, that there may appeare no manner of adoration toward or before a creature? and for worſhipping or adoring toward the things aforeſaid, and the like, may we ſay, leaning upon theſe things to worſhip, or adore God? Were they afraid, leſt thoſe ſpeeches of holy Scripture might warrant and confirme the Catholike and Chriſtian maner of adoring our Sauiour Chriſt, toward the holy Roode, at, or before his Image and the Crucifix before the altar, and ſo foorth? For had they not feared this, why ſhould they tranſlate* ἐπὶ, leaning upon, *rather than,* towards, *yea, why in Geneſis,* towardes his beddes-head, *and here not,* towardes?

πρὸς ναὸν
[illegible]
Dan. 6.
3 Reg. 8.
Pſal. 98.
Ioſ. 7.
εἰς τὸν τόπον.
Pſal. 131.

FVLK. 2. You abound in leaſure, thus to trifle about nothing, wee allow worſhipping toward the Temple, the holy hill, the footſtoole, the Arke of God, and ſuch like: yea if you will haue it toward the beds-head, or the toppe of his ſtaffe, what gaine you for the worſhipping of Images, forbidden by the ſecond commandement, or before Images? for ſo you would creepe upon poore mens conſciences, firſt, to worſhip before images, then to worſhippe images, thirdly, to worſhip them with *Dulia,* and not with *Latria,* at laſt to worſhip the image of God, of Chriſt, of the Trinitie, with *Latria,* even the ſame worſhip that is due to God himſelfe.

MART. 3. *And (which is more) when the ancient Greeke fathers,* Chryſoſt. Oecum. in Collectan. Damaſc. lib. 1. pro imaginibus, Leont. apud Damaſc. *put ſo little force either in this prepoſition* ἐπὶ, *(or the other alledged) that they expound all theſe ſpeeches, as if the prepoſitions were of phraſe onely, and not of ſignification, ſaying:* Iacob adored Ioſephs ſcepter, the people of Iſrael adored the Temple, the Arke, the holy Mount, the place where his feete ſtood, *and the like, whereby Saint* Damaſcene *proveth the adoration of creatures, named* Dulia, *namely, of the Croſſe, and of ſacred images: if I ſay they make ſo little force of the prepoſitions, that they inferre not onely adoration towards the thing, but adoration of the thing: how doe theſe goodly tranſlators, of all other words, ſo ſtraine and racke the little particle* ἐπὶ, *to ſignifie,* leaning upon; *that it ſhall in no wiſe ſignifie any thing, tending towards adoration?*

πρὸς, εἰς, τῇ ῥάβδῳ προσεκύνησε, τοῖς τόποις θεοῦ. τῷ προσκυνεῖν.

FVLK. 3. The worſhip that *Chryſoſtome,* and *Oecumenius* ſpeake of, is a civill reverence done to *Ioſeph,* or to his ſcepter, in reſpect of the kingdome of *Ephraim,* that ſhould bee ſet up in his poſteritie. What Damaſcene gathereth hereof, to maintaine idolatrie, wee regard not, certaine it is, that *Iacob* worſhipped none but God, and bowed himſelfe, either toward the beds head, or leaning upon his ſtaffe, as Saint *Auguſtine* ſaith. That they will follow conſtrained expoſitions, are inforced to neglect the prepoſitions, it is no warrant for us, when wee ſee how the ſenſe may beſt ſtand without making the prepoſitions, which the holy Ghoſt uſeth, idle or unprofitable, both in the Hebrew, and in the Greeke. And if ἐπὶ ſhould ſignifie toward, as it doth not properly, but upon your counterfet diſtinction of *Dulia,* and *Latria,* ſhould never the ſooner bee received.

MART. 4. *And if the Greeke Doctors ſuffice not to ſatisfie thoſe great Grecians herein, tell me, you that haue skill in the Hebrew, whether in the foreſaid ſpeeches cited out of the Pſalmes, there be any force in the Hebrew prepoſitions? ſurely no more than if we ſhould ſay in Engliſh, without prepoſitions,* Adore yee his holy hill: wee will adore the place where his feete ſtood: Adore yee his footeſtoole: *for you know that there is the ſame prepoſition alſo, when it is ſaid;* Adore yee our Lord: *or, as your ſelues tranſlate,* worſhip the Lord: *where there can be no force nor ſignification of the prepoſition. And therefore in theſe places alſo, your tranſlation is corrupt, and wilfull; when you ſay thus:* Wee will fall downe before his footeſtoole: fall yee downe before his footeſtoole, before his holy Mount, or worſhip him upon his holy hill: *Where you ſhunne and avoide, firſt the terme of adoration, which the Hebrew and Greeke, duely expreſſe by termes correſpondent in both languages, throughout the Bible, and are applied for the moſt part, to ſignifie adoring of Creatures. Secondly, you avoide the Greeke phraſe, which is at the leaſt, to adore towards theſe holy things, and places: and much more the Hebrew phraſe, which is, to adore the very things rehearſed:* to adore Gods footeſtoole *(as the Pſalme ſaith)* becauſe it is holy; *or,* becauſe he is holy, *whoſe footſtoole it is, as the Greeke readeth.*

להדם
Pſal. 98. 131.
לרגליו
Pſal. 95. or 96.
ליהוה
προσκυνεῖν.
להשתחוות
Pſal. 98.

FVLK. 4. If the Apoſtle had meant nothing by the prepoſition, hee might, and would, (as it is moſt like) haue left it cleane out, yea, if hee had meant no more, but the adoration of *Ioſephs* ſcepter, what needed hee to haue added the toppe, or the extremitie? or why was the top of his ſcepter more to bee adored, than all the other length of it? But certaine it is, the Apoſtle would expreſſe the Hebrew prepoſition, which muſt needes haue ſome ſignification. And where you aske them that haue skill in the Hebrew, whether there bee any force in the prepoſition, in thoſe ſayings out of the *Pſalme,* that ſpeake of worſhipping, or falling downe before his footeſtoole, his holy hill, &c. I anſwere, yea, there is great force, for the hill was not to bee worſhipped, but hee whoſe Tabernacle or Temple was on it. But you obiect, that wee our ſelues neglect the propoſition, *Pſalme 96.* and ſay, worſhippe the Lord. The fault is the leſſe, becauſe the worſhippe is referred to none but the Lord: yet the preciſe tranſlation in that place, ſhould bee, bow downe, or fall yee downe before the Lord, in the glorious ſanctuarie. And where you ſay, wee ſhunne the word of adoration, which the Hebrew, and Greeke, duely doe expreſſe, by tearmes applied, for the moſt part ſignifie adoring of creatures. You haue packed up a great number of untruths, together, as it were in a bundell. First, that wee ſhunne the tearme of adoring, for doubt of your *Dulia*, which is utterly untrue, for it is avoyded partly, becauſe it is more Latine, than Engliſh, partly becauſe it doth not expreſſe either the Greeke, or the Latine tearmes, which the Scripture vſeth. Secondly, you avouch, that both the Hebrew, *liſhtachaueh*, and the Greeke προσκυνεῖν, whereas all that bee learned in both the tongues, doe know, that the Hebrew word doth ſignifie properly, to bow downe, and therfore is vſed of ſuch bowing downe, as is not to the end of adoration, as *Pſalme 42. v. 5. 6.* Why art thou caſt downe O my ſoule? and in divers other places. The Greeke word alſo ſignifieth, to uſe ſome geſture of body in worſhipping, and ſometimes, to fall downe as *Herodotus*, προσκυνεῖν προσπίπτοντας, they muſt worſhip the King falling downe before him. Finally, where you ſay, they are applied to the adoring of creatures, if you call it adoration which is vſed in civill manner to Princes, and other perſons of authoritie, I grant it is often ſo applied, but if you meane of religious adoration, it is expreſly forbidden to any creature or Image of creature, by the ſecond commaundement in the Hebrew tearme, and by the words of our Saviour Chriſt to the Devill, *Math. 4.* In the Greeke word, Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerue. Where Sathan deſired not to bee worſhipped as God with divine honour, but that our Saviour Chriſt would fall downe before him and worſhip him, as an excellent Miniſter of God, to whom the diſpoſition of all the kingdomes of the world, as hee falſly ſaid, were by God committed, *Luk. 4. v. 6.* which utterly overthroweth your bold diſtinction of *Dulia* and *Latria*, ſeeing it was that which you call *Dulia*, that the Devill required, but our Saviour Chriſt telleth him, that all religious worſhip and ſervice pertaineth only to God. Touching the adoration of Gods footſtoole, I haue ſpoken ſufficiently before, *Cap. 1. Sect. 41.* לשתחוה

MART. 5. *This being moſt manifeſt to all that haue skill in theſe tongues, it is evident that you regard neither the Hebrew nor Greeke, but onely your hereſie: and that in Saint* Pauls *place aforeſaid of adoring* Ioſephs *ſcepter, you alter it by your owne fancie, and not by Saint* Auguſtines *authoritie, whom I am ſure you will not admit reading in the* Pſalme, Adore yee his footſtoole: *and ſo preciſely and religiouſly reading thus, that hee examineth the caſe, and findeth thereby that the Bleſſed Sacrament muſt bee adored, and that no good Christian doth take it, before hee adore it. Neither will you admit him when hee readeth thus of* David, Hee was caried in his owne hands, *and interpreteth it myſtically of Chriſt, that he was caried in his owne hands, when hee gaue his body and blood to his Diſciples. Yet are Saint* Auguſtines *interpretations (howſoever you like or miſlike them) very good, as alſo that aboue named of* Iacobs *leaning upon his ſtaffe, and adoring, may bee one good ſenſe or commentarie of that place, but yet a commentarie, and one Doctors opinion, not the ſacred text of Scripture, as you would make it by ſo tranſlating.* *Praef. in Pſ. 33*

FULK. 5. Let *Pagnine* for the Hebrew word, the Greeke Lexicons for the other, bee iudge betweene us. For you are the moſt impudent advoucher I thinke that ever became a Writer. That wee leane to *Auguſtines* iudgement, in this caſe, it is not becauſe wee make him an author of truth, but a witneſſe of the ſame, againſt ſuch venemous tongues and pens, as yours is, that call every thing hereticall, that ſavoureth not of your owne drowſie dreames, of antichriſtian hereſie. Neither is it reaſon that by vſing the teſtimonie of *Auguſtine*, where hee beareth witneſſe to the trueth, wee ſhould bee bound to every interpretation of his, when hee declineth therefro. Where you ſay, that by adoring the footſtoole of God, hee findeth that the bleſſed Sacrament muſt bee adored, you ſay untruely, hee gathereth that Chriſts humanitie or body, muſt bee adored, but not the bleſſed Sacrament thereof. Likewiſe when hee ſaith, upon a feeble ground, of a falſe interpretation, that Chriſt was caried in his owne hands in the Sacrament, hee affirmeth it not ſo abſolutely, as you alleadge it, but *quodam modo*, after a certaine manner, hee bare himſelfe in his hands, when hee ſaid, this is my body. Yea, in that place *Auguſtine*, as in many other, declareth his iudgement, that hee acknowledged not the corporall manner of preſence, and eating of Chriſts body, in the Sacrament, for which, you Papiſts ſo greatly contend, that you are content to make ſo many ſenſes of the Scripture, it declareth, that you acknowledge none certaine, and ſo derogate all credit and authoritie from the word of God, which may haue ſo many meanings, as there bee divers Doctors that haue commented upon it. Whereas divers interpretations may haue all a true ſenſe, but it is impoſſible

poſſible, that they ſhould all be ſenſes of the ſame Scripture.

MART. 6. *And if Saint* Hierome *like not the Greeke Doctours interpretation, in this place of adoring* Ioſeph *and his ſcepter, yet he alſo ſaith, that* Iacob *adored toward* Ioſephs *rod, or toward the beddes head, and not,* leaning upon his ſtaffe he adored, *which you make the text of Scripture. And though hee thinke, that in this place is not meant any adoration of* Ioſeph, *yet, I am ſure, for adoration of holy things, namely, Reliques, the Holy land, and all the holy places and monuments of Chriſts being and doing upon the earth, you will not bee tryed by Saint* Hierome. *And againe, why* S. Paul *ſhould ſay, that by faith hee adored, and in reſpect of things to come, it is not otherwiſe eaſy to underſtand, but that hee partly foreſaw the kingdome of* Ephraim, *in the poſterity of* Ioſeph: *partly the kingdome of Chriſt, prefigured in* Ioſeph *then Prince of Egypt, and ſo by faith adored his ſcepter or toward his ſcepter, (which is all one) as the Greeke Fathers for the moſt part expound it. But let us haſten toward an end.*

FULK. 6 Saint *Hierome* indeed denyeth that *Iacob* did worſhip his ſtaffe or his ſcepter, or toward the top of his ſonnes ſcepter, but onely toward the beds head as the Hebrew text is. For reverent eſtimation of Reliques, the Holy land, and the monuments of Chriſts doing and being, as he ſometime upon contention perhaps, was immoderate, ſo for adoration of ſuch things, after ſuch Idolatrous manner as is uſed in the Popiſh Church he was farre off: yea, he ſaith expreſly, that he doeth not allow the adoration of any creature, and that, to adore any creatures, is plaine idolatry. *Has autem non dico martyrum reliquias, &c.* But we doe worſhip and adore, I ſay, not the reliques of Martyrs, but neither the Sunne truely, nor the Moone, &c. not Angells not Archangells, not Cherubin, nor Seraphin, or any name that is named in this world, or in the world to come, leſt we ſhould ſerve the creature rather then the Creator which is bleſſed for ever. But we honour the reliques of Martyrs, that we might adore him, whoſe Martyrs they are.

Doe you not heare how *Hierome* alloweth the adoring of creatures? I ſee no cauſe therefore why wee may not be tryed by his judgement, for adoration of holy things, and namely, reliques, and whatſoever you will name beſide, ſeeing he maketh adoration proper onely to God.

Finally, the Apoſtle ſaith, not that *Iacob* adored, in reſpect of things to come, but, that by faith, he bleſſed his ſonne, concerning things to come, and worſhipped God, whom no man can worſhip truely, but by faith. And *Iacobs* faith, was the more commendable, that being neere his end, and in that infirmity of body, he both beleeved the promiſes of God made to him concerning his ſonnes, and alſo gave thankes unto God, for thoſe benefits which he ſhould never taſt of in the fleſh, but was aſſured by them, as tokens of Gods favour towards him, to the attainement of the land of eternall life, whereof the land of Canaan was but a holy figure and Sacrament.

MARTIN.

CHAP. XX.

Hereticall tranſlation, by ADDING TO THE TEXT.

BEcauſe in the laſt corruption I ſpake of adding to the text, though it bee their common and univerſall fault in every controverſy, as is to bee ſeene in every Chapter of this booke: yet here I will adde certaine places, not yet mentioned. As, The reſt of the acts of Iehoakim, and his abhominations which hee did, and CARVED IMAGES THAT WERE LAYD TO HIS CHARGE, BEHOLD THEY ARE WRITTEN, &c. *theſe wordes,* carved images layd to his charge, *are more then is either in the Greeke or the Hebrew.*

FVLKE.

YOV forget your ſelfe in the firſt place, whereof is made mention, *cap.* 3. *ſect.* 9. where I have anſwered, that our firſt Tranſlatours added that which is the common interpretation, and ſupply of them that write upon this place, but, becauſe that had bẽene better in the note then in the text, it is corrected in two later tranſlations.

MART. 2. *Againe,* Saul confounded the Iewes, proving, (by conferring one Scripture with another) that this is very Chriſt. *Theſe words,* by conferring one Scripture with another, *are added more then is in the Greeke text: in favour of their preſumptuous opinion, that conference of Scripture is enough for any man to underſtand them, and ſo to reject both the commentaries of the Doctours, and expoſition of holy Councells, and Catholike Church, it is ſo much more I ſay, then is in the Greeke text, and a notorious corruption in their Bible, read dayly in their Churches, as moſt authenticall. See the reſt of their Bibles, and thou ſhalt finde no more, for all thoſe wordes, but,* affirming, *or,* confirming. *And the ſelfe ſame Bible, in the firſt Epiſtle to the Corinthians, tranſlateth the ſame Greeke word thus,* Who ſhall inſtruct? *And indeed, that is the true and uſuall ſignification of the word, both in the old Teſtament, and in the new, as* Deut. 4. Thou ſhalt teach them thy Children. *And* Eſay 40. Who ſhall inſtruct our Lord? *The Hebrew word alſo in both places, ſignifying no more, but inſtructing and teaching. And ſo doeth the Apoſtle cite it to the Corinthians out of* Eſay, *and hee uſeth it to the Coloſſians, (c.2.v.2.) in the ſame ſignification, as the Church readeth and expoundeth it, and ſo conſequently, Saint* Luke *in the place whereof wee now treat, ſaid nothing elſe, but that Saint* Paul *earneſtly taught or inſtructed them, that Ieſus is Chriſt. And yet our new Tranſlatours without reſpect of Hebrew, or Greeke, have coyned a new ſignification, of conferring one Scripture with another. So ignorant they are in the ſignification of Greeke words, or rather ſo wilfully malicious.*

Act. 9. v. 22.
Bib. 1577.
For conference of Scriptures, againſt fathers Councels. &c.

συμβιβάζων.
c. 2. v. 16.
τίς συμβιβάσει.
συμβιβάσεις.
חרדע

FVLK. 2 Either you make a lowdly, or elſe ſome one print, which you have of the Biſhops Bible, which you call *Bib.* 1577. hath put that into the line, which ſhould bee the note in the margent. For, of foure tranſlations, that I have, never a one hath that addition. The Biſhops Bible hath that 22. verſe *Chap.* 9. this. But *Saul* increaſed the more in ſtrength, and confounded the Iewes, which dwelt at Damaſcus, affirming, that this was very Chriſt. The Geneva Bible thus. But *Saul* increaſed the more in ſtrength, and confounded the Iewes that dwelt at Damaſcus, confirming, that this was the Chriſt, where the note in the margent upon the word, confirming, is this: proving by the conference of the Scriptures. *Thomas Mathewes* Bible tranſlateth that verſe thus. But *Saul* increaſed in ſtrength, and confounded the Iewes, which dwelt at Damaſcus, affirming, that this was very Chriſt. *Maſter Coverdales* Bible, 1562. hath it thus. But *Saul* increaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſcus, affirming, that this was very Chriſt. Thus are all our tranſlations without that addition, which, although it is not to bee borne in the text, yet is no hereticall addition, except you count it hereſie, to proove a thing by conference of Scriptures.

MART. 3. *Againe, in the firſt Epiſtle of Saint* Peter *they tranſlate thus:* The word of the Lord endureth ever: and this is the word which by the Goſpel was preached unto you. *Where theſe wordes,* by the Goſpell, *are added deceiptfully, and of ill intent, to make the Reader thinke, that there is no other word of God, but the written word, for the common Reader hearing this word* Goſpell, *conceiveth nothing elſe. But indeed all is the Goſpell, whatſoever the Apoſtles taught, either by writing, or by tradition and word of mouth, as Saint* Paul *ſpeaketh* 2 Theſſ. 2. *and Saint* Peter *ſaith nothing elſe in that place alledged, but,* This is the word which is preached among you, *as the Geneva Bibles tranſlate, or more ſignificantly,* which is evangelized *among you, as wee tranſlate, for though there bee greater ſignificancy in the Greeke word, then is expreſſed by bare preaching or telling a thing, as having a goodly relation, and alluſion to the word,* Evangelium Goſpell, *yet neither doe they in any other place, neither can they tranſlate it to preach by the Goſpell, but ſimply, to preach, to tell, to ſhew: as,* preaching peace by Ieſus Chriſt, Act. 10. v. 39. *ſo themſelves tranſlate it. And* Pſal. 95. *(or 96. v. 2.)* Bee telling of his ſalvation from day to day. *Which in other places is ſpoken by other Greeke wordes, that have no ſignification at all of Goſpell, as immediately in the ſaid Pſalme, 95. (or 96.* verſ. 3.*) and* Pſalm. 104. *(or 105.* verſ. 1.*) and* Act. 13. v. 5. *and* c. 17. v. 23. *and* Io. 1. v. 3.

1 Pet. 1. v. 35.
Bi. 1562. 1577.
Againſt traditions.

τὸ ῥῆμα τὸ εὐαγγελισθέν.
Evangelizo.
εὐαγγελίζεσθε.
διαγγελίζετε.
ἀναγγείλατε.
ἀπαγγείλατε.
κατήγγελλον.
καταγγέλλω.
ἀπαγγέλλομεν.

FVLK. 3. The other before is not a more lewd ſlaunder, then this is a fooliſh cavill. The Greeke word ſignifyeth not ſimply to preach the Goſpell, or good tydings, which, both may, and ought to bee expreſſed, where the phraſe of our tongue will abide it. And therefore the Geneva tranſlation is imperfect in this place, rather then the other. When you ſay, Evangelized, you doe not tranſlate, but feigne a new word, which is not underſtood of meere Engliſh eares, as you doe in an hundred places beſide, to make the Scripture darke and unprofitable to the ignorant Readers. And if the word ſignifyeth no more, but to preach, to tell, to ſhew, as you would ſeeme to proove by a number of quotations, why doe you uſe that new word Evangelize? which, if it were underſtood, and in uſe, is more then ſimply to preach, to tell, to ſhew. But of all other your midde ſurmiſes, this is the moſt monſtrous, that this is added, to make the Reader thinke, that there is no other word of God, but the written word. Doth Goſpell, I pray you, ſignify the written word? The common hearer, you ſay, hearing this word Goſpell, conceiveth nothing elſe. I am perſwaded there is no ſuch Reader in England, except it bee ſome of your viperous broode, that thinketh the Goſpell to bee nothing but the ſtorie written by the foure Evangeliſts: whereas all true Chriſtians know the Goſpell to bee contained not onely in thoſe ſtories, but alſo in other writings of the Apoſtles, and that the Goſpell is preached whenſoever a good Sermon teaching the way unto ſalvation is preached. Howſoever the Septuagints uſed the word *Evangelizo* in the old Teſtament, wee are not to learne the ſignification thereof out of their tranſlation, but out of the Scribes of the holy Ghoſt in the new Teſtament.

MART. 4. *All which words ſignify onely to tell, to ſhew, to declare, and are uſed indifferently for and with the other word, which they here only tranſlate* to preach by the Goſpell. *Whereas in all other places, when they will tranſlate it moſt ſignificantly, they expreſſe it by* bringing glad tidings: *and in ſome places, where it ſhould bee expreſſed moſt ſignificantly in reſpect of evangelizing or preaching the Goſpell, there they tranſlate it barely,* Preachers, *and* preaching. *Only S.* Peters *place aforeſaid muſt bee ſtretched to ſignify,* The word preached by the Goſpell, *to inſinuate and uphold their hereſy of the written Goſpell onely, or onely written word, againſt Apoſtolicall traditions not written. If this bee not their meaning, let them give us a good reaſon, why they tranſlate it ſo in this one place onely.*

Luk. 2. v. 10.
Act. 13. v. 32.
Gal. 3. 8.
Dominus dabit verbum Evangelizantibus.
Qui Evangelizas Hieruſalem
Pſal. 67.
Iſa. 40.

FVLK. 4. When wee vary about the ſignification of the word εὐαγγελίζειν, or indeede when wee vary not in ſubſtance, though you muſt brabble about it for a countenance, what meane you to teach us the ſignification of other wordes, except you would make folke beleeve, that wee know nothing but what wee learne of you? I ſay againe, if in the new Teſtament wee have not fully expreſſed the ſignification of the Greeke word εὐαγγελίζειν, either it is becauſe our Engliſh phraſe could not expreſſe it, or elſe it is a fault of negligence. But in the old Teſtament, where wee have not that word, becauſe wee tranſlate out of Hebrew, what reaſon is there that you ſhould exact the ſignificancy of that word, when wee doe not tranſlate it? The ſenſeleſſe inſinuation that you dreame of, I am ſure was farre from the Tranſlatours mindes, ſeeing wee have manifeſt and inevitable Scriptures, to confound your hereticall blaſphemie of the imperfection and inſufficiency of the word and Goſpell of God written unto eternall ſalvation. And if the word Goſpell, when it is added to the text out of the verbe of *Evangelizing,* doe inſinuate the hereſie of the written Goſpell onely, why doe you, *Matth.* 11. *verſ.* 5. tranſlate, *Pauperes evangelizantur,* to the poore the Goſpell is preached? would you thinke it were an honeſt ſurmiſe of mee, to ſay you avoyd the name of the Goſpell, ſo often as you expreſſe it not in tranſlating that word, for hatred you beare the Goſpell? And yet it hath more likelyhood, then many that you have invented, and proſecuted againſt us.

MART. 5. *It is written of* Luther, *that hee for the ſelfe ſame hereſie, in his firſt tranſlation into the Germane tongue, left out theſe wordes of Saint* Peter *altogether,* This is the word which is evangelized or preached to you. *Why ſo? becauſe S.* Peter *doth here define what is the word of God, ſaying,* that which is preached to you, *and not that onely which is written. Which falſe dealing of* Luther, *is no ſmall preſumption againſt the like hereticall meaning of our Engliſh Proteſtants, who (I am ſure) in this poynt of controverſy of the word written and unwritten, will not deny that they agree with the Lutherans.*

Lind. Dubit. pag. 88.

FVLK. 5. That any ſuch ſentence was upon any purpoſe left out by *Luther* in his tranſlation, for my part I beleeve it not, neither upon your report, nor upon your Authour *Lindanus* credite. If the Printer did omitte a line, yet what reaſon were it to thinke, that *Luther* did it upon ſuch a cauſe? which were to no purpoſe for him, except hee ſhould have left out all thoſe texts of Scripture, where preaching of the Goſpell or word of God is mentioned. What you have left out, I have noted before, and yet I have not pronounced the cauſe why, ſo confidently as you doe of that omiſſion, which you know not whether it be ſo or no.

MART. 6. *Againe, in the Epiſtle of Saint* Iames *they adde the word* Scripture *into the text, ſaying,* But the

Iam. 4. v. 6.

the Scripture offereth more grace: *where the Apoſtle may ſay as well, and indifferently,* The Spirit or holy Ghoſt giveth more grace, *and it is much more probable, and is ſo expounded of many. Let the good Reader ſee the circumſtance of the place, and abhorre their ſaucineſſe in the text of holy Scripture.*

FVLK. 6. The nominative caſe in the Greeke is wanting, which is expreſſed in the verſe before, and in this verſe is ſupplyed by the Tranſlatours: yet printing it ſo in another letter, that the Reader may know it is not in the Greeke, as they doe in 500. places beſide, where a verbe, or a noune, or a pronoune, or any other word, muſt of neceſſity bee underſtood, to fill up the ſenſe: which you in your preciſe tranſlation obſerve not, when you adde any ſuch thing, beſide many imperfect ſentences that you make, becauſe you will not ſeeme to adde that which in tranſlation is no addition, but a true tranſlation. But heere you ſay, the Apoſtle may as well underſtand the holy Ghoſt, as the Scripture. When there is a nominative caſe before, that agreeth with the verbe, and the ſenſe, it is farre fetcht to underſtand a nominative caſe of him, that is not ſpoken of. I will ſet downe the whole text, that the Reader may judge, what a perillous addition is here committed by our Tranſlatours. Doe you thinke that the Scripture ſaith in vaine, the ſpirit that dwelleth in us, luſteth after envy? But (the Scripture, or) it giveth more grace, and therefore ſaith, God reſiſteth the proud, and giveth grace to the humble. In Grammar ſchooles they uſe to examine it thus, who, or what giveth? who, or what ſaith? Doeth not the Scripture mentioned immediately before, anſwer to theſe queſtions moſt aptly? Yet men muſt abhorre our ſaucineſſe, or rather your ſpightfull maliciouſneſſe.

MART. 7. *One addition of theirs I would not ſpeake of, but onely to know the reaſon why they doe it, becauſe it is very ſtrange, and I know not what they ſhould meane by it. This I am ſure, if they doe it for no purpoſe, they do it very fooliſhly and forgetfully, and contrary to themſelves. In the Goſpel of* S.Marke, *in the reckoning of the Apoſtles, they adde theſe wordes,* And the firſt was Simon, *more then is in their Greeke text: which addition they learned of* Beza, *whoſe contradictions in this point are worthy noting. In* S.Mathew, *where theſe wordes are, he ſuſpecteth that* firſt, *was added by ſome Papiſt, for* Peters *primacy: here, where the word is not, he avoucheth it to be the true text of the Goſpell, and that becauſe* Mathew *readeth ſo. There hee alleadged this reaſon, why it could not be ſaid,* the firſt, Simon, *becauſe there is no conſequence nor coherence of ſecond, third, fourth, &c. here hee ſaith that is no impediment, becauſe there be many examples of ſuch ſpeech, and namely in the ſaid place of* S.Mathew. *There he ſaith, it is not ſo, though all Greeke copies have it ſo; here it muſt needs be ſo, though it be onely found in certaine odde Greek copies of* Eraſmus, *which* Eraſmus *himſelfe (as* Beza *confeſſeth) allowed not, but thought that theſe words were added in them out of* S. Mathew. *What theſe contradictions meane, I know not, and I would learne the reaſon thereof, of his ſchollers our Engliſh Tranſlatours, who by their Maſters authority have made the ſelfe ſame addition in their Engliſh tranſlation alſo.*

Mark.3 v.16.
Bib.1579.
Matt.10.v.2.

FVLK. 7. It ſeemeth you like the addition well enough, becauſe it importeth a ſhaddow of *Peters* primacy; but yet your malice is ſo great againſt *Beza*, whoſe ſincerity in this caſe you ſhould rather commend, if there were any ſparke of honeſt equity in you, that you cannot paſſe it over without quarrelling and cavilling. But your pretence is, to know the reaſon why they doe it. I have ſome marvell that you ſhould bee ignorant of ſuch things, as are counted ſo materiall for the maintenance of the Popes primacy, eſpecially, ſith *Beza* telleth you ſo plainely the reaſon of it. True it is, that the common printed bookes have not that addition. But *Beza* taketh *Eraſmus* to witneſſe, that in diverſe Greeke coppies theſe wordes are expreſſed, and becauſe they agree beſt with the context, *Beza* tranſlateth them out of thoſe coppies. For except you ſo reade (ſaith *Beza*) the next verſe beginning of the particle καὶ, ſhall have no word at all, with which it may bee knitte. But in Saint *Mathew* (you ſay) hee ſuſpecteth that the word (firſt) was added by ſome Papiſt for *Peters* primacy. Hee onely objecteth, what if it were ſo, and anſwereth the objection himſelfe out of Saint *Marke*: as upon Saint *Marke*, for the coherence with that which followeth. Wherefore it is not without great and malicious impudence, that you charge him with contradiction, where there is none, and where hee ſaith more toward your cauſe, then any of you could ſay for your ſelves.

MART. 8. *There is alſo another addition of theirs, either proceeding of ignorance, or of the accuſtomed humour, when they tranſlate thus:* If yee continue ſtabliſhed in the faith, and be not moved away from the hope of the Goſpell, which yee have heard how it was preached to every creature; *or,* whereof yee have heard how that it is preached; *or,* whereof yee have heard, and which hath beene preached to every creature, &c. *For all theſe varieties they have, and none according to the Greeke text, which is word for word, as the vulgar Latine Interpreter hath moſt ſincerely tranſlated it,* Vnmoveable from the hope of the Goſpell, which you have heard, which is, or hath beene preached among all creatures, &c. *So that the Apoſtles exhortation is unto the Coloſſians, that they continue grounded and ſtable in the faith and Goſpel which they had heard and received of their firſt Apoſtles: as in the Epiſtle to the Romans, and to the Galatians, and to the Theſſalonians, and to the Hebrewes, and to* Timothy, *and* S.Iohn *in his firſt Epiſtle,* c.2.v.24. *and* S.Iude, v.3. *and* 20. *all uſe the like exhortations.*

Col.1.v.23.

οὗ ἠκούσατε, τοῦ κηρυχθέντος

Rom.16.
Gal.c.1.&2.
2 Theſſ.2.
Heb.13.
1 Tim.6.
2 Tim.1.&2.

FVLK. 8. Here is no addition of any word, that may not bee comprehended in the Greeke: for οὗ being the genitive caſe, ſignifyeth not onely which, but alſo whereof, or of which, and κηρυχθέντος, that hath beene, or which hath beene preached. Here is onely the poore word (how) which is a ſuperfluous word even in our Engliſh, for the ſenſe is all one, if you leave it out, Vnmoveable from the hope of the Goſpell, of which you have heard, that it hath beene preached among, or to all creatures. Here is therefore no addition to the text, but a ſenſe differing from that which pleaſeth you beſt, and yet your vulgar Latine may well beare that ſenſe, which our Tranſlatours doe follow.

MART. 9. *But this doeth not ſo well like the Proteſtants, which * with* Hymeneus *and* Alexander, *and other old Heretikes, have fallen from their firſt faith, and therefore they alter the Apoſtles plaine ſpeech, with certaine words of their owne, and they will not have him ſay, Bee unmoveable in the faith and Goſpell which you have heard and received, but,* whereof you have heard, how that it is preached: *as though hee ſpake not of the Goſpell preached to them, but of a Goſpell which they had onely heard of, that was preached in the world. Certaine it is, theſe wordes,* whereof you have heard, how it was preached, *are not ſo in the Greeke, but,* which you have heard, which hath beene preached. *Which is as much to ſay, as that they ſhould continue conſtant in the faith and Goſpell, which themſelves had received, and which was then preached and received in the whole world. So ſay wee to our deere Countrey-men, Stand faſt in the faith, and bee unmoveable from the hope of the Goſpell, which you heard of your Apoſtles, which was, and is preached in all the world. If the Proteſtants like not this exhortation, they doe according to their tranſlation.*

1 Tim.1.&6.

FVLK. 9. The Lord is witneſſe, there is nothing liketh the Proteſtants better, then that all nations ſhould continue grounded and ſtable in that faith and Goſpell, which they had heard and received of their firſt Apoſtles: but in this place our Tranſlatours underſtand not onely that continuance in the Goſpell, but alſo they comprehend the myſtery of the preaching of the Goſpell to the Gentiles, whereof the Apoſtle in this text beginneth to ſpeake, that the Coloſſians might know that they have beene inſtructed in that Goſpell, which at ſuch time as the Apoſtle did write unto them, had beene ſpread by preaching, according to our Saviour Chriſts commandement, over all the world. As for your bruitiſh collection, as though hee ſpake not of the Goſpell preached to them, but of a Goſpell, which they had onely heard of, that was preached in the world; what ground can it have of our tranſlation, according to the ſenſe I ſhew, that the Tranſlatours followed? Is it poſſible they ſhould continue in a Goſpell that was not preached unto them, but whereof they had heard onely a fame, that it was preached to others? The whole context before, inforceth as much as you ſay, is the ſenſe of the place. And the vulgar Tranſlatour ſeemeth to favour this ſenſe, that our Tranſlatours follow, rather then that bare tranſlation of yours, becauſe hee ſaith not, *à ſpe Evangelij, quod audiſtis prædicati in univerſa creatura, &c.* but, *à ſpe Evangelij quod audiſtis, quod prædicatum eſt in univerſa creatura.* The words of the exhortation you make to your Country-men, are well to be liked, if your meaning were as good. But when by the Goſpel you meane Popiſh traditions, by your firſt Apoſtles, not the Apoſtles of Chriſt, but of the Biſhop of Rome, by which was preached in all the world the doctrine of Antichriſtian apoſtaſie, we are ſo to conſider, that under ſo good and holy words, ſo divelliſh and deteſtable a meaning is craftily covered, and cloaked with hypocriſy.

MARTIN.

Chap. XXI.

Certaine other hereticall TREACHERIES and CORRVPTIONS worthy of obſervation.

THey hold this poſition, that the Scriptures are not hard to bee underſtood, that ſo every one of them may preſume to interpret and expound them. And becauſe Saint Peter *ſaith plainely, that Saint* Paules *Epiſtles are hard, and other Scriptures alſo, which the unlearned (ſaith hee) pervert to their owne deſtruction, therefore they labour tooth and naile, to make this ſubtile difference that Saint* Peter *ſaith not,* Pauls *Epiſtles are hard, but ſome things in Saint* Pauls *Epiſtles are hard, (as though that were not all one) and therefore they tranſlate ſo, that it muſt needes bee underſtood of the things, and not of the Epiſtles, pretending the Greeke, which yet they know in ſome copies cannot bee referred to the things, but muſt needs bee underſtood of the Epiſtles. Wherefore, the Greeke copies being indifferent to both, and the thing alſo in very deed being all one, whether the hardneſſe bee in the Epiſtles, or in the matter, (for when wee ſay the Scripture is hard, wee meane ſpecially the matter) it is not onely an hereticall, but a fooliſh and peeviſh ſpirit, that maketh them ſo curious and preciſe in their tranſlations, as here to limit and abridge the ſenſe to the things onely,* Beza *tranſlating,* inter quæ ſunt multa difficilia, *and not,* in quibus, *as it is in the old vulgar tranſlation, moſt ſincere, and indifferent both to Epiſtles and things.*

2 Pet. 3. Corruption concerning the eaſineſſe of the ſcriptures. Beza in Annot. ἐν οἷς. ἐν αἷς. Teſt. Gr. Criſp.]

ἐν οἷς. ἐν αἷς.

FVLKE.

WEE hold of the Scriptures, as Saint *Auguſtine* teacheth, *de doctrin. Chriſt. lib. 2. cap. 6.* that the holy Ghoſt hath ſo magnifically, and wholeſomely attempered the holy Scriptures, that with open and cleare places hee hath provided againſt famine, and in darke and hard places hee hath wiped away loathſomeneſſe. And that nothing almoſt is gathered out of thoſe darke places, which is not found elſewhere to bee uttered moſt plainely, ſpecially if it containe matter neceſſary unto ſalvation. But that every one may preſume to interprete and expound the Scriptures, it is one lye of an hundred, that *Martine* hath made in this booke, and hath faigned of us, never held or mainetayned by us. But Saint *Peter* (you ſay) plainely ſaith, that Saint *Paules* Epiſtles are hard, and other Scriptures alſo. Howbeit, Saint *Peter* ſayth neither the one, nor the other, eſpecially not the latter. For albeit, in the moſt approoved Greeke Coppies, the relative bee of the neuter gender, limiting that which Saint *Peter* ſpeaketh, not to any matter at large in Saint *Paules* Epiſtles, but to thoſe things which Saint *Paul* hath written concerning the ſecond comming of Chriſt; yet of the other Scriptures hee ſaith not, that they are hard, although hee might ſay, there are hard things in them, but that the unſtable and unlearned pervert them to their owne deſtruction, which they doe oftentimes, when they bee moſt playne and eaſy, and not onely where they bee difficult and hard. That you can underſtand no difference betweene the ſenſe which is made of the neuter gender, and that which the fœminine gender doeth yeeld, I know not whether it bee to be imputed to the dullneſſe of your wit, but rather I thinke it proceedeth of the crafty malice of your minde. As alſo that you charge us with an hereticall, fooliſh, and peeviſh ſpirit, when wee tranſlate according to the moſt uſuall Greeke coppies, and according to that which is moſt agreeable to the place. For to accuſe all Saint *Paules* Epiſtles of difficultie and hardneſſe, had not been agreeable to that excellent commendation which Saint *Peter* before did give him. For every man that deſireth to teach, as Saint *Paul* did by his Epiſtles, ought to frame his ſpeech to bee as plaine and eaſy to bee underſtood, as the matter whereof hee ſpeaketh will admit. But that ſome things about that high myſtery of the ſecond comming of Chriſt, are hard to bee underſtood, diſchargeth *Paul* of affectation of difficulty, or not regard of perſpicuity, ſhewing the cauſe of the hardneſſe to bee in the height of the matter, not in the handling of the writer. And that ſome did miſunderſtand the Apoſtle Saint *Paul* writing of that matter, it is apparant by the ſecond Epiſtle to the Theſſalonians, *chap. 2.*

Another

Mart. 2. *Another faſhion they have, which cannot proceede of good meaning, that is, when the Greeke text is indifferent to two ſenſes, and one is received, read, and expounded of the greater part of the auncient Fathers, and of all the Latine Church, there to follow the other ſenſe, not ſo generally received and approoved; as in Saint* Iames *Epiſtle, where the common reading is,* Deus intentator malorum eſt, God is no tempter to evill, *they tranſlate,* God cannot bee tempted with evill, *which is ſo impertinent to the Apoſtles ſpeech there, as nothing more. But, why will they not ſay, God is no tempter to evill, as well as the other? is it becauſe of the Greeke word, which is a paſſive? Let them ſee their Lexicon, and it will tell them that it is both an active, and paſſive. So ſay other learned Grecians, Interpreters of this place. So ſaith the very circumſtance of the wordes next going before,* Let no man ſay that hee is tempted of God. *Why ſo?* Becauſe God is not tempted with evill, *ſay they, is this a good reaſon? nothing leſſe, how then?* Becauſe God is no tempter to evill, *therefore let no man ſay, that hee is tempted of God.*

Corruption to make G the Autho of ſinne.

ἀπείραστος κακῶν.

Gagneius.

Fvlk. 2. You have a faſhion, common to you, with many of your fellowes, to ſnatch all occaſions that you can get, to make a ſhew, for your haynous ſlaunders, wherewith you ſeeke to overwhelme the Saints of God, and eſpecially thoſe, whoſe labours have beene moſt fruitfull to his Church. Whereof, you give us an evident example in this tranſlation, which you follow with ſuch eagerneſſe in three large ſections, that the ignorant Reader, which cannot examine the matter, might thinke you had great and urgent cauſe ſo to doe. The Greeke of Saint *Iames*, ἀπείραστος κακῶν, wee tranſlated paſſively, as the word ſignifyeth, and as wordes of that forme doe ſignify, God is not, or cannot bee tempted with evill. But againſt this tranſlation, you oppoſe the Lexicon, which following the judgement of the vulgar Interpreter, that hath tranſlated it actively, doeth indeede make it indifferent, to both ſignifications, but example giveth none thereof, but this now in controverſy. You alleadge further learned Grecians Interpreters of this place, and namely, *Gagneius* a late writer, to whom I may oppoſe *Hentenius*, who tranſlating *Oecumenius* upon Saint *Iames*, turneth this place of Scripture thus. *Deus enim malis tentari nequit.* And *Oecumenius* in his Commentary is plaine of the ſame judgement, for repeating the text as before, he ſaith: *Iuxta eum qui dixit (quanquam externus ſit à nobis & à fide alienus) divina beataque natura neq; moleſtias ſuſtinet neq; alijs præbet.* God cannot bee tempted with evill, according to him which ſaid (although it bee a forrainer from us, and a ſtranger from the faith) the divine and bleſſed nature, neither ſuffereth griefes, nor offereth to other. And this judgement of *Oecumenius*, is collected out of a great number of Greeke Doctours. But the very circumſtance of the wordes next before (ſay you) doeth require it ſhould be taken actively. A good Interpreter will conſider the circumſtances of the wordes following, as well as of the wordes going before. For the wordes following declare that it muſt be taken paſſively, or elſe the Apoſtle ſpeaketh one thing twice together, without any cauſe why. Wheras the paſſive taking of that word, agreeth to the circumſtance, as well going before as following after. The whole context is this: Let no man ſay, when he is tempted, I am tempted of God. For God cannot bee tempted of evills, neither doeth he tempt any man. The meaning is plaine, God is ſo farre from tempting unto evill, as his divine nature is uncapable of any temptation of evill. For temptation to evill, could not come from God, except it were firſt in God, but ſeeing it cannot bee in God, it cannot proceed from him, and ſo doth *Oecumenius* interpret the place.

Mart. 3. *This reaſon is ſo coherent and ſo neceſſary in this place, that if the Greeke word were onely a paſſive (as it is not) yet it might beſeeme* Beza *to tranſlate it actively, who hath turned the active into a paſſive without ſcrupuloſity, as himſelfe confeſſeth, and is before noted, againſt the reall preſence. Much more in this place might he be bold to tranſlate that actively, which is both an active and a paſſive, ſpecially having ſuch an example, and ſo great authority as is all the auncient Latine Church till this day. But why would hee not? ſurely, becauſe hee would favour his and their hereſie, which ſaith cleane contrary to theſe wordes of the Apoſtle, to wit,* that God is a tempter to evill. *Is that poſſible to be proved? yea, it is poſſible and plaine.* Bezaes *wordes be theſe,* Inducit Dominus in tentationem eos quos Satanæ arbitrio permittit, aut in quos potius Satanam ipſum inducit, ut cor eorum impleat, ut loquitur Petrus, *Act. 5. v. 3. that is,* The Lord leadeth into tentation thoſe whom hee permitteth to Satans arbitrement, or into whom rather hee leadeth or bringeth in Satan himſelfe, to fill their heart, as Peter ſpeaketh. *Marke that he ſaith God bringeth Satan into a man, to fill his heart, as* Peter *ſaid to* Ananias, Why hath Satan filled thy heart to lie unto the holy Ghoſt? *So then, by this mans opinion, God brought Satan into that mans heart, to make him lie unto the holy Ghoſt, and ſo led him into tentation, being authour and cauſer of that haynous ſinne.*

Annot. No. Teſt. an. 1556. Math. 6. v. 13.

Fvlk. 3. How neceſſary the coherence is, with the former wordes, that it maketh an abſurd repetition in the wordes following, I have noted before. And therefore, there is no cauſe, that ſhould drive *Beza*, to tranſlate a word of paſſive ſignification actively, as you ſlaunder him to have tranſlated an active paſſively, againſt the reall preſence, for that you meane of *Act*.3. he tranſlateth not paſſively, ſo as the paſſive is oppoſite to the active, but as the one may be reſolved into the other, the ſame ſenſe remaining, which every child in the grammar ſchoole knoweth: *Ego amo te, tu amaris à me*, I love thee, thou art loved of me: and not as they may diſagree, I love thee, but I am not loved of thee.

But *Beza* (you ſay) would not follow the vulgar Interpreter, whoſe antiquity I have ſhewed for univerſall receiving, not to have beene above five hundreth yeares: ſeeing *Bernard*, which lived a thouſand and one hundred yeares after Chriſt, uſeth it not alwayes. And why did *Beza* leave the vulgar tranſlation, in this place? Surely, in favour of our hereſie, that God is a tempter to evill. The Lord himſelfe bee judge, whether we abhorre not that hereſy. Yet you ſay, it is both poſſible, and plaine to bee prooved, by *Bezaes* owne wordes. In his latter edition, *Anno* 1565. his wordes are theſe, upon that petition of the Lords prayer, Leade us not into temptation. *Inducit autem Dominus in tentationem eos quos Satana arbitrio permittit, ut cor eorum impleat, ſicut loquitur Petrus, Act*.5. " The Lord leadeth into temptation them, whom hee permitteth to the will of Satan, that " hee may fill their heart, as *Peter* ſpeaketh. Theſe wordes declare, that God leadeth ſome " men into temptation, and how hee leadeth them into temptation, namely, by giving " them over to Satan, who filleth their heart with all iniquity. But hereof it cannot bee prooved that hee tempteth unto evill. Hee ſent the lying ſpirit into the mouth of *Achabs* Prophets, for a puniſhment unto *Achab*, and them: yet hee neither tempted *Achab* to evill, nor his Prophets to lie. But you grate upon theſe wordes, in the firſt edition, God bringeth Satan into a man. *Beza* meaneth no otherwiſe, then for a puniſhment, they are delivered to Satan, as the lying ſpirit was ſent to deceive *Achab*, not that God filleth their hearts, but that Sathan filleth their hearts to their deſtruction, as *Peter* ſaith: where you doe ſlaunderouſly apply that which *Peter* ſaith of Satan, filling the heart of *Ananias*, to the whole ſentence: as though *Peter* were alleadged to ſay, that God ſendeth Satan into a mans heart. That God did leade *Ananias* into temptation for his hypocriſy, and gave him over to Satan, who filled his heart, and poſſeſſed him, ſo that hee lyed unto the holy Ghoſt, wee may ſafely affirme, and yet it followeth not, that God either tempted *Ananias* to his ſinne, or elſe was Authour and cauſer of that haynous ſinne, otherwiſe then hee is the good Authour and cauſer of all things, which as they are cauſed by him, they are good. And yet of ſuch things (as Saint *Auguſtine* ſaith,) hee is no evill authour, hee may bee and is a juſt revenger. Wherefore you can no better gather of this ſaying, that God is the authour of ſinne, then when wee ſay, that God created the Devill, or man to be of free-will, for if they had not beene of free-will to ſinne, they ſhould not have ſinned. Or if God had not ſuffered, and ordayned the Devill firſt of all, hee could not have tempted *Eve*, and ſo have brought man to ſinne. But as God is cleare from the ſinne of the Devill, and of *Adam*, which yet hee might have kept from ſinning: ſo is hee cleare from the ſinne of them, whom for a juſt plague, hee leadeth into temptation, and giveth into the power of Sathan, to worke his wicked will in them, to their eternall deſtruction.

MART. 4. *Is not this to ſay, God is a tempter to evill? cleane contrary to Saint* Iames *the Apoſtle? or could hee that is of this opinion, tranſlate the contrary,* that God is no tempter to evill? *Is not this as much to ſay, as that God alſo brought Satan into* Iudas *to fill his heart, and ſo was authour of* Iudas *treaſon, even as he was of Pauls converſion? Let* Beza *now, and Maſter* Whitaker, *or any other Heretike of them all, wreſt and wring themſelves from the abſurditie of this opinion, as they endeavour, and labour to doe exceedingly, becauſe it is moſt blaſphemous: yet ſhall they never be able to cleare and diſcharge themſelves from it, if they will allow and maintaine their foreſaid expoſition of Gods leading into temptation. Doth not* Beza *for the ſame purpoſe tranſlate,* Gods providence, *for,* Gods preſcience? *Which is ſo falſe, that the Engliſh Bezites in their tranſlation, are aſhamed to follow him.*

See Beza Annot. *in Rom*. 1. *v*. 24.
Act. 2. *v*. 23.
Whit. ad rat. Camp. pag. 139. 145.
προγνώσει. Act. 2. v. 23.

FVLK. 4. *Beza* that ſaid the one, defyeth the other. For Saint *James* ſaith, that God tempteth no man to evill, as hee himſelfe is not tempted of evill. Therefore it is moſt ridiculous that you imagine that *Beza* ſhould not tranſlate the word actively, to avoyde that ſentence (God is no tempter to evill) which followeth in the very next wordes, God tempteth no man. That God gave over *Iudas* unto Satan, it implyeth not, that God was the authour of *Iudas* treaſon, no more then when the Apoſtles ſay, that *Herode* and *Pontius Pilate* came together, with the Gentiles, and people of Iſrael, againſt Ieſus Chriſt, to doe whatſoever the hand and counſell of God had determined, *Actes* 4. *verſ*. 27. 28. Behold all they that murdered Chriſt, *Herod*, *Pilate*, *Iudas*, *Annas*, *Caiphas*, with all the reſt, did whatſoever the hand and counſell of God had before determined to bee done.

done. Was God then authour of their ſin? God forbid. And yet without horrible ſins, thoſe things could not be done, which God had determined to be done, by thoſe wicked inſtruments, yet neceſſary by Gods appoyntment, for our redemption. *Beza* therefore needed not for any ſuch end, as you ſlaunder him, to have tranſlated Gods providence, for Gods preſcience, which I have anſwered before. Neither is there any need for Maſter *Whitaker* or other to wreſt and wring themſelves from this abſurdity, which they never granted, but may eaſily be avoyded by them that hold the doctrine of Gods eternall providence, and fore-appoyntment of all things as we doe.

MART. 5. *Another exceeding treachery to deceive the Reader, is this; that they uſe Catholike tearmes and ſpeeches, in ſuch places where they may make them odious, and where they muſt needes ſound odiouſly in the peoples eares. As for example, this tearme,* proceſſion, *they put very maliciouſly and falſely, thus:* When the feaſt of Bacchus was kept, they were conſtrayned to goe in the proceſſion of Bachus. *Let the good Reader ſee the Greeke Lexicon, if there bee any thing in this word, like to the Catholike Churches proceſſions: or whether it ſignify ſo much as,* to goe about, *as their other Bibles are tranſlated, which meant alſo heretically, but yet durſt not name,* proceſſion.

Corruption in abuſing Catholike wordes.
2 *Macc*. 6. *v*. 7.
Bib. 1570.
πομπεύειν Διονύσῳ.
Proceſſion.
Bib. 1562. 1577.

FVLK. 5. Your Popiſh ceremonies are many of them ſo heatheniſh, and idolatrous, that they may well be reſembled to the cuſtomes, and ſolemnities of the Gentiles, from whom they were taken. And as for the Greeke word, πομπεύειν, it ſignifyeth to goe in a ſolemne pompe, ſuch as your proceſſions are, and ſo doth our Lexicon teach us, *in pompa incedere*, to goe ſolemnly in a pompe. And if it ſignifyeth not ſo much, as to goe about, as you ſay: I pray you tell us, why your vulgar Latine Interpreter hath tranſlated it by *circuire*, or whether *circuire* doth not ſignify to goe about: or whether the worſhippers of *Bacchus* did not goe about, with garlands of yvie on their heads, as your Prieſts went with garlands of flowers at ſome time of the yeare.

MART. 6. *Againe,* Hee put downe the Prieſts (of *Baal*) whom the Kings of Iuda had founded to burne incenſe, 4. Reg. 23. verſe 5. *So they tranſlate (the Hebrew being ſimply to give, make, appoynt) becauſe in the Catholike Church, there are foundations of chauncerie Prieſts, Chaples, diriges, &c. Neither is it ſincerely, and without ill meaning, that they ſay here the* Prieſts of Baal, *whom &c. Becauſe the Hebrew word ſignifyeth all thoſe that miniſtred in the temples of falſe Gods.*

Founded.
נתנך
כמרים

FVLK. 6. A childiſh folly. As though we were enemies to good and godly foundations, becauſe wee miſlike idolatrous and ſuperſtitious foundations. The Hebrew word which ſignifyeth to give, according to the circumſtances of this place, may well bee tranſlated to found, becauſe the text ſpeaketh of a gift, of perpetuity, intended by thoſe wicked Kings. That *Chemarim* were the Prieſts of *Baal*, the ſtorie doeth declare, although they had that name of their blacke garments, which they did weare ſuperſtitiouſly, as your blacke Monkes doe; or if you doubt whether *Baal* had *Sacerdotes*, ſacrificing Prieſts, you may reade, 4. *Reg*. 11. *verſ*. 18. where *Mathan*, *Baals* Prieſt, was killed before his Altar. And if the Hebrew word ſignify all thoſe, that miniſtred in the Temples of falſe Gods, your vulgar Latine Tranſlatour, by your owne judgement, hath erred in tranſlating it *Aruſpices*, which is a kinde of Southſayers.

MART. 7. *Againe,* Silver ſhrines for Diana, Act. 19. verſ. 24. *Becauſe of the ſhrines and tabernacles made to the image of our bleſſed Lady: the Greeke word ſignifying,* temples, *and* Beza *ſaith, hee cannot ſee how it may ſignify ſhrines.*

Shrines.
ναούς.

FVLK. 7. The word in that place is taken neither for ſhrines, nor temples, but for pieces of coyne, in which was ſtriken the ſimilitude of *Dianaes* temple, indeed ſuch a thing as your ſhrines and tabernacles are, or rather ſuch as your brooches, and leaden coynes are, which are uſed at your ſolemne Pilgrimages, and idolatrous feſtivities, ſuch as I have ſeene a number at Amiens in France, prepared on Saint *Iohn* Baptiſts Eve, having the print of Saint *Iohns* head in a platter on them, and I know not what beſide. But of this place, I have ſpoken before, *Chap*. 1. *ſect*. 16.

MART. 8. *Againe,* As I paſſed by, and beheld your devotions I found an Altar, Act. 17. verſ. 23. *So they call the ſuperſtition of the Athenians toward their falſe Gods, becauſe of Catholike peoples devotions toward the true God, his Church, Altars, Saints, &c. the Greeke word ſignifying the things that are worſhipped (as* 2 Theſſal. 2. verſ. 4. *and* Sap. 15. verſ. 17.) *not the manner of worſhipping.*

Devotions
σεβάσματα.
σέβασμα.

FVLK. 8. Of this alſo I have ſpoken in the place above mentioned, the word may ſignify the exerciſe of their relligion. And ſeeing Saint *Paul* accounteth the Altar, which hee found dedicated to the unknowne God, among their σεβάσματα, it ſeemeth hee taketh the word more generally, then to ſignify their Gods. For the Altar was not worſhipped as God, but dedicated to the unknowne God. Againe, what folly is it to thinke, our Tranſlatours had reſpect to your Popiſh devotions, by the name of devotion ſo applyed to diſcredit them; when the tearme of devotion is indifferent as the tearme of religion, either to true or falſe devotion, and religion?

Mart. 9. *Againe,* The Iewes had agreed, that if any man did confeſſe that he was Chriſt, he ſhould be excommunicate, Ioh. 9. verſ. 22. *And Ieſus* heard that they had excommunicated him, verſ. 35. *to make the Iewes doing againſt them that confeſſed Chriſt, ſound like to the Catholike Churches doing againſt Heretikes in excommunicating them, and ſo to diſgrace the Prieſts power of excommunication, whereas the Iewes had no ſuch ſpirituall excommunication, but (as the Greeke muſt needes onely ſignify) they did,* put them out of the Synagogue, *and ſo they ſhould have tranſlated, the Greeke word including the very name of Synagogue. But they, as though the Church of Chriſt, and the Synagogue of the Iewes were all one, ſo tranſlate,* excommunicating, *and* putting out of the Synagogue, *as all one.*

ἵνα ἀποσυνάγωγοι γένωνται.

Excommunication.

ἀποσυνάγωγον facere.

Fulk. 9. The like diſcipline to the Churches excommunication, had the Iewes in excluding men from their Synagogues or aſſemblies, and therefore of the ſimilitude the one hath to the other, in the thing, as well as in the end, our Tranſlatours have uſed the word of excommunicating in this place, and yet not excommunicating alone, for they all adde out of the Synagogue, to make it more plaine, which you doe fraudulently ſuppreſſe. But how vaine a thing it is, that wee ſhould have any purpoſe againſt the diſcipline of excommunication, all the world may ſee, when wee practiſe it our ſelves, and teach, that it is neceſſary to be perpetuall in the Church, againſt them that hold it was but temporall. And what wee are to eſteeme of the excommunication of heretikes, both out of this place, and diverſe other, wee may be ſufficiently inſtructed.

Mart. 10. *I omit here as ſpoken before, that they call an Idol,* the Queene of heaven, *becauſe wee call our Lady by that title: ſo to make both ſeeme like. Alſo, that they ſay* Bels *altar thrice, for* Bels *table, to diſgrace altars: and that for Idols, they ſay images, in deſpite of the Churches images: that they ſay tradition duely in the ill part, yea ſometime when it is not in the Greeke, to make traditions odious, and ſuch like. Thus by ſimilitude, and like ſound of wordes they beguile the poore people, not onely in their falſe expoſitions concerning Iudaicall faſts, meates, obſervation of dayes, (as is elſe where ſhewed) but alſo in their tranſlations. So doeth* Calvins *new Teſtament in French, for,* Nolite vocari Rabbi, *tranſlate, Be not called* noſtre maiſtre, *or* Magiſter noſter; *in deriſion and diſgrace of this title or calling, which is peculiar to Doctors of Divinity in the Catholike Univerſities beyond the ſeas: even as* Wicliffe *their grand-father did upon the ſame words condemne ſuch degrees in Univerſities. But their Rabbines can tell them that* Rabbi *ſignifyeth,* Magiſter, *and not,* Magiſter noſter. *And Saint* Iohn *telleth them ſo* chap. 1. v. 38. *and* chap. 3. verſ. 2. *and* chap. 20. v. 16. *and yet it pleaſeth them to tranſlate otherwiſe and to abuſe Chriſts owne ſacred words againſt Catholike Doctors and ſchooles: not conſidering that as Chriſt forbad them to bee called* Rabbi, *ſo he forbad them the name of father and fathers, and yet I trow they will not ſcoffe at this name either in their owne fathers: or in themſelves ſo called of their children: though irreligious men, according to their hereticall humour, they ſcoffe alſo at this name, as they doe at the other in Doctours.*

Altars.

Images.
Traditions.

Math. 23.

Fulk. 10. And I omit here, as anſwered before, the Queene of Heaven, Altars, Images, and Traditions. But now as though wee had any thing to doe therewith, wee are charged with *Calvines* new Teſtament in French, which tranſlateth *Math.* 23. *Nolite vocari Rabbi,* be not called *Noſtre maiſtre,* or *Magiſter noſter.* I ſuppoſe it is not credible, that any man would tranſlate, *Rabbi, Noſtre maiſtre,* or *Magiſter noſter.* Specially ſeeing it is made a great difference among dunſticall Doctours, betweene *Noſter magiſter,* and *Magiſter noſter,* as alſo it is a like ieaſt betweene *Noſter magiſtrande,* and *Noſtrande magiſter.* Wherefore, except I ſee the booke of *Calvines* tranſlation, I muſt thinke you feigne. For I have two new Teſtaments printed at Geneva, the one 1555. the other 1559. and in both them *Rabbi* is tranſlated conſonantly, *Maiſtre,* and not *Noſtre maiſtre,* or *Magiſter noſter.* That the text may bee well applyed againſt your pompous titular Doctors, that deſire to bee called *Noſtre maiſtre,* as alſo that which followeth againſt your Iebuſites, that muſt bee called fathers, though they bee but young and light perſons, I will not deny. And yet I thinke the titles of Doctour, and Maſter, in the Univerſities, and of fathers, aſcribed to any auncient and grave perſonage, in reſpect of civility, and not of ſuperſtition, may bee well uſed without tranſgreſſion of our Saviour Christs commandement, *Mathew* 23.

Mart. 11. *Contrariwiſe as they are diligent to put ſome wordes odiouſly where they ſhould not, ſo they are as circumſpect not to put other words and termes, where they ſhould. In their firſt Bible, (printed againe,* Anno 1562.) *not once the name of* Church: *in the ſame, for* charity, love: *for* altar, temple: *for* heretike, *an author of ſects: and for* hereſie ſect: *becauſe in thoſe beginnings all theſe words ſounded exceedingly againſt them. The Church they had then forſaken, Chriſtian charity they*

A heape of corruptions.

they had broken by ſchiſme, Altars they digged downe, hereſie and heretike they knew in their conſcience were like in the peoples eares to agree unto them, rather then to the old Catholike faith and profeſſors of the ſame. Againe, in all their Bibles indifferently, both former and latter, they had rather ſay, righteous, *then* juſt; righteouſneſſe, *then* juſtice; gift, *then* grace; *ſpecially in the Sacrament of holy Orders;* ſecret, *rather then* myſtery, *ſpecially in matrimony;* diſſention, *rather then* ſchiſme: *and theſe wordes not at all,* Prieſt, *(to wit, of the new Teſtament)* Sacrament, Catholike, hymnes, confeſſion, penance, juſtifications, *and* traditions, *in the good part; but in ſtead thereof,* Elders, ſecret, Generall, prayſes, acknowledging, amendment of life, ordinances, inſtructions: *and which is ſomewhat worſe,* carcaſe, *for* ſoule, *and* grave, *for* hell. *Wee may ſay unto you, as* Demoſthenes *ſaid to* Æſchines, τί ταῦτα; ῥήματα ἢ θαύματα; *What are theſe? wordes or wonders? Certainely they are wonders, and very wonderfull in Catholike mens eares, and whether it bee ſincere, and not hereticall dealing, I appeale to the wiſe and indifferent Reader of any ſort.*

Demoſt. de coron.

Fulk. 11. For all the tearmes quarrelled at in this ſection, wee have anſwered before, except perhaps, for the tearme of love, which is uſed in ſtead of charity, expreſſing what charity is indeed, and not as it is commonly taken of the common people, for an effect of charity, when they call almes, charity. No man that patiently could abide the people to bee inſtructed, would cavill at the explication of the word charity, by love, when in the Engliſh tongue, the word charity of the common people is either not underſtood, or taken for another thing then the Latine word *charitas* doeth ſignify. As for the wonders of words that *Demoſthenes* ſpake of, I know not where more properly they ſhall bee found, then in your affected novelties of tearmes, ſuch as neither Engliſh nor Chriſtian eares ever heard in the Engliſh tongue, *Scandall, prepuce, neophyte, depoſitum, gratis, paraſceve, paraclete, exinanite, repropitiate,* and an hundred ſuch like inkhorne tearmes. Yea, I would gladly know, why among ſo many Greekiſh and Latine-like tearmes, *Gazophylacium* is not a Gazophylace, but a treaſury; *encænia,* the dedication, and not the encænes, as well as Paſche, Pentecoſt, azymes paraſceue: belike the Church muſt have treaſure, and the feaſt of dedication muſt not lie hid in a new found tearme. Why ſhould *Adventus* be ſometime the comming, and ſometime the advent, except it were for the ſound of the time of advent, before the feaſt of the Nativity of Chriſt? Why ſhould Latine words be tranſlated in Greekiſh tearmes? as *ſciſſuras* into ſchiſmes, *æmulatores,* zelators, and ſuch like. Theſe and ſuch other, be wonders of words, that wiſe men can give no good reaſon why they ſhould be uſed.

Rom. 11.
Act. 20.

MARTIN.

Chap. XXII.

Other faults, *Iudaicall, prophane,* meere *vanities, follies,* and *novelties.*

NOw leaving matters of controverſy, let us talke a little with you familiarly, and learne of you the reaſon of other poynts in your Tranſlation, which unto us ſeeme faults, and ſavour not of that ſpirit which ſhould bee in Chriſtian Catholike Tranſlatours.

FVLKE.

OVR tranſlations, as neere as the Tranſlatours could ſee the trueth, are even and juſt with the originall text, the ſenſe whereof, if it doe not alwayes containe ſuch excellent matter, as the Septuaginta, or vulgar Latine tranſlation have ſuppoſed, there is no cauſe why our Tranſlatours ſhould bee blamed, whoſe office is to regard what the originall trueth is, and not to draw it for any reſpect to another meaning then the ſpirit of God expreſſeth in thoſe words.

Mart. 2. *Firſt, you are ſo prophane, that you ſay,* The ballad of ballads of Salomon, *ſo tearming that divine booke,* Canticum Canticorum, *containing the high myſtery of Chriſt and his Church; as if it were a ballad of love betweene* Salomon *and his Concubine, as* Caſtaleo *wantonly tranſlateth it. But you ſay more prophanely thus,* Wee have conceived, wee have borne in payne, as

Eſa. 26. v. 18.

as though wee ſhould have brought forth wind. *I am aſhamed to tell the literall commentary of this your tranſlation. Why might you not have ſaid,* Wee have conceived, and as it were travelled to bring forth, and have brought forth the ſpirit? *Is there any thing in the Hebrew, to hinder you thus farre? Why would you ſay* wind, *rather then* ſpirit, *knowing that the Septuaginta in Greeke, and the auncient Fathers, and Saint* Hierome *himſelfe, who tranſlateth according to the Hebrew, yet for ſenſe of the place, all expound it both according to Hebrew and Greeke, of the ſpirit of God, which is firſt conceived in us, and beginneth by feare, which the Scripture calleth, the beginning of wiſedome; inſomuch, that in the Greeke there are theſe goodly wordes, famous in all antiquity:* Through the feare of thee, O Lord, wee conceived, and have travelled with paine, and have brought forth the ſpirit of thy ſalvation, which thou haſt made upon the earth. *Which doeth excellently ſet before our eyes the degrees of a faithfull mans increaſe, and proceeding in the ſpirit of God, which beginneth by the feare of his judgements, and is a good feare, though ſervile, and not ſufficient: and it may bee, that you condemning with* Luther *this ſervile feare, as evill and hurtfull, meane alſo ſome ſuch thing by your tranſlation. But indeede the place may bee underſtood of the other feare alſo, which hath his degrees more or leſſe.*

Ambr. lib. 2. de interpel. c. 4. Chryſ. in Pſ. 7. prope finem. See S Hierome upon this place

FVLK. 2. I marvell why this word ballet ſhould ſeeme to you to bee prophane, more then this word ſong, or canticle. Songs and canticles bee many as ill as any ballads. But the other matter is of great weight, *Eſay, 26.* where for the ſpirit wee tranſlate winde, which is ſuch an abſurdity, that you are aſhamed to tell the literall commentary of this our tranſlation. Belike you are afrayd of ſuch a fault as Saint *Lambert* in your Legend is reported to have committed. But except you had a prophane minde, you would never have imagined any ſuch matter thereof, which you are aſhamed to utter. The circumſtance of the place requireth, that wee ſhould tranſlate the word in this place for winde, and not the ſpirit: for the Prophets purpoſe was to ſhew, that people were in deſperate caſe, without hope of helpe, till God did rayſe them even as it were from death. The ſimilitude is taken of a travelling woman, whoſe wombe, if it be full of winde, ſhe is in great torments. But you aske us whether there bee any thing in the Hebrew, that hindreth us to ſay, wee have conceived, and as it were travelled, and have brought forth the ſpirit. Yea verily, the context of the Hebrew wordes will not beare that tranſlation, for the word *chemo, quaſi,* as it were, is placed before the word *ialadhenu,* which ſignifyeth bringing forth, and not before *chalnu,* which ſignifyeth travelling in payne. Therefore the text is word for word as wee have tranſlated it. And the word following, Wee could make no helpe to the land, or there was no helpe in the earth, declareth a continuance of their miſery, and cannot agree with that ſenſe which you would have, becauſe they which have received the holy Ghoſt, have found helpe, and are able to helpe. Beſide that, it is a monſtrous phraſe, that the Godly ſhould ſay, they have conceived, travelled, and brought foorth the holy Ghoſt, by which they are borne againe to bee the children of God, rather then that they have conceived or brought forth Gods ſpirit. And therefore howſoever *Hierome* like your interpretation, it agreeth neither with the wordes of the Hebrew, nor with the circumſtance of the place, and it is ſcarce tollerable to make ſuch a conception and generation of Gods ſpirit in men. That ſervile feare is to bee reprooued in the children of God, which ſhould feare him as ſonnes, and not as ſlaves, wee are content to acknowledge with *Luther*. But what place is this for us to meane any thing againſt ſervile feare, when there is no mention of feare in the Hebrew text? and the Greeke hath ſuch licentious additions, that *Hierome* is faine to ſtrike them through with a ſpit, and note them to bee wiped out.

כמו
ילדנו
חלנו

MART. 3. *But to ſay,* we have brought forth winde, *can admit no ſuch interpretation: but even as if a meere Iew ſhould tranſlate or underſtand it, who hath no ſenſe of Gods ſpirit, ſo have you excluded the true ſenſe which concerneth the holy Ghoſt, and not the cold tearme of winde, and whatſoever naked interpretation thereof. And it is your faſhion in all ſuch caſes, where the richer ſenſe is of Gods holy ſpirit, there to tranſlate* winde, *as* Pſalme, 147. verſe 18. *as you number the Pſalmes.*

FVLK. 3. Wee muſt ſay in Engliſh, as the Prophet hath ſaid before us in Hebrew, and ſo truely tranſlate the Scripture, that never a Iew in the world may have juſt cauſe to accuſe our falſehood or partiality. And how cold ſoever the tearme of winde ſeeme to your crooked minde, and how naked ſoever the interpretation bee thought of your cloaked hypocriſy, it is the word of the everliving God, and the true ſenſe thereof, as it is expreſſed by the Prophet. Likewiſe *Pſalm.* 147. the Prophet ſheweth who doeth execute the commaundement of God, in thawing and diſſolving the froſt, namely, the winde, which being ſoutherly, wee ſee the effect of it: what neede wee here to cauſe the holy Ghoſt to be ſent to melt the ice?

And

MART. 4. *And it is not unlike to this, that you will not tranſlate for the Angels honour that carried* Abacuc, He ſet him into Babylon, over the lake, by the force of his ſpirit; *but thus,* through a mighty winde, *ſo attributing it to the winde, not to the Angels power, and omitting cleane the Greeke pronoune* αὐτῦ, his, *which ſheweth evidently, that it was the Angels ſpirit, force, and power.*

ἐν ῥοίζῳ τοῦ πνεύματος αὐτῦ.

FVLK. 4. That wee haue tranſlated in the ſtorie of *Abacuks* taking up, that it was through a mighty winde, it hath good probabilitie by the circumſtance of the place: and the ſignification of ῥοῖζος, which is a force with a noiſe, is more apt to the winde, than to the ſpirit. And in other writers, πνευμάτων ῥοῖζος, is taken for the vehement noiſe of windes. But the pronoune, I confeſſe, ſhould not haue beene omitted, and then it may bee referred either to the winde, or ſpirit of God, whoſe Angell this is ſaid to be, rather than to the Angell: for the Angell being nothing but a ſpirit, it is not ſo convenient to ſay, by his ſpirit, as by his owne force: againe, the pronoune is not αὐτῦ, but αὑτῦ, whereof you made a great difference, as indeed there is difference in another caſe.

MART. 5. *Againe, where the Prophets ſpeake moſt manifeſtly of Chriſt, there you tranſlate cleane another thing: as* Eſa. 30. v. 20. *when Saint* Hierome *tranſlateth thus, and the Church hath alwayes read accordingly,* Non faciet avolare a te ultra Doctorem tuum: & erunt oculi tui videntes præceptorem tuum: *that is,* And (*our Lord*) ſhall not cauſe thy Doctors to flie from thee any more: and thine eyes ſhall ſee thy maſter: *which is all one in effect with that which Chriſt ſaith,* I will bee with you unto the end of the word: *there you tranſlate thus,* Thy raine ſhall bee no more kept backe, but thine eyes ſhall ſee thy raine. *So likewiſe* Ioel. 2. v. 23. *where the holy Church readeth,* Reioyce you children of Sion in the Lord your God, becauſe hee hath given you the Doctor of iuſtice; *there you tranſlate,* the raine of righteouſneſſe. *Doth the Hebrew word force you to this? You know that it ſignifieth a Teacher or Maſter. And therefore the Iewes themſelues, partly underſtand it of* Eſdras, *partly of Chriſts Divinity. Why are you more profane (I will not ſay more Iudaicall) than the Iewes themſelues? Why might not Saint* Hierome *a Chriſtian Doctor, and lacking no skill in the Hebrew, (as you well know) ſatisfie you, who maketh no doubt but the Hebrew in theſe places is* Doctor, Maſter, Teacher? *Who alſo* (in Pſal. 84. 7. *tranſlateth thus,* With bleſſings ſhall the Doctor be arayed, *meaning Chriſt. Where you with the latter Rabbines, the enemies of Chriſt, tranſlate,* The raine covereth the pooles. *What cold ſtuffe is this, in reſpect of that other tranſlation, ſo cleerely pointing to Chriſt our Maſter and Doctor?*

Bib. 1579.

מוריך

See ירח
Lyra in 30. E

FVLK. 5. I haue told you in the beginning of this Chapter, wee muſt not, neither is it ſafe for the ſtrengthening of our faith, to draw places of Scripture unto Chriſt, which by the holy Ghoſt had another meaning: ſo ſhall the Iewes laugh us to ſcorne, and the faith of the ignorant, which is grounded upon ſuch tranſlation, if it ſhall bee opened unto them, that it is untrue, ſhall bee mightily ſhaken, and brought in doubt of all other places of Scripture, applied to the like end. God bee thanked, there bee plaine and evident teſtimonies of Chriſt in the Scripture, which no malice of Iewiſh or Heatheniſh enemies can wreſt out of our hands, which are ſufficient for inſtruction, and confirmation of our faith. Now concerning thoſe places, where you would haue מורה to ſignifie a Doctor, Teacher, or Maſter; firſt, it ſeemeth you haue your Hebrew but from hand to mouth: for Chapter 3. ſect. 25. whereas wee tranſlate, *moreh ſhaker*, a teacher of lies, *Abacuk 2.* you ſay, we tranſlate another thing, without any neceſſary pretence of Hebrew, or Greeke: and here you would haue it of the neceſſitie of the Hebrew, that wee ſhould tranſlate, a Teacher: yet *Pagnine* in the roote ירח, whereunto you referre us, ſaith, that *Eſay* 30. *verſe* 20. this word is taken either for raine, or for a Teacher, *Ioel* the ſecond; hee maketh no queſtion, but it ſignifieth raine, ſaving that ſome thinke it to bee the name of a place. In the third place, *Pſalme* 84. after hee hath told you how *Hierome* tranſlateth it, hee telleth you how *R. David*, and other doe tranſlate it for raine, as wee doe: and in all theſe places, the ſenſe is more proper for raine, than for a Teacher, ſaving that in *Eſay* perhaps it may ſignifie more aptly a Teacher, and ſo the Geneva tranſlation noteth it. In *Ioel*, where the Prophet before had threatned famine through drought, nothing is ſo convenient to bee underſtood, as ſeaſonable raine. In the *Pſalme* 84. where the Prophet commendeth the courage of the people that travelled to *Ieruſalem*, through the dry deſerts, and places that wanted water, it is moſt apt to underſtand, that God filleth their pits with raine, for their comfort. This, how cold ſoever it is counted of you, that care not whereon faith ſhould bee grounded, yet it is an hundred times more comfortable to a godly conſcience, that deſireth to bee eſtabliſhed in truth, than any violent wreſting of the Scripture, from the true and naturall ſenſe, to any other interpretation, how good in ſhew ſoever it bee.

מורה
שקר

MART. 6. *And againe, where S,* Hierome *tranſlateth, and the Church readeth, and all the Fathers in-*

V *terpret*

terpret and expound accordingly, There ſhall bee faith in thy times; *to expreſſe the marvellous faith that ſhall be then, in the firſt Chriſtians ſpecially, even unto death, and in all the reſt concerning the hidden myſteries of the new Teſtament; there you tranſlate,* There ſhall bee ſtabilitie of thy times. *The Prophet ioyneth together there, iudgement, iuſtice, faith, wiſedome, knowledge, the feare of our Lord: you for a little ambiguitie of the Hebrew word, turne faith into ſtabilitie.* Eſa.53.

FVLK. 6. The word ſtabilitie, *Eſay* 33. v.6. excludeth not faith, but ſheweth wherein faith is grounded. And therefore this is, as all the reſt, a fond quarrell, without any good ground at all. Seeing our tranſlation may ſtand with the truth of the words, and of the matter, and comprehendeth as much as you would haue, and more alſo. Yea it ſheweth that faith is ſetled upon ſtabilitie, and ſtedfaſtneſſe of truth, which ſhall flouriſh in the time of Chriſt.

MART. 7. *If I ſhould burden you with tranſlating thus alſo concerning Chriſt,* Ceaſe from the man whoſe breath is in his noſtrils: for wherein is hee to be eſteemed? *you would ſay I did you wrong, becauſe it is ſo pointed now in the Hebrew: whereas you know very well by S.* Hieromes *commentarie upon that place, that this is the Iewes pointing or reading of the word, againſt the honour of Chriſt; the true reading and tranſlation being as he interpreteth it,* for he is reputed high: *and therefore beware of him. Otherwiſe (as S.* Hierome *ſaith) what a conſequence were this, or who would commend any man thus,* Take heed yee offend not him, who is nothing eſteemed? *Yet that is your tranſlation. Neither doth the Greeke helpe you, which (if the accent be truely put) is thus,* becauſe hee is reputed for ſome body, or ſome thing: *as S.* Paul *ſpeaketh of the chiefe Apoſtles, and it is our phraſe in the commendation of a man.* Eſa.2. במה [illegible] Gal.2.v.6.

FVLK. 7. So long as you acknowledge wee haue tranſlated truely according to the Hebrew text that wee reade, there is no reaſon that you ſhould burden us with falſe interpretation. The Septuaginta, as *Hierome* confeſſeth, did reade as wee doe, and plaine it is, not onely by the vowels, but alſo by the context, that ſo it muſt be read: for the Prophet diſſwadeth the people from putting affiance in any mortall man, for God will bring downe the pride of all ſuch as they truſt moſt in, as it followeth in the next chapter, whereof this verſe ſhould bee the beginning. The diſmembring whereof, by the ill diviſion of the chapter, deceived *Hierome*, to thinke the Prophet ſpake of Chriſt, when hee ſpake of a proud man, whoſe breath was in his noſtrils, and therefore hee was of no ſtrength: even as *David* uſeth the ſame argument, *Pſal.* 146. for the purpoſe. The Chaldee Paraphraſe alſo did reade even as the Septuaginta.

MART. 8. *The like excuſe you would haue by alleadging the Hebrew vowels, if you were told, that you much obſcure a notable ſaying of the Prophet concerning Chriſt, or rather the ſpeech of Chriſt himſelfe by his Prophet, ſaying,* I haue ſpoken by the Prophets, and I haue multiplied viſion, and in the hand of the Prophets *(that is, by the Prophets)* haue I beene reſembled. *Which latter words doe exceedingly expreſſe, that all the Prophets ſpake of Chriſt, as our Saviour himſelfe declareth,* beginning from *Moſes* and all the Prophets to interpret unto the two Diſciples, the things that concerned him: *and as Saint* Peter *ſaith in theſe words,* All the Prophets from *Samuel*, and that ſpake after him, did tell of theſe dayes. *This prophecie then being ſo conſonant to theſe ſpeeches of the new Teſtament, the Greeke alſo being word for word ſo; the Hebrew by changing one little pricke, (which the latter Iewes haue added at their owne pleaſure) being fully ſo as wee reade with the Catholike Church; why pretend you the Iewes authoritie to maintaine another leſſe Chriſtian tranſlation, which is thus,* I uſe ſimilitudes by the miniſterie of the Prophets, *as though there were nothing there concerning Chriſt, or the ſecond perſon peculiarly?* Oſee.12.10. Luk.24.v.27. Acts 3. ἐν χερσὶ προφητῶν ὡμοιώθην. אדמה אדמה

FVLK. 8. Seeing our Saviour Chriſt hath promiſed, that never a pricke of the Law ſhall periſh, we may underſtand the ſame alſo of the Prophets, who haue not received the vowels of the latter Iewes, but even of the Prophets themſelues, howſoever that heatheniſh opinion pleaſeth you and other Papiſts.

MART. 9. *This will alſo perhaps alleadge not only the latter Iewes, but alſo ſome latter Catholike men, that ſo tranſlate the Hebrew. But the difference betweene them and you is, that they with reverence and preferment alwayes of S.* Hieromes, *and the Churches ancient tranſlation, tell us how it is now in the Hebrew: you with derogation and diſanulling the ſame altogether, ſet downe your owne, as the onely true interpretation according to the Hebrew; avouching the Hebrew that now is, and as now it is printed, to be the only authenticall truth of the old Teſtament. Where you can never anſwer us, how that in the* Pſalme 22. As a Lion my hand and my feet, *(as now it is in the Hebrew) can be the true and old authenticall Hebrew, which none of the Fathers knew, the ancient Rabbines condemne as a corruption, your ſelues tranſlate it not, but after the old accuſtomed reading,* They haue pierced my hands and my feet. *Which is a notable prophecie of our Saviours kinde and manner of paſſion, being crucifyed on the Croſſe. Onely the latter Iewes* The Hebrew text is no certaine rule to interpret by. כארי

and

and ſuch Heretikes, as thinke hee died upon a gallowes or gibbet, and not upon the Croſſe; they like this Hebrew text well, and ſtand upon it, as you doe upon all without exception, and yet when it commeth to certaine particulars, you are compelled to forſake it, as in certaine other places, for example.

FVLK. 9. *Iſidorus Clarius,* retaining the word, *aſſimulatus ſum,* doth thus expound it, in his note: *Hoc eſt voluntatem meam ſimilitudinibus & varijs locutionis generibus eloquutus ſum.* That is, I haue uttered my will by ſimilitudes and divers kindes of ſpeech: you ſee therefore, how you are deceived in advouching this matter of your owne pſeudocatholikes, when this Biſhop, not departing from your reading, yet expoundeth this text according to the Hebrew, and was allowed in ſo doing, by the Deputies of the Councell of Trent, whoſe cenſure was obſerved in printing this Bible. Where you repeate yet once againe, that wee can never anſwer that of a Lyon, *Pſal.* 22. you ſhew your skill and great reading. I haue anſwered before in the preface. *Sect.* 44. that wee forſake the Hebrew in this, or in any other, it is utterly falſe, for wee follow no text, but the Hebrew, ſo neere as wee can underſtand it, and expreſſe it.

MART. 10. *Where the Hebrew ſaith,* Achaz king of Iſrael, 2 Paralip. 28. v. 19. *which is not true, you are compelled to tranſlate,* Achaz King of Iuda, *as the truth is, and as it is in the Greeke and the vulgar Latine: yet* * *ſome of your Bibles follow the falſhood of the Hebrew.* Faults in the Hebrew text. *Bib.1579.

FVLK. 10. While you take upon you, to diſcover faults in the Hebrew text, you bring three examples, which if they were all faults, containe no matter of doctrine, whereby we may be deceived in any article of faith. The firſt is, that *Achaz,* 2 *Chron.* 28. v. 19. is called King of Iſrael, whereas he was King only of Iuda. But I pray you ſir, was not *Iuda* part of *Iſrael?* why might he not then bee called a King, or one of the Kings of *Iſrael?* The Queene of *England* may well be called *Regina Britanniæ*, although there bee a King in *Scotland*. Although there may be an other cauſe why *Achaz* is called King of *Iſrael,* becauſe in his dayes when *Pekah* the ſonne of *Remaliah* was ſlaine, the kingdome of *Iſrael,* that had continued from *Ieroboams* time untill then, was now in a manner decayed. For *Hoſea* was of ſmall power, and made tributary to the King of *Aſſyria*, and peradventure alſo in the time of *Achaz* was kept in priſon: as it is certaine hee was empriſoned, 2 *Reg.* 17. v.4. ſo that, when there was none other King of *Iſrael* to account of, *Achaz* might be called King of *Iſrael*, as alſo in the ſame Chapter the laſt verſe, though hee were buried at *Ieruſalem*, and in the Citie of *David*, it is ſaid, that he was not laid in the ſepulchres of the Kings of *Iſrael:* where your vulgar Latine text hath, *Iſrael*, and not *Iudah*.

MART. 11. *Likewiſe, where the Hebrew ſaith,* Zedechias his brother, *meaning the brother of* Ioachim, *you tranſlate,* Zedechias his fathers brother, *as indeede the truth is, according to the Greeke, and to the Scripture,* 4 Reg. 24. v. 19. *and therefore your Bible which followeth the Hebrew here alſo, tranſlating,* his brother, *yet in the margent putteth downe as more true,* Uncle. Bib.1579.

FVLK. 11. This argueth no fault in the Hebrew text, but groſſe ignorance of the Hebrew tongue in you, which know not, that *ach*, ſignifieth, not onely a brother, but alſo, any other kinſman, as the Uncle, couſins, and ſuch like, as, *Gen.* 13. *Abraham* and *Lot*, are called brethren, yet was *Abraham Lots* Uncle, *Deut.* 25. when brethren ſhall dwell together, the law of marrying the brothers wife, that died without iſſue, there the word brethren pertaineth to kinſmen farre off, as appeareth in the ſtory of *Ruth, cap.* 3. & 4. finally, it is a thing ſo commonly knowen to them, which haue but a little ſmacke in the Hebrew tongue, that I will ſpend no time about it. And even your vulgar tranſlation in ſome ancient copies, hath *fratrem*, and not *patruum*, as you may ſee in the Bible printed by *Plantin*, 1567. אח

MART. 12. *Likewiſe in an other place, the Hebrew is ſo out of frame, that ſome of your Bibles ſay,* hee begate Azuba of his wife Azuba. *And other ſome tranſlate,* Hee begat Ierioth of his wife Azuba: *the Hebrew being thus:* he begat Azuba his wife and Ierioth, *which, neither you, nor any man elſe can eaſily tell what to make of. Thus you ſee how eaſie it were (if a man would multiply ſuch examples) to ſhew by your owne teſtimonies the corruption of the Hebrew, and that your ſelues doe not, nor dare not exactly follow it, as of the Greeke text of the new Teſtament alſo is declared elſewhere.* In the preface of the new Teſtament.

FVLK. 12. The third fault you finde, is 1 *Chron.* 2. v. 18. where the Interpreters are deceived; while they take *eth*, for a ſigne of the accuſatiue caſe, which in that place, as in divers other, is taken for a prepoſition of, or by, as *Gen.* 4. *Eue* ſaith, I haue obtained a ſonne *eth Iehouah*, of the Lord, or by the Lords gift, &c. *Gen.* 44. they were gone out *eth haeir*, of, or from the Citie. So here the true tranſlation of this verſe in queſtion, is this, *Caleb* the ſonne *Chetzron*, begate of *Azuba*, his wife, and of *Ierioth*: that is, hee had children by theſe two women, *Azuba* his wife, and *Ierioth*, which was his Concubine, ſo they את את יהוה את העיר

called them, that were lawfull wiues, in reſpect of matrimonie, but yet had not the honour of wiues, but being of baſe condition before they were married, ſo continued: by this *Ieriboth* hee had thoſe three ſonnes, that in this verſe are named, his children by *Azuba* are named afterward, *verſe* 42. Wherefore here is no fault in the Hebrew, but in your vulgar tranſlator, which maketh *Ieriboth* the ſonne of *Azuba*, and addeth to the text, becauſe hee underſtood it not. It is falſe therefore that you ſay, we dare not follow the Hebrew, becauſe ſome tranſlator, by overſight, hath not attained to the right underſtanding thereof: as alſo, that wee dare not exactly follow the Greeke of the new Teſtament, which we deſire to follow as exactly as we can.

MART. 13. *But it is greater marvell, why you follow not the Hebrew in other places alſo, where is no corruption. You proteſt to tranſlate it according to the points or vowels that now it hath, and that you call the Hebrew veritie. Tell me then I beſeech you, why doe you in all your Bibles tranſlate this,* O Virgin, daughter of Sion, hee hath deſpiſed thee, and laughed thee to ſcorne: O daughter of Hieruſalem, hee hath ſhaken his head at thee. *In the Hebrew, Greeke, Saint* Hieromes *tranſlation and commentarie, it is cleane contrary,* The virgin daughter of Sion, hath deſpiſed thee (*O Aſſur*) the daughter of Hieruſalem hath ſhaken her head at thee. *All are the fœminine gender, and ſpoken of Sion literally, and of the Church ſpiritually triumphing over* Aſſur, *and all her enemies: you tranſlate all as of the maſculine gender, and apply it to* Aſſur, *inſulting againſt* Hieruſalem, *&c. I cannot conceiue what this tranſlation meaneth, and I would gladly know the reaſon, and I would haue thought it ſome groſſe overſight, but that I find it ſo in all your Engliſh Bibles, and not only in this place of* Eſay, *but alſo in the bookes of the* Kings, 4 Reg. 19. *where the ſame words are repeated. And it is no leſſe marvell unto us, that know not the reaſon of your doings, why you haue * left out* Alleluia *nine times in the ſixe laſt Pſalmes, being in the Hebrew nine times more than in your tranſlation: ſpecially when you know that it is the ancient and ioyfull ſong of the Primitiue Church. See the new Engliſh Teſtament,* Annot. Apoc. 19.

Eſay.37.v.22.
παρθένος, θυγάτηρ.
τὴν κεφαλὴν αὐτῆς.
בזה לעגה לך
Alleluia.
* Bib.1577.
הללויה

FVLK. 13. It ſeemeth that our tranſlators followed too much the iudgement of the Tigurine tranſlator, who, what reaſon mooved him ſo to tranſlate, I know not, it ſeemeth they weighed not well the Hebrew in that place, but ſuch is mans frailtie, that hee is apt and eaſie to bee deceived, if hee be not very vigilant, and attentiue in thoſe caſes. And the example of one mans errour, that is of credit, ſoone draweth other men into the ſame, by countenance of his authoritie. Neverthleſſe two of our tranſlations, the Biſhops Bible, and *Coverdales* Bible, tranſlate the very ſame words according to the Hebrew, 2 *Reg.* 19. referring the ſaying againſt *Senacherib* deſpiſed, and laughed to ſcorne by *Ieruſalem*. And therefore you ſay, untruely, that it is in all our Engliſh Bibles, 4 *Reg.* 19. Where you marvaile, why we haue left out *Alleluia* nine times in the ſix laſt Pſalmes, I marvell as much, why you ſhould ſo ſay: for in the Biſhops Bible which I haue, and which you call *Bib.* 1577. It is ten times in the fiue laſt Pſalmes, and ten times there is in the tranſlation, Praiſe yee the Lord. In the 145. it is not in the Hebrew. But in the other fiue Pſalmes, it is both in the beginning, and in the end of every one of them.

MART. 14. *Againe, you tranſlate thus:* Many which had ſeene the firſt houſe, when the foundation of this houſe was laid before their eyes, wept, &c. *Looke well to your Hebrew, and you ſhall finde it according both to the Greeke and the Latine, thus:* Many which had ſeene the firſt houſe in the foundation thereof, (*that is, yet ſtanding upon the foundation, not deſtroyed*) and this temple before their eyes, wept. *You imagined that it ſhould be meant, they ſaw* Salomons *temple, when it was firſt founded, which becauſe it was unpoſſible, therefore you tranſlated otherwiſe than is in the Hebrew, Greeke, and Latine. But yet in ſome of your Bibles, you ſhould haue conſidered the matter better, and tranſlated accordingly.*

FVLK. 14. The Hebrew is indifferent, *Ezra*, 3. to either of both tranſlations, and the ſenſe is all one, whether *beiaſedho* be referred to the firſt houſe, named before, or to this houſe before their eyes, which followeth. And therefore your coniecture of our imagination, as in other places, is no more bold, than vaine.

ביסדו

MAR. 15. *And ſure why you ſhould tranſlate* (4 Reg. 23. v. 13.) On the right hand of mount Olivet, *rather than as it is in the vulgar Latine: and why,* yee abiect of the Gentiles, *Eſa.* 45. *v.* 20. *rather than,* ye that are ſaved of the Gentiles: *you belike know ſome reaſon, we doe not, neither by the Hebrew, nor the Greeke.*

להר המשחית
οἱ σεσωσμένοι ἀπὸ τῶν ἐθνῶν.
פליטי גוים

FVLK. 15. The Geneua Bible hath according to the Hebrew, the mount of corruption, which was indeed the Mount Olivet, as is proved by 1 *Reg.* 11. *v.* 7. and 2 *Sam.* 15. *v.* 30. and of the fruitfulneſſe of oyle was called *Miſchethith*: but in this place, in deteſtation of the idolatrie, is called *Maſchith*, ſignifying corruption, as *Bethel* was called *Bethaven*, *Oſee*, 4. v. 15.

In *Eſay* 45. two of our tranſlations, haue according to the uſuall ſignification of the Hebrew word *peliṭei*, you that eſcaped of the people; but that the word alſo ſignifieth an abiect, you might haue learned by *Pagnine*, and ſo ceaſed to haue marvelled, why the Geneua Bible tranſlateth, you abiects of the Gentiles. As your owne vulgar tranſlation, *Ier.* 44. tranſlateth it, of them that fled, or fugitiues.

פליטי

MART. 16. *Howbeit in theſe leſſer things (though nothing in the Scripture is to be counted little) you might perhaps more freely haue taken your pleaſure, in following neither Hebrew, nor Greeke: but when it concerneth a matter no leſſe than uſurie, there by your falſe tranſlation to giue occaſion unto the Reader, to be an uſurer, is no ſmall fault, either againſt true religion, or againſt good manners. This you doe moſt evidently in your moſt authenticall tranſlations, ſaying thus:* Thou ſhalt not hurt thy brother by uſury of money, nor by uſurie of corne, nor by uſurie of any thing that hee may bee hurt withall. *What is this to ſay, but that uſurie is not here forbidden, unleſſe it hurt the partie that borroweth, which is ſo rooted in moſt mens hearts, that they thinke ſuch uſurie very lawfull, and daily offend mortally that way. Where Almighty God in this place of holy Scripture, hath not a word of hurting, or not hurting, (as may bee ſeene by the Geneua Bibles,) but ſaith ſimply thus:* Thou ſhalt not lend to thy brother to uſurie, uſury of money, uſurie of meate, uſurie of any thing that is put to uſurie.

Bib.1562.
Deut 23.v.
לא תשיך לאחיך נשך
οὐκ ἐκτοκιεῖς τῷ ἀδελφῷ σου τόκον ἀργυρίου, &c.

MART. 17. *Marke the Hebrew, and the Greeke, and ſee, and be aſhamed, that you ſtraine and pervert it; to ſay for,* Non fœnerabis fratri tuo, *which is word for word in the Greeke and Hebrew,* Thou ſhalt not hurt thy brother by uſury. *If the Hebrew word in the uſe of holy Scripture, doe ſignifie, to hurt by uſurie, why doe you in the very next words following, in the ſelfe ſame Bibles tranſlate it thus,* unto a ſtranger thou maiſt lend upon uſury, but not unto thy brother? *Why ſaid you not,* A ſtranger thou maiſt hurt with uſurie, but not thy brother? *Is it not all one word and phraſe, here and before? And if you had ſo tranſlated it here alſo, the Iewes would haue thanked you, who by forcing the Hebrew word as you doe, thinke it very good to hurt any ſtranger, that is, any Chriſtian, by any uſury, be it never ſo great.*

Ibid.v.20.

FVLK. 16. 17. You ſay well, that in the Scripture, nothing is to bee counted little, and therefore, even in theſe little things, wee haue endeavoured to follow the Hebrew, and haue ſo well followed it, that though you ſay much, yet you can proue little againſt us. But concerning this text of uſury, whereof you would make us great patrones, it is marvell that you cannot finde in your Dictionaries, that the verbe, *naſhach*, ſignifieth to bite, at leaſtwiſe you ſhould haue regarded, that your vulgar Latine Interpreter, *Num.* 21. tranſlateth it to ſtrike, or hurt, as they were, that were hurt, or bitten by the fiery Serpents. The conſent of all Hebritians alſo is, that *neſhech*, the name of uſury, is derived of biting, hurting, wherefore the Biſhops Bible, meaning to expreſſe, that all uſury is hurtfull, according to the etymologie of the word, rather than to defend, that any uſury is lawfull, other than ſuch as God himſelfe alloweth. And therefore it had beene well to haue tranſlated alſo in the next verſe, a ſtranger, maiſt thou bite, or hurt with uſury, howſoever the Iewes would take it, whoſe abhominable uſury, under pretence of that place, ſure I am, our tranſlators purpoſe was not to defend.

נשך
נשך

MART. 18. *What ſhall I tell you of other faults, which I would gladly account overſights or ignorances, ſuch as we alſo deſire pardon of, but all are not ſuch, though ſome be. As,* Two thouſand (*written at length*) to them that keepe the fruite thereof. *In the Hebrew, and Greeke,* two hundred. *Againe, in the ſame booke,* c. 1. v. 4. As the fruites of Cedar. *In the Hebrew, and Greeke,* Tabernacles. *And,* Aske a ſigne either in the depth or in the height aboue, *for,* in the depth of Hell. *And,* Great workes are wrought by him: *For,* doe worke in him, *as Saint* Paul *uſeth the ſame word,* 2 Cor. 4. v. 12. *And,* To make ready an horſe. *Act.* 23. *verſ.* 24. *in the Greeke,* beaſts, *And,* If a man on the Sabboth day receiue circumciſion, without breaking of the law of Moyſes, *Io.* 7, *v.* 23. *For,* to the end that the Law of *Moſes* bee not broken. *And,* The ſonne of man muſt ſuffer many things, and bee reproved of the Elders, *Mar.* 8. *v.* 31. *For,* bee reiected. *As in the Pſalme,* The ſtone which the builders reiected, *wee ſay not,* reproving *of the ſaid ſtone, which is Chriſt. And,* νεόφυτος, *a young ſcholler, in all your tranſlations, falſly. And,* Simon of Chanaan *or* Simon the Cananite, *who is called otherwiſe,* Zelotes, *that is* Zelous, *as an interpretation of the Hebrew word,* Cananæus: *which I marvell you conſidered not, ſpecially conſidering that the Hebrew word for Zelous, and the other for a Cananite, beginne with divers letters. And,* leaſt at any time wee ſhould let them ſlip. *For,* leaſt we ſlipp or run by, *and ſo be loſt.*

Cāt.Cantic.c.8.v.12.
Bib.1579.
Iſa.7.v.11.
Math.14.v.2.
ἐνεργοῦσιν ἐν αὐτῷ.
Bib.1577.
ἀποδοκιμασθῆναι.
1 Tim.3.
Mar.3.
קנא
Heb.2.v.1.

FVLK. 18. The firſt in *Can.* 8. is doubtleſſe the Printers fault, who did read in the written copie, one *Cypher* too much. That the ſecond *Can.* 1. *v.* 5. was the Printers fault, which did read fruites for tents, it is plaine by the note upon the word *Kedar*, which is this, *Kedar* was *Iſchmaels* ſonne, of whom came the Arabians, that dwelt in tents. In the third place *Eſay.* 7. there lacketh this word (beneath) or toward the pit downeward, for *Sheolah* is here oppoſite to *Lemaʒelah* aboue, or upward, which omiſſion, I know not whether it is

למעלה

to bee imputed to the negligence of the Printer, or of the tranſlators, but not withſtanding the ſenſe is all one. In the fourth text alſo, there is no difference for the meaning, and ſome are of opinion, that ἐνεργεῖν, may bee taken paſſiuely, as δοκῶν, *Beza in Marc. 6. v. 14.* other tranſlations turne it actiuely. In the fift text, *Act. 23.* if for an horſe, they had ſaid horſes, it had beene no faulte, for it is not like they rode upon Aſſes, or Camels. The word ſignifieth beaſts, that are poſſeſſed, and of poſſeſſion they bee called κτήνη; but here it is certaine, beaſts meete for carriage of men are ſignified. In the ſixt, *Ioan. 7. v. 23.* I thinke the tranſlators were deceived, ſuppoſing that ἵνα μὴ might bee tranſlated, ſo that the Law of *Moſes* bee not broken, as perhaps it may: but hereof I will not determine, commonly Ἵνα ſignifieth to the end: yet is there no ungodly ſenſe contained in this tranſlation. The ſeventh, *Mar. 8. v. 31.* Is but a knot in a ruſh: for reproved in that place, ſignifieth nothing but refuſed, or reiected. Your vulgar Latine ſaith *Reprobari*, which is, plainely to be reproved, and 1 *Pet. 2.* The ſtone which the builders reproved, *Reprobaverunt*, refuſed. By reproved, they doe not meane reprehended, or rebuked, but utterly refuſed, and not accepted. The eight, *Neophytus*, a young ſcholler, as I haue ſhewed before is better Engliſhed, than a Neophyte, which is neither Greeke, Latine, nor Engliſh. The ninth, is corrected in two tranſlations, and the Geneua Bible telleth you, that for Cananite you may read zealous, ſo that wee are not beholding to you for this correction, as it ſeemeth you would haue us. Touching the tenth text, *Heb. 2.* both thoſe tranſlations that ſay: leaſt at any time wee ſhould let them ſlippe, haue this note in the margent, by which they declare they meane even as you would haue them ſay: leaſt like veſſels full of chappes wee leake, and run out on every part, for veſſels that doe runne out, doe let goe or let ſlip that liquor that is put into them.

MART. 19. *And as for the firſt Bible, which was done in haſt, and not yet corrected, but is printed ſtill a freſh: that ſaith,* With Herods ſervants, *as though that were the onely ſenſe: that calleth* idiotas *lay men:* a κιβωτὸν, *a ſhippe:* b θόρυβον, *wondering:* c σβέννυνται, *are gone out:* ὑπόστασιν, *his ſubſtance: and,* To know the excellent loue of the knowledge of Chriſt. *For*, the loue of Chriſt that excelleth knowledge. *And*, of men that turne away the truth. *For*, that ſhunne the truth and turne away from it. *And*, Mount Sina is Agar in Arabia. *For*, Agar is mount Sina, &c.

An. 1562.
Math. 22.
a Math. 24.
b Mar. 5.
c Mat. 25.
Eph. 3.
Tit. 1.

FVLK. 19. The firſt Bible was not that you meane, but not much differing from it, neither was it done in haſt, but with as good conſideration, as God gaue for that time: neither was it printed theſe 22. yeeres, for ought I know, which you ſay is printed ſtill a freſh. In that Bible *Herods* ſervants, put for Herodians, was lacke of knowledge of what ſect the Herodians ſhould bee. *Idiotas*, Lay men, is no more fault, than, of the vulgar ſort, which you ſay. The ſhip for the Arke, is a ſmall fault, ſeeing that Arke into which *Noah* entred, was a ſhip, or in ſteede of a ſhippe. The wondring, for the tumult, is a popular terme: for ſo they call a great noyſe made by a multitude. The lampes are gone out, or are quenched, I know not what great difference may bee in it. His ſubſtance ὑπόστασιν, I know not where you meane, except it bee *Marke* 13. where *Eraſmus* noteth, that hee hath read in ſome copie, οὐσίαν, ſubſtance, which ſeemeth to agree aptly with the place. In the text *Eph. 3.* the true tranſlation is as wee haue corrected it in the later editions: yet the words may beare that other interpretation alſo. In *Titus* the firſt, the participle is of the meane voice, and therefore may ſignifie actiuely or paſſiuely. In *Gal.* the tranſpoſition, Sina before Agar, ſeemeth to bee the fault of the Printer, rather than of the tranſlator.

MART. 20. *Let theſe and the like bee ſmall negligences or ignorances, ſuch as you will pardon us alſo, if you finde the like. Neither doe we greatly miſlike, that you leaue theſe words,* d Vrim *and* Thummim, *and* * Chemarim, *and* e Ziims, *and* Iims, *untranſlated, becauſe it is not eaſie to expreſſe them in Engliſh: and wee would haue liked as well in certaine other words, which you haue tranſlated,* images, images, *and ſtill* images, *being as hard to expreſſe the true ſignification of them, as the former. And we hope you will the rather beare with the late Catholike tranſlation of the Engliſh Teſtament, that leaveth alſo certaine words untranſlated, not only becauſe they cannot bee expreſſed, but alſo for reverence and religion (as Saint* Auguſtine *ſaith) and greater maieſtie of the ſame.*

d Deut. 33.
* 4 Reg. 23.
e Ierem. 50.
Hamanim.
Eſay. 17.
Gillulim.
Ier. 50.
Miphletſeth.
3 Ro. 15.

FVLK. 20. Some indeede are ſmall faults, ſome none at all. That you miſlike us not, for not tranſlating a few words, whoſe ſignification is unknowen, or elſe they cannot bee aptly expreſſed in the Engliſh tongue, it is of no equitie towards us, but that you might under that ſhadow, creepe away with ſo huge a multitude of words, which may as well bee tranſlated, as any in the Bible, and that in the new Teſtament, which is ſcarſe the ſixt part of the whole Bible. The words which wee haue tranſlated Images, are out of queſtion tearmes ſignifying images, and of your Tranſlator, they bee called either *imagines, ſimulachra, ſculptilia, Idola, &c.* Our Engliſh tongue, being not ſo fruitfull of words, wee call them ſometimes Idols, ſome-

ſometimes Images, which when wee ſpeake of worſhipped Images, can bee none other, but ſuch as you call Idols. To obſcure ſuch a multitude of words, and ſo much matter by them, as you doe, Saint *Auguſtine* will not warrant you, who ſpeaketh only of two or three words uſually received in the Latine Church in his time, not of ſuch a number as you haue counterfeited.

MART. 21. *Of one thing wee can by no meanes excuſe you, but it muſt ſavour vanitie, or noveltie, or both: As when you affectate new ſtrange words, which the people are not acquainted withall, but it is rather Hebrew to them than Engliſh:* [illegible], *as* Demoſthenes *ſpeaketh, uttering with great countenance and maieſtie;* Againſt him came up *Nabucadnezzar* King of Babel, 2 *Par. 36. v. 6.* for *Nabuchodonoſor* King of Babylon: *Sanecherib*, for *Sennacherib*: *Michaiahs* prophecie, for *Micheas*: *Iehoſaphats* prayer, for *Ioſaphat*: *Vzza* ſlaine, for *Oza*: When *Zerubbabel* went about to build the Temple, for *Zorobabel*: *Remember what the Lord did to* Miriam, *for* Mary, Deut. 34. *And in your firſt tranſlation*, Eliſa, *for* Eliſeus: Pekahia and Pekah, *for* Phaceia *and* Phacee: Vziahu, *for* Ozias: Thiglathpeleſer, *for* Teglath-phalaſar: Ahaziahu, *for* Ochozias: Peka the ſonne of Remaliahu, *for* Phacee the ſonne of Romelia. *And why ſay you not as well,* Shelomoh, *for* Salomon, *and* Coreſh *for* Cyrus, *and ſo alter every word from the knowen ſound and pronuntiation thereof? Is this to teach the people, when you ſpeake Hebrew rather than Engliſh? Were it a goodly hearing (thinke you) to ſay for* IESVS, Ieſhuah; *and for* MARY *his mother*, Miriam; *and for* Meſſias, Meſſiach; *and* Iohn, Iachanan; *and ſuch like monſtrous novelties? which you might as well doe, and the people would underſtand you as well, as when your Preachers ſay,* Nabuchadnezer King of Babel.

Bib. 1579.
Demoſth.
2 Par. 36. v. 6.
c. 32.
Fol. 172. 173.
Fol. 160.
Epiſtle to the
Queene.
Bib. 1562.
4 Reg. c. 15.
Calfil.

FVLK. 21. Seeing the moſt of the proper names of the old Teſtamēt were unknowen to the people, before the Scripture was read in Engliſh, it was beſt to utter them according to the truth of their pronuntiation in Hebrew, rather than after the common corruption, which they had received in the Greeke and Latine tongues. But as for thoſe names which were knowne unto the people out of the new Teſtament, as *Ieſus*, *Iohn*, *Mary*, &c. it had beene follie to haue taught men to ſound them otherwiſe than after the Greeke declination, in which we finde them.

MART. 22. *When* Zuinglius *your great Patriarke did reade in* Munſters *tranſlation of the old Teſtament,* Iehizkiahu, Iehezchel, Coreſh, Darianeſch, Beltzezzer, *and the like for* Ezechias, Ezechiel, Cyrus, Darius, Baltaſar; *hee called them barbarous voyces, and uncivill ſpeeches, and ſaid, the word of God was ſoiled and depraved by them. Know you not, that proper names alter and change, and are written and ſounded in every language diverſly? Might not all antiquity, and the generall cuſtome, both of reading and hearing the knowen names of* Nabuchodonoſor, *and* Micheas, *and* Ozias, *ſuffice you, but you muſt needs invent other, which the people never heard, rather for vaine oſtentation, to amaze and aſtoniſh them, than to edification and inſtruction? Which is an old hereticall faſhion, noted by* Euſebius, lib. 4. cap. 10. *and by the Author of the unperfect commentaries upon Saint* Matthew, hom. 44. *and by Saint* Auguſtine, lib. 3. cap. 26. contra Creſconium.

Præfat. in Eſa.

FVLK. 22. That *Zuinglius* is no Patriarke of ours, you may know by this, that wee doe freely diſſent from him, when wee are perſwaded that hee diſſenteth from the truth. But where you charge us with an hereticall faſhion, in ſounding Hebrew names according to the truth of the Hebrew tongue, if your Authors bee well weighed, they will convince you of an hereticall faſhion, in framing of new words, which are more apt to amaze and aſtoniſh men, than to inſtruct or edifie them: and in uſing ſtrange language in all your Church ſervice, and in that alſo divers Hebrew words. So did the Marcoſians, of whom *Euſebius* out of *Irenæus* writeth in baptizing. And the Author of the unperfect worke upon *Matthew*, though himſelfe an heretike, yet truely ſaith of heretike Prieſts, as you are, in the homilie by you quoted, *Sic & modo heretici Sacerdotes, &c.* Even ſo the heretike Prieſts ſhut up the gate of truth. " For they know that if the truth were made manifeſt, their Church ſhould bee forſaken, &c. " For which cauſe, untill this time, you haue beene utter enemies to the tranſlation of the Scrip- " ture. But now you ſee you cannot prevaile againſt the tranſlation, you haue begunne ſo to tranſlate the Scripture, as in many things it were as good not tranſlated, for any thing the people ſhall underſtand by it: for you haue not explicated the fourth part of the faigned inkhorne tearmes that you haue uſed. And that Saint *Auguſtine* ſaith, *Creſconius* went fondly about to terrifie him with the Greeke word *Anticathegoria*, you doe the like with Paraſceue, Azymes, ſcandals, Neophyte, yea with Latine words, *gratis, depoſitum*, and ſuch like, ſeeke to bring the ignorant in great admiration of your deepe knowledge, which is nothing elſe but an heretical faſhion, under ſtrange tearmes, to hide the poiſon of your peſtilent doctrine.

MART. 23. *What ſhall I ſpeake of your affectation of the word* Iehoua *(for ſo it pleaſeth you to accent it) in ſtead of* Dominus, *the* Lord? *Whereas the ancient Fathers in the very Hebrew text did reade and*

Iehouah.
יהוה

and found it rather Adonai, *as appeareth both by S.* Hieromes *tranſlation, and alſo his commentaries. And I would know of them the reaſon, why in the Hebrew Bible, whenſoever this word is ioyned with* Adonai, *it is to bee read* Elohim, *but only for avoyding* Adonai *twice together. This I ſay we might iuſtly demand of theſe that take a pride in vſing this word* Iehoua *ſo oft, both in Engliſh and Latine, though otherwiſe wee are not ſuperſtitious, but as occaſion ſerveth, onely in the Hebrew text wee pronounce it and reade it. Againe, wee might aske them why they uſe not as well* Elohim *in ſtead of* Deus, God; *and ſo of the reſt, changing all into Hebrew; that they may ſeeme gay fellowes, and the people may wonder at their wonderfull and myſticall divinitie.*

VLK. 23. In our Engliſh tranſlation, *Iehoua* is very ſeldome vſed in other ſpeech; no wiſe man vſeth it oftner than there is good cauſe why. And when there is cauſe, we haue no ſuperſtition in pronouncing it, as wee are not curious in accenting it. Although perhaps you quarrell at our accent, becauſe you cannot diſcerne betweene time and time. The middle ſyllable wee know to be long, whether it be to be elevated we make no queſtion, we know where the accent is in the Hebrew; but we thinke not that all accents bee ſharpe, and elevate that ſyllable in which they are. It is a great matter, that you demand the reaſon why ioyned to *Adonai*, it is to bee read *Elohim:* you ſhould rather demand why it is otherwiſe pointed, when it is ioyned with *Adonai*; for being pointed as it is, I ſee not why it ſhould not be read according to the vowels, *Adonai Iehouih*. Many other queſtions might bee moved, about the names of God, in pronouncing or writing of which wee know the Iewes were reverent, even to ſuperſtition: and therefore in bookes that ſhould come in all mens hands, made other alterations than you ſpeake of, and yet retained in other authenticall copies, the true letters and points. If any deſire vaine-gloriouſly to utter his skill in the tongues, when he ſhould edifie the people, of all them that be wiſe and learned, he is miſliked for ſo doing.

T. 24. *To conclude, are not your ſchollers (thinke you) much bound unto you, for giving them in ſtead of Gods bleſſed word and his holy Scriptures, ſuch tranſlations, hereticall, Iudaicall, prophane, falſe, negligent, fantaſticall, new, taught, monſtrous? God open their eyes to ſee, and mollifie your hearts to repent of all your falſhood and treacherie, both that which is manifeſtly convinced againſt you, and cannot be denied; as alſo that which may by ſome ſhew of anſwer be ſhifted off in the ſight of the ignorant, but in your conſcience is as manifeſt as the other.*

FVLK. 24. Happy and thrice happy hath our Engliſh Nation beene, ſince God hath given learned Tranſlators, to expreſſe in our mother tongue the heavenly myſteries of his holy word, delivered to his Church in the Hebrew and Greeke languages: who, although they haue in ſome matters of no importance unto ſalvation, as men beene deceived, yet haue they faithfully delivered the whole ſubſtance of the heavenly doctrine, contained in the holy Scriptures, without any hereticall tranſlations, or wilfull corruptions. And in the whole Bible among them all haue committed as few over ſights, for any thing that you can bring, and of leſſe importance, than you haue done onely in the new Teſtament. Where beſide ſo many omiſſions, even out of your owne vulgar Latine tranſlation, you haue taken upon you to alter that you found in your text, and tranſlate that which is onely in the margent, and is read but in few written copies. As for *Italia* you ſay *Attalia*, noted before *Heb.13.* for *placuerunt* you tranſlate *latuerunt*, 2 Pet. 2. for *coinquinationis*, which is in the text, you tranſlate *coinquinationes* which was found but in one onely copie, by *Hentenius*, as the other but in one or two of thirty divers copies, moſt written.

FINIS.

A BRIEFE TABLE TO DIRECT THE READER TO SVCH PLACES AS *Martin* in this Booke cavilleth to be corrupted in divers Tranſlations of the Engliſh Bibles, by order of the Bookes, Chapters, and Verſes of the ſame, with ſome other quarrels againſt *Beza*, and others for their Latine Tranſlations, with the Anſwers of *William Fulke.*

Geneſis.
Chap.4.v.7.pag.12.numb.28. and pag.121.num.9.
Chap.14.v.18.p.22.num.42.and p.173.
Chap.37.v.35.p.80.num.7.
Chap.42.v.38.p.54.num.12.

4. Of the Kings.
Chap.29.v.5.p.195.num.6.

2 Paralipomenon.
Chap.28.v.19.p.203.num.10.
Chap.38.v.8.p.45.num.19.and p.187.num.1.

1. Eſdras.
Chap.9.v.5.p.144.num.16.

Pſalmes.
Pſal.48.v.16.p.98.
Pſal.84.v.7.p.200.
Pſal.85.v.13.p.84.num.13. and p.23.num.46.
Pſal.89.v.48.p.85.num.14.
Pſal.95.v.6.p.145.
Pſal.98.v.5 ibidem.
Pſal.131.v.7.ibid.
Pſal.138.v.17.p.178.
Pſal.147.v.19.p.98. and v.18.p.200.num.3.

Proverbes.
Chap.1.v.12.p.88.num.22.
Chap.9.v.2.p.177.num.21. cum ſequent.
Chap.27.v.20.p.88.
Chap.30.v.16.ibid.

Cantica Canticorum.
Chap.6.v.8.p.60.num.10.
Chap.8.v.6.p.23.num.46. See p.197.num.2.

Of Wiſdome.
Chap.3.v.14.p.134.num.3.
Chap.15.v.13.p.50.num.27.

Eccleſiaſticus.
Chap.5.v.5.p.134.num.4.
Chap.7.v.31.p.151.

Eſay.
Chap.2.p.200.num.7.
Chap.26.v.18.p.197.
Chap.30.v.22.p.48.num.23. and v.20.p.199.num.5.
Chap.33.p.200.num.6.

Ieremie.
Chap.7.v.18.p.181.num.9.
Chap.11.v.19.p.175.num.18.
Chap.44.v.19.p.181.num.9.

Daniel.
Chap.4.v.24.p.145.num.18.
Chap.6.v.22.p.99.num.3.
Chap.10.v.12.p.144.num.15.
Chap.14.v.4.p.49.num.26.and v.12.17.20.p.175.num.16.

Oſee.
Chap.12.v.10.p.200.num.8.
Chap.13.v.14.p.62.num.3. and p.85.num.16.

Ioel.
Chap.2.ver.23.pag.199.

Habacuc.
Chap.2.v.18.p.48.num.23. See p.199.num.4.

Malachie.
Chap.2.v.7.p.158.num.17.
Chap.3.v.1.p.160.num.18.and v.14.p.145.num.17.

1. Maccabees.
Chap.1.v.51.p.98.
Chap.2.v.21.ibid.

2 Maccabees.
Chap.6.v.7.p.195.num.5.

S. Matthew.
Chap.1.v.19.p.99.num.4.and v.25.p.182.
Chap.2.v.6.p.161.
Chap.3.v.8.p.137.
Chap.16.v.18.p.55.num.2.and p.56.num.5.
Chap.18.v.17.p.55.
Chap.19.v.11.12.p.122.num.8.and p.159.num.16.
Chap.26.p.166.

S. Marke.
Chap.10.v.52.p.136.num.9.
Chap.14.p.166.

S. Luke.
Chap.1.v.28.p.22.num.43.and p.179.num.4.and v.3,
p.98.99.num.4.
Chap.3.v.8.p.137.
Chap.1.v.48.50.pag.136.num.9.
Chap.18.v.42.p.136.num.9.
Chap.22.v.20.p.172.num.10.and p.172.num.11.

S. Iohn.
Chap.1.v.12.p.136.
Chap.9.v.22.23.p.196.num.9.
Chap.13.v.16.p.152.num.3.

Acts.
Chap.1.v.26.p.153.num.5.
Chap.2.v.27.p.77.num.3.4.5.
Chap.3.v.21.p.172.num.7.
Chap.4.v.13.p.152.num.3.
Chap.9.v.22.p.188.num.2.
Chap.14.v.22.p.63.num.5.and v.23.p.154.num.7.
Chap.15.v.2.4.6.22.23.p.62.num.4.
Chap.16.v.4.ibid.
Chap.17.v.23.p.195.num.8.
Chap.19.v.20.p.195.num.7.and v.3.p.148.num.3.
Chap.20.ibid.and v.28.p.161.num.21.and verſ.17.
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Romanes.
Chap.8.v.26.p.98.
Chap.5.v.6.p.125.num.13.and v.18.p.126.
Chap.8.v.18.p.102.and v.38.p.134.num.3.
Chap.9.v.16.p.121.num.7.
Chap.11.v.4.p.45.num.19.

1.Corinth,

1. Corinthians.
Chap.1.v.10.p.53.num.3.
Chap 3.v.11.p.5.num.6.
Chap 9 v.5.p.152.
Chap.10.v.21.p.175.num.16.
Chap.11.v.2.p.35.num 23.
Chap.15.v.5.p.165.num.4. and v.20.p.117.num.2.and
and v.55.p.85.num.16.
2. Corinthians.
Chap.2.v.10.p.161.num.10.
Chap 4.v.17.p.105.num.7.
Chap.5.p.150.num.6.
Chap.6.v.16.p.36.num.3. and v.1.p.119.num 6.
Chap.8.p.152.num.3.
Galatians.
Chap.5.v.20.p.53.num.3.
Ephesians.
Chap.1.v.6.p.130.num.7.and v.22.p.55.num.2.and
v.22.23.p.63.num.6.
Chap.3.v.12.p.119.135.num.5.
Chap.5.p.164.num.2.and v.5.p.3.num.5.p.35.num.
1.and v.31.p.52.num.2. and v.25.32.p.55.num.1.
Philippians.
Chap.2.v.15.p.153.num.4.
Chap.4.v.5.p.157.num.13.
Colossians.
Chap.1.v.13.p.150.num.8, and v.12.p.110.num.17.
Chap.2.v.20.p.6.num.8.
Chap.3.v.5.p.3.num.5.p.87.num.9.p.41.num.12.
2 Thessalonians.
Chap.1.v.4.p.100.num 5.and v.11.p.109.num.15.
Chap.2.v.15.p.30.num.2.
Chap.3.v.6.ibid.
1 Timothie.
Chap.3.v.6.p.152.num.3.and v.8.p.151.v.15.p.55.
num.2.
Chap.4.v.14.p.64.num.8.p.154.num.8.
Chap.5.v.17.18.p.64.num.8.p.77.
2 Timothie.
Chap.1.v.6.p.156.num.10.
Chap.4.v.8.p.100.num.5.
Titus.
Chap.3.v.8.p.146.and v.10.p.7.num.13.p.53.num.3.
Hebrewes.
Chap.2.v.9.p.104.num.6.
Chap.5.v.7.p.23.num.45.p.94.num.37.
Chap.6.v.10.p.100.num.5.
Chap.10.v.29.p.108.num.15. and v.22.p.128.num.2.
and v.20.p.93.num.36.
Chap.11.v.21.p.184.
Chap.12.v.23.p.55.num.2.
Chap.13.p.258.num.14.and v.5.p.23.num.44.
S. James.
Chap.1.v.13.p.193.num.2.
Chap.4.v.6.p.190.num.6.
1 Peter.
Chap.1.v.18.p.32.num.6, and v.25.p.188.num.3.
Chap.2.v.3.p.182.num.24.pag.163.num.24.
Chap.5.v.1.p.65.num.9.
2 Peter.
Chap.3.v.16.p.192.
1. Iohn.
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Apocalypse.
Chap.19.v.8.p.99.num.3.

BEZAES corruptions.

Pſalmes.
Pſal.51.v.6.p.11.num.26.
S.Matthew.
Chap.23.p.196.num.12.
Actes.
Chap.1.v.14.p.157.num.12.
Chap.2.v.23.p.13.num.31.p.193.num.5. and v.24.p.13.
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Chap.3.v.21.p.14.num.38.
Chap.13.v.39.p.128.num.2.
Chap.16.v.20.p.23.num.45.p.138.num.1.
Romanes.
Chap.4.v.11.p.147.num.2.
1 Corinthians.
Chap.12.v.31.p.136.num.8.
Chap.13.v.2.p.135.num.6.
Chap.15.v.10.num.27.
2 Theſſalonians.
Chap.2.v.3.p.30.num.3.
Titus.
Chap.3.v.5.p.149. and v.8.p.23.num.46.
Hebrewes.
Chap.5.p.13.num.29.

FINIS.

A BRIEFE CONFVTATION OF SVNDRY CAVILS AND QVARRELS uttered by divers PAPISTS in their ſeverall Bookes and Pamphlets, againſt the writings of *William Fulke.*

Ad Victor. lib.4. cap.1.

I Were very much to blame, if I would not confeſſe with Saint *Auguſtine*, that as in my manners, ſo in my writings many things may bee juſtly reprehended, at which I ought not to bee offended, no not although I were reprooved by mine Adverſaries. But when the enemies of GODS holy Religion, and of the quiet ſtate of this Realme, ſeeke by wounding of mee, to hurt the truth, and if it were poſſible, through my ſides to wound her to death; I ought not to be ſilent in this caſe, but by ſhewing mine honeſt defence, as it were by holding up my buckler, to beare off their blowes as well as I can, to maintaine the credit of that cauſe which I have taken in hand: leſt whileſt I forbeare to defend my ſelfe, the truth might ſeeme to have taken a foyle. And yet I meane not ſo to confound my caſe with the ſtate of truth, that whereſoever I may be juſtly convinced truth ſhould bee thought to have loſt the Victorie. For I am but one poore Souldier among many thouſand Captaines, that fight under the Banner of Truth, which if I have not in every reſpect performed all duties of an expert Warriour, it is reaſon the reproach of my defaults ſhould reſt and ſtay onely in mine owne ignorance or raſhneſſe, which have not ſo happily executed that which of good will to fight in truths cauſe, I have attempted within theſe five or ſix yeeres. I have ſet abroad ſundrie Treatiſes in confutation of Popiſh Bookes written in Engliſh, with purpoſe (if God give mee ſtrength) to anſwere as many as within twentie yeares of her Maieſties raigne had been ſet foorth by the Papiſts, and are not yet confuted by any other. This purpoſe of mine, the Papiſts have not greatly hindered by Replies, for (except one onely, *Briſtow*, who obſerving no good order of replying, but gathering heere and there at his pleaſure, whatſoever he thought himſelfe beſt able to reproove, hath made a ſhew of defence of *Allens* Articles and Purgatorie) none other have as yet ſet foorth any juſt Replication to the reſt of my writings. And as for *Briſtow*, hee hath my Rejoynder unto his Reply theſe two yeeres in his hand to conſider upon. The other that of late have ſet forth Popiſh Treatiſes, have endeavored themſelves almoſt every one of them, to have a ſnatch or two at ſome one odde thing or other in my Bookes, wherein they would ſeeme to have advantage, and that (belike) they would have their ſimple Readers thinke to bee a ſufficient Confutation of all that ever I have written againſt them. I have thought good therfore, as neere as I can, to gather all their Cavils together, and briefly to ſhape an anſwere to every one of them, that the indifferent Reader may ſee and judge what ſound matter they have brought againſt mee, wherewith in ſhew of words, they would have it ſeeme as though they had confuted me.

Firſt, Maſter *Allen* in his late Apologie, *fol.63.* accuſing the Proteſtants to faine an appellation unto the judgement of the moſt ancient Fathers of the primitive Church, and yet not to abide by it, not eſteeming them better then the preſent government of the Popiſh Church, but as of men deceived, as of humane traditions, &c. *As in their writings* (ſaith hee) *it is moſt evident, where from Peters time downeward, they make the chiefeſt Fathers the Miniſters and furtherers of Antichriſt.* For this evidence he quoteth *Beza in 2 Theſ.2.* and Retentive *pag.248.* How unjuſtly *Beza* is ſlandered to be a witneſſe of this accuſation, they that underſtand the Latin tongue, may ſee in the places quoted. But touching my ſelfe, the booke which he quoteth having ſcarce halfe ſo many pages, I might intreat him for a new quotation, but that I gheſſe hee meaneth a place in my Confutation of *Sanders* Booke, which hee calleth *The Rocke of the Church*, which was printed with the Retentive, and continueth the number of pages from it. In that Booke, *pag.248.* there is nothing that ſoundeth toward ſuch a matter, except it be theſe words: *As for Leo and Gregorie, Biſhops of Rome, although they were not come to the full pride of Antichriſt, yet the myſterie of iniquitie having wrought in that ſeat neere five or ſixe hundred yeeres before them, and then greatly increaſed, they were ſo deceived with the long continuance of errour, that they thought the dignitie of Peter was much more over the reſt of his fellow Apoſtles, then the holy Scriptures of God (againſt which no continuance of errour can preſcribe) doeth either allow or beare withall. Wherefore although he have ſome ſhew out of the old Writers, yet hath he nothing directly to proove, that Peter did excell the other Apoſtles in Biſhop-like authoritie: and out of the word of God, no one jot or tittle, that Peter as a Biſhop excelled the other Apoſtles, not as Apoſtles, but as Biſhops.* Firſt, it is manifeſt even to the eye, that *Allens* ſlander is not expreſſed in theſe words: then let us ſee if it may be implied. The myſterie of iniquitie did worke in the See of Rome from the Apoſtles time, taking increaſe by little and little, untill ſix hundred yeares and more after Chriſt, when Antichriſt began to be openly ſhewed: and many of the ancient Fathers not eſpying the ſubtiltie of Satans ſecret purpoſe, were deceived, to think ſomething more of *Peters* prerogative, and of the Biſhops of Romes dignitie, than by the word of God was granted to either of them. This is in effect as much as I affirme: but hereof it followeth not, that I make them the miniſters and furtherers of Antichriſt. For thoſe are the miniſters and furtherers of Antichriſt, which willingly lend all their power to maintaine and uphold his kingdome, after he hath invaded the tyranny: The ancient fathers meant nothing leſſe by admitting of the Biſhops of Romes prerogative, under colour of *Peters* ſucceſſour, than to ſerue him or aduance him into the throne of Antichriſt. Not euery one whom Sathan hath ſeduced that he might prepare a way for the aduancement of his tyrannie, is a miniſter and furtherer of Satan or his tyranny; for then ſhould all men be counted miniſters or furtherers of Satan, ſeeing the kingdome of ſinne is increaſed by the frailty of all men, which by temptation of the deuill fall into ſinne. Beſide that, many of the ancient Fathers, openly reſiſted the vſurped power of the Biſhops of Rome, when it began onely to bud vp, and was yet farre of from Antichriſtian tyrannie, although it tended ſomwhat toward the ſame. So did the Biſhops of the Eaſt Churches countermaund *Victor* Biſhop of Rome, contending about the celebration of Eaſter. So did *Ireneus*, *Polycrates*, and many other godly Fathers, in publike writings openly reprehend him. So did *Cyprian* in diuers Epiſtles expoſtulate with the Biſhops of Rome, for medling with cauſes that pertained to his iuriſdiction. So did all the Biſhops of Africa make decrees againſt the vſurped authority and titles of the Biſhops of Rome, denying all Appeales vnto the See of Rome, and excommunicating all them that would appeale to any place beyond the ſea, diſcouering alſo the forged Canon of the Nicene Councell, by which the Biſhops of Rome challenged that prerogatiue. So that M. *Allen* by this his ſlander, hath done iniury to me, and hurt to himſelfe, while men by this example may iudge of his ſinceritie in other matters.

Euſeb.lib.5. cap.25. & 26. Conc.Carth.3. cap.26. Gratiā diſt.99. Meleuit. c.22. Conc.Aph.ad Celeſtin.

Next commeth in the diſcouery of *I. Nicols*, denying that they make the Catholike religion locall, or of one prouince, as he chargeth me (with ſome ſcornfull termes of reproch) to affirme in my bad anſwer to *Howlet*. I ſaid indeed, that S. *Auguſtine De unit. Eccleſ. cap.4.* doth cleare us of ſchiſme, who willingly communicate with all the whole body of Chriſts Church, diſperſed ouer the world, and charge the popiſh faction both of ſchiſme and hereſie: of ſchiſme, becauſe they maintaine the Church to be only in a part of Europe, as the Donatiſts did in Aphrica, &c. And what iniurie haue I done to the Papiſts in ſo ſaying? The Donatiſts ſaid, the Church was periſhed out of all the world, and remained onely in Aphrica: not aſſigning any place of Aphrica, whereunto the Church muſt be regardant, as the Papiſts doe the Citie of Rome: but affirming that true Catholikes remained onely in Africa, being conſumed out of all other parts of the earth. And what ſay the Papiſts of all the Orientall Churches of Greece, of Aſia, of Africk, that acknowledge not the Popes authoritie? Doe they not account them all for heretikes or ſchiſmatikes? Then it followeth, that they acknowledge the Church to remaine only in thoſe parts of Europe that are ſubiect to the Pope, and Church of Rome. But perhaps they will alledge their newly founded Churches in India and America, which vaine brag I will not ſtand to confute: but ſeeing this inlargement is but new begun, in our grandfathers dayes, before thoſe parts of the earth were diſcouered by nauigation of the Portugals and Spaniards, where was the Romiſh Church and Pope thereof acknowledged but only in a piece of Europe. If yet they will alledge the ſubmiſſion of any Patriarks or Prelats of the Æthiopian or Armenian Churches, made to the Pope by ſome wandring pilgrims, which are of no credit among wiſe men, yet all men may know, that thoſe Chriſtians continuing to this day in the ſame religion, rites and ceremonies, that they did before ſuch pretended ſubmiſſions, holding and doing many things contrary to the Romiſh religion and cuſtome; which argueth plainly, that they neither were, nor meane to become members of the Church of Rome, and ſubiects to popiſh religion, which they refuſe to receiue in as many points, as euer they did. Wherefore the popiſh Church remaineth ſtill ſhut vp within the ſtreits of Europe, for any acceſſion of them. And what enlargement ſoeuer it hath in the new world, it is rather by Colonies of Portugals and Spaniards, than by conuerſion of thoſe barbarous nations. For as for them that were for feare of death compelled to receiue Baptiſme, as many of the barbarous people haue been, no true Catholike can acknowledge for good and Catholike Chriſtians, who as occaſion alwayes ſerued them, ſpared not to giue ſufficient teſtimonie of their counterfeit conuerſion; whereby it appeared, that the Sacrament of Baptiſme was in them prophaned, rather than that they by it were ſanctified. As for my bad anſwere to *Howlet*, as it ſeemeth was ſo ſufficient, that neuer a Papiſt theſe two yeeres can find time to confute it. Although if they thought it too bad to confute, there hath been ſince a better ſet foorth with more aduiſe by Maſter *Wyburne*, but the reply we ſhall haue at greater leaſure, the *Howlet* as I geſſe being otherwiſe occupied in defence of his Cenſure; for that his proud ſtomacke had rather play the Iudge than the defendant.

The next quarrell followeth in the third leafe after, where he approueth *Iohn Nicols* affirming, as he ſaith, that Purgatory, Praier for the dead, and Inuocation of Saints, are late inuentions of Popes and Papiſts. *Whereas his owne companions, namely* Fulke *in his late anſwer to Doctor* Allen *and Doctor* Briſtow, *confeſſeth, that all theſe three errours were receiued in the Church aboue* 1200. *yeeres, that is, in the times of* Auguſtine, Ierome, Ambroſe *and upward, and that theſe Fathers with other beleeued them alſo.* If to thoſe three Doctors which he named, he had not added vpward, I muſt haue abated one hundred yeeres at leaſt of his account. But now let us ſee what I haue confeſſed of theſe Doctors and vpward. Firſt, againſt Purgatory, *pag.*306. But whoſoeuer ſhall vouchſafe to turne the booke to that page, ſhall find neuer a word of my writing, good or bad, but only the firſt Section of the ninth Chapter of *Allens* ſecond booke. Well, this may be the Printers fault, peraduenture it is page 106. becauſe it is not like that 306. ſhould come before 115. the next quotation that followeth; but neither is there any thing to this purpoſe. Then let us ſee what may be found *pag.* 115. euen as much as in *pag.* 306. for there is neuer a word of my writing in that page but all is *Allens* 8. Chapter of the firſt booke. Then come we to the third quotation, *pag.*316. and there indeed is ſomething ſounding toward this matter, touching prayer for the dead, which *Auguſtine* did allow, but of Purgatorie there is nothing. Of Inuocation of Saints there is mention, but no affirmation that *Auguſtine* did beleeue it, for in the next page followeth a diſcourſe to proue that S. *Auguſtine*, as he declareth in his booke *De cura pro mortuis &c.* was not certaine how the Saints departed ſhould know any thing that is done in this world, although he inclined to that opinion, that they might haue knowledge by relation of dead men, or of Angels, or els he knoweth not how, and ſo doth plainly confeſſe. From hence we muſt paſſe to page 320. where indeed I doe confeſſe, that *Ambroſe* alloweth prayer for the dead, as it was a common errour of his time, but not ſacrifice of the Maſſe in that ſenſe that Papiſts doe. Laſt of all. *Art.page* 39. I denie, that for 200. yeeres after Chriſt, it can be prooued, that any Catholike writer doth allow prayer for the dead, or inuocation of Saints, and that the later error was not confirmed 400. yeeres after Chriſt, namely in S. *Auguſtines* time, in that ſmall helpe was acknowledged by *Chryſoſtome*, to come to the dead by prayers made for them. In all thoſe places S. *Ierome* is not once named, nor Purgatory confeſſed to bee receiued, whereof Saint *Auguſtine* the laſt of the three ſometime doubteth, ſometime vtterly denyeth any third place: neither did I euer confeſſe, that any of thoſe three errours were holden by theſe ancient Fathers in all reſpects, as they are by the Papiſts, nor that Purgatory was euer beleeued of any of them, onely *Auguſtine* ſometimes ſpeaketh of it, as of a doubtfull matter, which he ſaith may bee inquired, whether there be any ſuch place or no: and yet confuted thoſe interpretations of the Scriptures, which the Papiſts make their chiefeſt grounds of it. By this you may ſee, how liberall this Ieſuite is in extending my confeſſion further than euer it was made or meant by me, or can be proued by him, or any Papiſt of them all.

De oct. Dulcit. queſt.q.1. De fid.& op. c.16.Serm.in mont.lib.1.

The third leafe againe, after this, he ſaith, that *Nicols* by citing a place of *Auguſtine*, would haue men thinke

that S. *Auguſtine* diſallowed prayer to Saints, which is contrary to *Fulkes* opinion, who confeſſeth *Auguſtine* to haue defended this ſuperſtition, as hee termeth it, and raileth on him for it. For this is quoted *Purg.pag.*315. 316. 317. Now he gathereth what *Nicols* would haue men thinke, let other men iudge. And what mine opinion is of *Auguſtines* allowing of prayer to Saints, I haue before expreſſed out of the places quoted: but where he ſaith, I raile on him for it, that is but a Friers report, which ſeldome differeth from a lie. For this is all I ſay of him for it: *By ſuch places as I haue in thoſe pages cited out of* Auguſtine, *it is proued, that although* Auguſtine *were willing to maintaine the ſuperſtition that was not throughly confirmed in his time, about burials and inuocation of Saints, yet he hath nothing of certaintie out of the word of God, either to perſwade his owne conſcience, or to ſatisfie them that moued the doubts unto him.* Whether in theſe words I haue railed, I ſubmit my ſelfe to the iudgement of the Reader, that will weigh what I haue cited out of S. *Auguſtine*, in the pages mentioned.

In the ſame leafe, and the next page, the margent is painted with quotations out of my booke againſt Purgatory. *But what thinke you to proue? Forſooth, that his aduerſaries doe confeſſe all the old Fathers to be on their ſide and to haue erred with them, as* Fulke *doth of S.* Ambroſe, Auſten, Tertullian, Origen, Chryſoſtome, Gregory, *and* Bede *by name, with moſt reproachfull and contemptuous words againſt them.* This is ſpoken generally, as though we confeſſe all the Doctors to be on their ſide, in euery controuerſie, which we doe not acknowledge to be true in any one, although many of the latter ſort doe in ſome part fauour one or two errors of theirs among an hundred. But let us examine his proofes, which ſeeme to be very plentifull; yet of nine quotations I muſt needs ſtrike out two, *pag.*306. and 279. becauſe in them is not one ſyllable of my writing, but all of *Allens*. In the pages 315. and 316. is nothing more contained touching this matter, than I haue already declared. *There remaineth now, page* 349. *where I ſay touching a rule of* Saint Auguſtine, *which he giueth, to try faith and doctrine of the Church only by the Scripture, that if he had as diligently followed it, in examining the common error of his time, of prayer for the dead, as he did in beating downe the ſchiſme of the Donatiſts, or the hereſie of the Pelagians, hee would not ſo blindly haue defended that which by holy Scripture he was not able to maintaine, as he doth in that booke,* De cura pro mortuis agenda; *and elſewhere.* What moſt reproachfull or contemptuous words are here againſt S. *Auguſtine*? Seeing the holy Scripture is a light ſhining in a darke place, as S. *Peter* ſaith, who ſo goeth without it, muſt walke blindly, which I ſay in commendation of the light of the Scripture, not in contempt of *Auguſtines* reaſon, whom as I may not honour, with contempt of the truth; ſo when he is patron and maintainer of the truth, I honour him from my heart. Likewiſe *pag.*78. *Ambroſe* is named, but nothing acknowledged to fauour any Popiſh error. *Auguſtine* is againe noted, ſpeaking of the amending fire, whereof he hath no ground, but in the common error of his time, and whereof he affirmeth ſometimes, that it is a matter that may be doubted of, ſometimes that there is no third place at all. Wherefore this place hath neither reproachfull words, nor confeſſion of any conſtant opinion of *Auguſtine*, inclining to your errors. Then let us paſſe to the next place, which is page 435. where concerning this matter I haue written thus: *I deny that any of the ancient Fathers in Chriſts time, or Schollers to his Apoſtles, or within one or two hundred yeares after Chriſt, except one that had it of Montanus the heretike, as hee had more things beſide, in any one word, maintained your cauſe for Purgatory, or prayers for the dead. Secondly, of them that maintained prayers for the dead, the moſt confeſſed they had it not out of the Scriptures, but of tradition of the Apoſtles, and cuſtome of the Church, therefore they are not to bee compared vnto us in better vnderſtanding of the Scriptures, for that point, which they denyed to bee receiued of the Scriptures. Thirdly, thoſe of the ancient Fathers that agreed with you in any part of your aſſertion, (for none within foure hundred yeeres was wholly of your errour) notwithſtanding many excellent giftes that they had, yet maintained other errours beſide that, and about that diſſented one from another, and ſometime the ſame man from himſelfe, and that is worſt of all, from manifeſt trueth of the holy Scriptures. Therefore neither is their erroneous interpretation in this matter to bee receiued, nor Maſter* Allens *wiſe iudgement of us to bee regarded.* Here alſo I appeale to the iudgement of indifferent Readers, what confeſſion I haue made of the Fathers to bee on their ſide; or what reproachfull or contemptuous words I haue vſed againſt them, for diſſenting from us. The next place is quoted, *pag.*247. where I ſay againſt *Allen*, boaſting of ancient teſtimonies, for prayer for the dead: *I will not deny but you haue much droſſe and dregges, of the latter ſort of Doctors, and the later, the fuller of droſſe. But bring me any word out of* Iuſtinus Martyr, Irenæus, Clemens Alexandrinus, *or any that did write within one hundred yeares after Chriſt, that alloweth prayer or almes for the dead, and I will ſay you are as good as your word.* Here except he will cauill, that I acknowledge much droſſe and dregs to be in the later ſort of Doctors, I know not what he findeth that hath any ſhadow of his ſlaunder. But the truth muſt be confeſſed, that the pure waters of life are to be found only in the word of God, and beſide that the beſt and pureſt liquors that are to be ſeene, are not cleare from all dregs and droſſe of humane errour and frailty. In the next page *Origen* deliuered from the ſhamefull mangling of *Allens* allegation, is ſhewed plainly to be an enemy of Purgatory and prayer for the dead, in that he affirmeth the day of a Chriſtian mans death to be the end of all ſorrow, and the beginning of all felicity. There remaineth now the laſt place quoted, *pag.*194. where I acknowledge that *Gregorie*, *Bernard*, and *Bede*, vpon the text *Matth.*12. are of opinion, that ſins not remitted in this world, may be remitted in the world to come. *But how happeneth it* (ſay I) *that* Chryſoſtome *and* Hieronyme, *which both interpreted that place, could gather no ſuch matter, although they otherwiſe allowed prayer for the dead. The reaſon muſt needes bee, becauſe the errour of Purgatorie growing ſo much the ſtronger, as it was neerer to the full reuelation of Antichriſt,* Gregorie *and* Bede *ſought not the true meaning of Chriſt in this Scripture, but the confirmation of their plauſible errour.* Here is all the confeſſions, moſt reproachfull and contemptuous words, that are contained in ſo many of thoſe places as he hath quoted, in which I will not tarry to rehearſe how many vntruths hee hath vttered againſt me, but wiſh the indifferent Reader to conſider, that if he be ſo bold to ſlaunder me concerning a booke printed in Engliſh, by which he may be conuinced of euery ſimple Reader, what dare he not aduouch of matters done and paſt at Rome, whether none may trauail to try out his trechery, but he is in manifeſt danger neuer to returne the anſwer of his meſſage.

From this popiſh Parſon whatſoeuer his name be, I muſt paſſe to another Gentleman nameleſſe in deed, but not blameleſſe, yea much more blame-worthy than the other: who among ſo many and ſo great ſlanders, as it is wonder how they could be conueyed into ſo ſmall a booke, againſt our Prince, her lawes, her Councellors, her Iudges, her officers, the Nobilitie, the commonaltie, the Church, the gouernors, the Paſtors, and the people thereof, againſt all ſtates and perſons of the land, in whom there is religion towards God, ioyned with dutie toward their Prince and countrey, hath found yet ſome empty corners where he might place mee in particular. And firſt, of all, *pag.*46. of his latine Epiſtle, after he hath deſcribed the manner of quartering vſed in the execution of traytors, and moſt impudently ſlandered the officers of iuſtice, to make ſuch haſt in cutting downe the Papiſts, which are hanged, as they vſe not in puniſhment of other traitors, to the end they might ſatisfy their cruel minds in their torments, which is proued falſe by many thouſand eye witneſſes, that haue not lightly ſeene any of them reuiue with any ſenſe of their paines, except one *Storie*, who alſo did hang ſo long before he was cut downe, that

The Epiſtle of perſecution.

it was great wondering to many to ſee him ſo ſoone recovered, not only in life, but alſo in ſtrength. At length he commeth in his tragicall manner, to inveigh againſt the crueltie of their adverſaries, whom this cruell ſight doth nothing at all moue to pity, but they laugh and make ſport at it, and inſult againſt them that are a dying. *But eſpecially (ſaith he) if any overcome with paine, hath given forth any groning, which yet happeneth moſt ſeldome ſo one of them no meane preacher in a certaine imprinted booke, doth gather that ours are not true martyrs, becauſe one of them* (as he himſelfe affirmeth) *gave forth a certaine howling as of an hell-hound, that I may uſe his owne words. O ſentence worthy of a Preacher! O new charitie of the new Goſpell! What ruffianly theefe at any time hath not bluſhed to utter ſuch a voice? what murtherer did ever ſhew a mind ſo cruell and barbarous? This froth of words I might eaſily match with like rhetoricall exclamations. O impudent lyer, O ſhameleſſe ſlanderer, O trayterous backbiter, &c. But I had rather beat it downe with truth of matter.* Briſtow *in his booke of Motives, maketh Martyrs his* 15. *Motive. Among whom he commendeth as well for the goodneſſe of their cauſe, as alſo for their patient ſuffring: The good Earle of Northumberland (I uſe his owne trayterous words)* Story, Felton, Nortons, Wood-houſe, Plomtree, *and ſo many hundreths of the Northerne men, whom approved by miracles undoubted he oppoſeth againſt* Foxes *martyrs, as he calleth them. Againſt this traiterous commendation of open rebels and traitors, among other things thus I have written.* Retent. pag. 59. *Seeing not the paine, but the cauſe maketh a martyr, whoſoever have ſuffered for treaſon and rebellion, may well be accounted martyrs of the popiſh Church, but the Church of Chriſt condemneth ſuch for enemies of Chriſts kingdome, and inheritors of eternall deſtruction, except they repent and obtaine mercy for their horrible wickedneſſe. And ſeeing patient ſuffering is by* Briſtowes *owne confeſſion, a gift of God unto all true martyrs, ſuch as were manifeſtly voide of patience can bee no true martyrs, as were moſt of theſe rebels and traitors, and* Storie *by name: who for all his glorious tale, in the time of his moſt deſerved execution by quartering, was ſo impatient, that he did not only roare and cry like an hell-hound, but alſo ſtrake the executioner doing his office, and reſiſted as long as ſtrength did ſerve him, being kept downe by three or foure men, untill he was dead.* O patient Martyr of the popiſh Church! What cauſe had this ſlanderous ſpirit upon theſe my words, to make ſuch hideous outcries, what theefe? what ruffian? what murderer? or what matter is miniſtred in this my ſaying, to accuſe all the adverſaries of Papiſts in England, of ſuch barbarous cruelty? We are not ſo voide of humanity, but we lament the miſery even of our greateſt and moſt graceleſſe enemies: but yet we are not ſo voide of underſtanding, to acknowledge impatient ſuffering to be true martyrdome, no not if the cauſe were never ſo good. Not that wee thinke true Martyrs to be voide of ſenſe and feeling of their torments, or that they may not teſtifie their paines, even with teares and ſtrong crying ſometimes, but that there is a great difference betweene the crying of patient martyrs unto God for ſtrength and comfort, and the brutiſh roaring of impatient ſufferers, expreſſed only with paine and torment, as was this of *Storie*, who uttered no voice of prayer in all that time of his crying (as I heard of the very executioner himſelfe, beſide them that ſtood by) but only roared and cryed, as one overcome with the ſharpneſſe of the paine, as no martyr is, whom God is faithfull to deliver out of temptation: ſo that although they have never ſo great ſenſe of their torment, yet are they never overcome thereby. But peradventure this Orator for the Popiſh traitors, will take me up, for concluding againſt *Storie*, that he did not pray, becauſe no voice of prayer was heard to come from him, as though I could not conſider, that he was immediatly before ſtrangled, ſo that the paſſage of his voice might be ſtopped, that albeit that roaring were his prayer, yet it might not be underſtood by them which heard it. Indeed if there had been no other ſigne of his impatiency, but his crying, I would not have been bold to have judged therof, and made him an example of impatiency, as I did. But what patient Martyr ever ſtrake his tormentor? Who praying for his perſecutors, would ſtrive to buffet and beat them? What man ſubmitting himſelf to the will of God in his ſuffering, would reſiſt the executioners that he might not ſuffer? Yea, when there was no remedy but he muſt ſuffer, except God for his cruelty ſhewed againſt his patient Saints, had not only given him a taſt of ſuch torments as he procured to others, but alſo made him an open ſpectacle of the impatient and uncomfortable ſtate of them that ſuffer, not in a good cauſe, and with a good conſcience. By this it is manifeſt how honeſtly this Proctor of the perſecuted Papiſts reporteth, that upon a litle groaning I gather that he was no true Martyr, and further raileth as his faculty well ſerveth him.

The like honeſt dealing and truth is ſhewed in the Engliſh tranſlation of this pamphlet, toward the latter end, where he ſpeaketh of certain impriſoned and pined with famin at York. There in the margent *Fulke* is placed, as though he had bin author or executer of ſome perſecution at York, neer to which city he never came by 40 miles. But this will be excuſed perhaps by the Printers fault, becauſe it is not mentioned in the Latine. Howſoever it be, it argueth a lying and a ſlanderous ſtomack of the ſetters forth of this treatiſe, that would ſuffer ſo open and ſo apparant a ſlander, to paſſe uncorrected being in ſuch a place where it could not eſcape their ſight & knowledge.

But the ſtory of the conference at Wiſbich is a worthy matter, wherein not only this Rhetorician, but alſo the confuter of M. *Chark* (if they be not both one Parſon, as I gheſſe they be) have thought good to exerciſe their ſtile. The truth whereof is this, as it is eaſy to be proved in every reſpect by ſufficient teſtimonies. It pleaſed the Lords and others of her Majeſties Councell, after thoſe obſtinate Recuſants were committed to ſafe keeping in Wiſbich Caſtle, to direct their letters to the Biſhop of Ely (in whoſe dioceſſe and caſtle the priſoners were kept) requiring him to provide, that they might have conference, if they would admit any, and be called upon to come to the Church, and heare the preaching there: whereupon the Biſhop making choice of me, among other whom he purpoſed to ſend unto them, deſired me by his Chancellor Maſter Doctour *Bridgewater*, to repayre unto him into the Iſle, from whence he ſent me with a Gentleman of his houſe, to ſignify to them that had the charge of thoſe priſoners, the cauſe of my comming. Whereupon inſued that ſpeech in the preſence of certain honeſt men ſpecially called and required to be witneſſes, beſides a number of other of good credit, the ſumme whereof as it was written at the preſent time, by three or foure that came with me, of which one is a learned Preacher, was collected to certify the Biſhoppe as neere as could be, what communication had paſſed betweene us, without any further purpoſe of publiſhing the ſame. But the Copie thereof comming into the hands of a friend of mine at London, and by him communicated to ſome other of his friends at laſt came into a Printers hands, who ſuddainly ſet it abroad unknowing to my friend and me. Which how well it was liked of me and my friend, ſome of the beſt of the Company of Stationers can teſtify, by that meanes was made to have the Printer puniſhed, and had not *Campions* proud and vaine challenge come even in the nick, I could not have beene perſwaded by my friends, to have ſuffered the party to goe ſo cleare as he did. This is the whole truth and every part thereof, which if this dainty Oratour durſt ſhew his face in any honeſt preſence in England, may be prooved by ſuch ſufficient witneſſe and evidence, as no reaſonable perſon could refuſe. Notwithſtanding let us ſee, what a rhetoricall lyar without feare of God, or ſhame of the world, without knowledge of the matter, or meanes to have intelligence, can deviſe to publiſh in the face of the world, to bolſter the obſtinacy of thoſe wilfull Recuſants, and to deface the honeſt indeavour of them that ſeeke firſt to reforme them, and if that cannot be, to take away excuſe of ignorance from them. There is a certaine Miniſter (ſaith he) grew

in his own opinion, but in other mens opinion but mean, &c. Mark how boldly even in the beginning he blaſeth not to affirm, that which it is impoſſible for him to know. For albeit I were as great in mine own opinion, as he reporteth me to be, yet how could he be privy to my conceipt, who though he know my perſon, yet is he not acquainted with my manners, that he might make conjecture by them. Neither is it like he can have it by report of other men. For I wiſt they which know me moſt familiarly, cannot report that my behavior argueth any ſuch great opinion of my ſelfe. But he gathereth it perhaps either by my preaching, or by my writing. What skill I have in any thing God knoweth beſt, and then they with whom I live. And that I make as little ſhew of that I know, as any man in ſuch caſes may conveniently, I anſwer, they that have moſt cauſe to underſtand what I am, will not refuſe to teſtify. That he ſaith I am mean in other mens opinions, it greeveth me nothing: rather I am afrayd leſt a great number accept me to be better then I deſerve. But to omit this matter, by which yet you may gather, what likelyhood of truth is in the reſt of his aſſertions, he proceedeth to accuſe me that for hope of a little vainglory, by contending with noble men, even magnatibus (ſo the honeſt ſubject calleth *Watſon* the Biſhop, and *Fecknam* the Abbot, ſo long ſince by lawfull authority deprived of thoſe dignities) I crept ſecretly into the Caſtle unlooked for. But if my comming were of hope to winne glory, why did I not rather come openly, or cauſe them to be brought into the Church before the whole multitude? Well, admit I were ſo blind with deſire of vain-glory, that I could not ſee, which way I might beſt come to it. Why ſhould he ſay that I crept into the Caſtle, as it were by ſtealth? Belike becauſe I came without authority, for ſo he ſaith afterward, the Papiſts ſaw that I came to offer them conference by no publike authority. If that had bin ſo, how could this ſtand which he ſaith, *Siſti jubet omnes ad ſuum conſpectum*, hee commandeth them all to be brought into his preſence. Did he command them by his private authority; or were they which had them in cuſtody ſo ſimple, that they would obey an unknown perſon, a mean man, of ſmall or no account, comming without authority, or commanding in his own name, or pretending the name of them that had authority without ſufficient warrant? or rather was it not well ſaid, that a lyer in a large tale is the beſt confuter of himſelfe? although in very truth, I gave no commandement for their appearance before me, only the Biſhops will was declared by the Gentleman his ſervant, unto their keeper. But what ſhould I ſtand to rip up thoſe vanities? All reaſonable conditions of bookes, time and order for the conference were offered them. To conclude, I am certainly perſwaded, that ſomthing, perhaps the diſdain of my perſon, but more the feare of the weakneſſe of their cauſe ſtayed them, that they would not adventure their credit in tryall by diſputation. For if the contempt of my lightneſſe and raſhneſſe (as their Proctor ſaith) had bin the only cauſe of their refuſall, why did they not yield to diſpute in the Univerſity, in which are many of more gravity or learning; yea why did they conclude in the end that al diſputation in maters of faith, was unprofitable, alleadging examples of the diſputation in the Convocation houſe, in the beginning of the Queens Majeſties raign and the conference at Weſtminſter, in preſence of almoſt all the learned and wiſe of the Realm in the beginning of her Majeſties raigne? For the publiſhing of the report, and the certainty of the contents thereof, I have ſhewed ſufficiently, as the truth of the matter was, and as I will be able to juſtifie by good witneſſe, whatſoever this impudent lyar hath avouched to the contrary. The ſame is alſo ſufficient to confute the ſame ſlander repeated by the confuter of Maſter *Charke in Epiſt. pag. 9.* concerning my only looking into Wiſbich Caſtle, and printing a pamphlet in mine own praiſe, where if I had faigned matter for my praiſe, I might as well have faigned, how valiantly I had vanquiſhed mine enemies. For ſmall praiſe is gotten where there is no victory, and victory can be none where there is no battail. The like ſlander he hath, but with more words of reproch *p. 2.* of his defence, where beſide his ruffianlike rayling, which is a greater fault in him that reproveth others, for intemperate ſpeech, there is nothing more in ſubſtance, but that I did ſet forth that pamphlet in mine owne commendation, and I attempted the matter without authority, wherein without all rhetorike I muſt tell him plainly, he lyeth impudently. As for the diſputation hee ſaith they have ſued for, in ſeditious manner, and for a purpoſe of ſedition by *Campion* their valiant champion, for other ſute they cannot proove that ever they made, or by any other meanes that ever I heard of, how like it is they would ſue for it, we may know by this, that they would not accept it when it was offered, and how well it was diſcharged by *Campion* their luſty challenger, when he could not refuſe it, there be many both wiſe and learned witneſſes can teſtifie, to the reproof of ſuch impudent reports, as have been bruted in Popiſh pamphlets, by ignorant aſſes: to whom their own champion is ſo little beholding, that they have for the moſt part made his anſwer a great deale more abſurd, and further from ſhew of learning, then indeed it was. But if you be ſo ſharp ſet upon diſputation, as you pretend, why doth never a Papiſt of you all anſwer my challenge made openly in print to all learned Papiſts, almoſt three yeares agoe, ſet before my Retentive againſt *Briſtowes Motives*, wherein you may expreſſe what you have in maintenance of your opinion, without ſuit, without danger, and to the beſt and ſureſt tryall of the truth. But now it is time to come to other cavils of this ſurly Cenſurer. They are of two ſorts; the one concerning words, the other touching matter. I will beginne firſt with the words, and as neere as I can readily find them, I will quote the places of my bookes where I have uſed them: And leaving the Reader to ſee what cauſe moved me ſometimes to ſuch vehement tearmes, I referre it to his judgement, whether I have paſſed the bounds of modeſty, or equity, yea or nay. Firſt he chargeth me with a Ruffian-like ſpirit, becauſe I ſay to *Allen*, Shew me, *Allen*, if thou canſt for thy guts, *pag. 241.* In that place I anſwer to *Allen*, which ſcornefully bableth the Papiſts ſay unto us, *M. Proteſtant, let us have ſight of your only faith* [illegible] *of their religion, &c. that James calleth pure and unſpotted, &c.* Whiles he requireth a ſight of our faith by our good workes, I anſwere that becauſe the tryall of ſingular perſons is uncertaine, and impoſſible, let us conſider the whole States. Then followeth: Shew me if thou canſt for thy guts, or name any Popiſh Cities, that hath made ſuch proviſion for the Fatherleſſe and widdowes, as the Citie of London, &c. What ſpeech is heere like a Ruffian? Except the delicate Cenſurer cannot abide to heare *Allens* guts named, but he thinketh it Ruffian-like, as though hee had never heard of theſe phraſes, *ruperis licet, non ſi te ruperis inquit*, no wiſe man did ever conceive [illegible] at the Codd. To wiſely, ſaving the authority of this noble Cenſurer, that himſelfe abuſeth the phraſe [illegible] Ruffian-like ſpirit? It ſheweth a great deale more of a Ruffian-like ſpirit, [illegible] Doctour *Fulkes* talent in rayling, [illegible] of the holy Ghoſt, ſo ſcoffingly and ſcoffing; as heere in the margent, [illegible] who but an Atheiſt would not abhorre to ſpeake ſo? But [illegible] pag. 50. *Luthers* lying with a Nun in the Lord, [illegible] Firſt, Lewd Loſell, let us examine what railing he hath noted out of my Retentive againſt *Briſtowes Motives*. [illegible] and unlearned dog-bolt, which I [illegible] pag. 6. where I ſay, that ſome of the Papiſts were moderatours of the conference at Weſtminſter, at leaſt and namely Doctour *Heath*, then occupying the place of the Biſhop of Yorke, [illegible] *and unlearned dog-bolts, and traiterous* [illegible] *Therefore not only Lay Lords and unlearned Heretikes, as this lewd Loſell, and unlearned dog-bolts and traiterous Nobilitie of England) moſt* [illegible] *Papiſts, (thus ſaith he)* [illegible] *with the learned and godly* [illegible] *but ſome of the Popiſh* [illegible] *offenders, were only moderatours of that diſputation* [illegible] *Prelates, which* [illegible] *were not only preſent, but preſidents of that action, beſide all the reſt of the Popiſh* [illegible] *of that Parliament, for information whereof that conference was appointed.* I ſay, let the Reader judge, whether hee have not deſerved thoſe tearmes, that being but a man of very meane learning, as his

Def. pag. 13.

writings declare was not aſhamed to call all the Nobilitie and Commons of the Parliament, Lay Lords and unlearned Heretiks.

Again, *pag.58.* I call *Briſtow* a traiterous Papiſt, becauſe he ſlandereth our State not only for publike execution of open Rebells and errant Traitors, as the Earle of Northumberland, *Storie, Felton, Nortons, Woodhouſe,* and ſo many hundreds of the Northern men, whom all he calleth holy Martyrs, proved by miracles undoubted, but alſo with privy murthering, by poyſoning, whipping, and famiſhing. What leſſe I could have ſaid of him for this high treaſon, openly printed, and what an honeſt Papiſt the Cenſurer is for reprooving me in ſo tearming him, I refer to the judgement of all Chriſtian and faithfull ſubjects.

To proceed, I call him ſhameles beaſt, *pag.18.* becauſe he maketh a ſhameles and beaſtly concluſion in thoſe words: *Whoſoever have at any time ſet themſelves againſt any doctrine confirmed by miracle, they have been againſt the trueth. There can to this no inſtance bee given: Our doctrine which they reſiſt, hath beene confirmed by miracles, therefore plaine it is that they are enemies of the truth. Doe you not heare this ſhameleſſe beaſt ſay (quoth I) there can be no inſtance given againſt his propoſition, when the Lord himſelfe giveth an expreſſe Law againſt a falſe Prophet, which ſheweth ſignes and miracles, Deut.13.&c.* Weigh the tearm with the deſert of the perſon in this bold aſſertion, and if it be too extream, I deſire no favour.

Yet againe *pag.10.* I write thus: *Where* Luther *confeſſeth that the mockers of the true Church were commonly called Heretikes, his conſcience did not accuſe him (as* Briſtow *ſaid of him) that his ſide were Heretikes: For hee was able to put a difference betweene him that by Heretikes is called an Heretike, and him that is ſo indeede; although* Briſtow, *either for his blockiſh wit cannot; or for his ſpightfull malice will not conceive it.* Here I doe not ſimply accuſe his wit, but either his wit or his malice; and that one of them was too blame, if not both, every wiſe man may ſee by his argument.

Furthermore, *pag.39* I ſay he is an impudent Aſſe, which to ſtabliſh his ground of cuſtome, is not aſhamed to falſify the words of holy Scripture. For he had ſaid, that Saint *Paul* after many reaſons, 1 *Cor.*11. for the uncomlines of womens going bare-headed, recoileth to this invincible fort: *Si quis, &c.* But if any man ſeem to be contentious, we have no ſuch cuſtome (for women to pray uncovered) nor the Church of God. His ignorance and impudence is manifeſt in this place. If the tearme Aſſe offend any man, let him conſider, that nothing but an ignorant perſon is noted thereby; as alſo *pag.88.* where he is called a blind bayard, and blockheaded Aſſe, becauſe he diſdainfully upbraideth all our Doctors and Univerſities of much ignorance, and lack of learning, and *Calvine* he ſaith, erred about the Trinity through ignorance, with ſuch odious compariſons, as in ſo vaine and unlearned a fellow, as *Briſtow* ſheweth himſelfe to be, is intolerable.

To note his bold ignorance alſo, I ſaid *pag.74. The more beaſtly is the blundering of this* Briſtow, *who dreameth that the Councell of Conſtantinople the firſt, which made this confeſſion by the Apoſtolike Church, did not onely meane the Romane Church, but alſo none other but the Romane Church:* whereas the Councell knowing well the Catholike Church of the world, from the particular Church of Rome, gave like priviledges of honour to the Church of Conſtantinople, to thoſe which Rome had, reſerving onely ſeniority to old Rome: beſide many other reaſons they alledged, to prove that they acknowledged no ſuch authority of the Church at Rome, as the Papiſts now defend.

Likewiſe *pag.89.* I call him blundering *Briſtow,* for charging Maſter *Iewel* with ignorance, for affirming Chriſt to bee a Prieſt according to his Deity: of which aſſertion I ſhall have occaſion to ſpeake afterward againſt the laſt ſlander.

And *pag.75.* where *Briſtow* ſaith, that in all innovations both great and ſmall, that ever by heretikes were attempted, they can ſhew under what Pope they chanced, what tumults riſing in the world thereon, what Doctors withſtood it, what Councells accurſed it, &c. I reply thus: What an impudent lyer is this *Briſtow,* to bragge of that which at this day is unpoſſible to be done by any man living in the world? For of ſo many heretiks as are rehearſed by *Epiphanius* and *Auguſtine,* not the one halfe of them can be ſo ſhewed, as *Briſtow* like a blind bayard boaſteth they can doe.

Yet more touching his ignorance, *pag.43.* I ſay *Hierom* was not ſo groſſe, to count walking about the City, to be a peregrination. But what is ſo leaden or blockiſh, which theſe doltiſh Papiſts will not avouch for the maintenance of their trumpery? This I write, becauſe *Briſtow* would have *Hierom,* by often entring into the cryptes or vaults of the Churches of Rome, to ſignify, that he went on Pilgrimage. Where the collector of the phraſes doth me ſome wrong, to ſay I call *Briſtow* leaden, blockiſh, and doltiſh Papiſt; where I ſay, thoſe doltiſh Papiſts, which avouch any thing, never ſo leaden or blockiſh. Only I require the indifferent Reader to conſider, whether I have juſt cauſe to charge him with ignorance and impudence. As for the tearms, I will not ſtand either to juſtify them, or to revoke them, but refer them to every reaſonable mans cenſure.

Furthermore, *pag.48.* I ſay, that proud ſcoffe of Parliament Religion (which *Briſtow* uſeth) bewrayeth the ſtomack of a vantparler, and not the ſpirit of a Divine, or good ſubject. Here I think the tearme of vantparler was too milde for ſuch a knowne trayterous Papiſt, as commendeth open Rebels for Martyrs, as affirmeth that the Queenes ſubjects are lawfully diſcharged of the oath of obedience given to her Majeſty; as derideth the Religion eſtabliſhed by Parliament. *pag.51.* I ſay, the Papiſts like impudent dogges, yelpe and barke againſt us, that the Fathers are all on their ſide, becauſe they have ſucked out of their writings a few dregges of a great quantity of good liquor contained in their veſſels, having the Fathers in the moſt and greateſt matters wholly againſt them. And *pag.55.* I ſay that *Briſtow* quarrelling with D. *Humfrey,* yelpeth like a litle curre againſt a great lion, and ſnatching pieces of his ſentences gnawn from the reſt, ſquealeth out as though he had heard ſome marvellous ſtrange ſounds, &c. If this allegory be too baſe for *Briſtowes* dignity, let him humble himſelfe, and crave pardon of his treaſons, for I will doe no reverence to a Traitour, that openly bewrayeth himſelfe in a printed booke, as he and other of his complices have done. A proud hypocrite Prieſt, of ſtinking, greaſy, Antichriſtian and execrable Orders, I cannot finde where I have tearmed him, except I ſhould reade over the whole booke; but if I have uſed ſuch ſpeeches, I thinke they are no worſe then his wicked behaviour, and Popiſh ſacrificing Prieſthood deſerve to have. Blaſphemous Heretike hee giveth mee often occaſion to call him, and namely *pag.81.* where I reproove him for calling the bleſſed Sacrament his Lord and God, which although tranſubſtantiation were graunted, yet becauſe the Papiſts affirme, that this Sacrament conſiſteth of accidents, as the ſigne or externall part thereof, ſeeing accidents are neither God nor in God, it could not be ſaid without blaſphemy that the Sacrament is Lord and God.

Next follow reproachfull tearmes uſed againſt *Allen.* The firſt, braſen face and iron forehead, I doe not yet find: but it ſignifyeth nothing but notable impudence, which is noted *pag.23.* where I call him impudent blaſphemer, becauſe he had ſaid of us, That to ſuch as make no ſtore of good works, they caſt only faith under their elbowes to leane upon: whereas none of us did ever teach, that ſuch a faith as is not lively and fruitfull of good works, did ever profit any man, but to the increaſe of his damnation.

Againe,

Againe, *pag.24. I note him to paſſe impudency it ſelfe in ſhameleſſe lying, where hee ſaith, Commit what you liſt,* [illegible] *what you liſt, your preachers ſhall promiſe* [illegible] *and priviledge it in this world.*

Alſo *pag.147.* I charge him with an impudent lie, where he ſaith, that M. *Calvine* doth expound the [illegible] of S. *Iames* [illegible] for a medicinable ſalve or oyntment, to eaſe the ſicke [illegible] that *Calvine* [illegible] and condemneth that expoſition. Likewiſe *pag.154.* I convince him of impudent [illegible] falſify the [illegible] of two Councells at a clap, ſaying; they [illegible] the oblations for the departed, when both the Councells, [illegible] and *Carthage* ſpeake [illegible] of the dead given to the Church for the uſe of the poore. Theſe [illegible] hath a braſen face, and iron forehead, which ſhameth not [illegible] and many like ſhameleſſe aſſertions, doe proove that he hath [illegible] and wilfull lyes. But let us paſſe to other poynts. Where this impudent [illegible] to put in print ſuch [illegible] againſt the reverend Father M. *Iewell,* calling him the Engliſh [illegible] merchant. *Allen* had [illegible] like ſhameleſſe ſcoffe; I ſaid, and one that in ſummer games might winne two games of cracking and lying [illegible] his unlearned labours doe more clerely [illegible] doe not a whit reſpect. How M. *Iewel* hath anſwered his challenge [illegible] teſtify unto the world, than it can be blemiſhed by this Sycophants [illegible].

Moreover, *pag.343.* where *Allen* had called that learned Father M. *Pilkington,* a mock-Biſhop, I ſaid, If he be a mock-Biſhop, which beſide his excellent learning, is alſo a painfull and diligent Preacher of the Goſpel, what are thoſe unlearned Aſſes, [illegible] which have nothing of a Biſhop, but a Rochet and a Miter? Such are many of the Prelates of [illegible] *Ruffinus* ſaith, that only England had learned Biſhops. Likewiſe I ſay, that *Allen* raileth like a Ruffian [illegible] in the iſſue of their new Communion [illegible] *pag.259.* The tearme of [illegible] I find not, but well he deſerveth it by deriding and ſcoffing at ſuch godly, learned, and honourable Fathers, as [illegible] I have noted in him againſt the Biſhops of Saliſbury and Durham, which is not yet the [illegible] part of his general mocks and diſdainfull gibes.

Deſperate Dicke I find *pag.371.* where *Allen* had picked a quarrell to M. *Pilkington* of Durham, as he calleth him in his mockery, ſcoffing at him in his name, that he were aſhamed of his name, and therefore ſhould looke the glory of his aſſertion, &c. I anſwered: You would faine have ſuch a man to be your Adverſary, that though you [illegible] yet you might boaſt, that you were ſo boldly as to fight with him. But it is an eaſier matter for ſuch a deſperate Dicke to beginne a fray, then to end it.

Pag.390. where *Allen* ſaid, that *David* ſeeketh to be better cleanſed then by remiſſion of ſins only, and to have his ſins wholly blotted out, and to be made as white as ſnow, by his own ſatisfaction, which was not done by Gods mercifull pardon in the ſprinkling of the blood of Chriſt, [illegible] O horrible blaſphemy. Likewiſe *pag.298.* where he challengeth to the Popiſh Clergy the Prieſthood after the order of *Melchiſedec,* which is peculiar only to our Saviour Chriſt, I affirme it more horrible [illegible] confirmed by an oath, *Pſal.110.* [illegible] blaſphemy [illegible] to boaſt of [illegible] not preſume to winne heaven, nay to purgatorie, nor [illegible]

Alſo *pag.*[illegible] where we affirme, that meere works muſt not preſume to meddle with Chriſts worke of redemption, and the office of only faith; which aſſertions *Allen* calleth corruptions of Chriſtian conditions, I ſay, it is a blaſphemous barking of an horrible hell-hound. And I think I have ſaid nothing more hardly, then ſuch a deviliſh blaſphemy deſerveth to heare.

But leaving *Allen,* let us come to *Stapleton,* where he ſaith, our Preachers have a new trick, to make the audience cry, Amen: [illegible] to the Devill in his own perſon for his credit ſake would be aſhamed to pronounce) I ſay it (which is ſuch a lye, [illegible] is an old tricke of a cankred ſtomacked Papiſt, *pag.*[illegible]

To proceed, *pag.*[illegible] where *Stapleton* had alledged that which *Euſebius* ſpeaketh of a heavenly crowne of glory, the ornament of Gods faithfull Prieſts, to proove the antiquity of Popiſh ſhaven crownes; I thought I had good reaſon to ſay, he is worthy to be ſhorne on his poll with a number of crownes, that underſtandeth this of a ſhaven crowne. And I aske if there be any blocke ſo ſenſeleſſe, to thinke that *Euſebius* called a ſhaven head, the heavenly crowne of glory.

Pag.98. I ſaid they had [illegible] years, men that lived a ſolitary life, called *Monachi, Anachoretae, Eremitae, &c.* but no more like the Popiſh [illegible] living in their ſwarmes, then Angells are like Devills, [illegible] Epicurean marks of theſe laſt [illegible] Canon of the Nicene Councell, confuted by the Greeke copies, and the right tranſlation of the Latin, by [illegible] *Peter Crabs* confeſſion, I concluded; But ſuch draff and dregs of falſifications [illegible] are good enough for Popiſh ſwine.

Pag.79. where he [illegible] that Proteſtants [illegible] *body of Chriſt, in ſuch ſenſe as you affirme the Sacrament to be the body of Chriſt,* [illegible] *then to breake in his laſt Supper, I anſwer,* [illegible] *the naturall body of Chriſt,* [illegible] *which Chriſt commanded to be* [illegible] *and therefore they* [illegible] *Otherwiſe I ſaid, The* [illegible] *the body of Chriſt, meaning the Sacrament of his body)* [illegible] *we take not away.*

The tearme of braſen-faced *Stapleton* I find not, but notable impudency proved by him in ſundry places. As *pag.*[illegible] where he is noted for charging the Proteſtants to ſay, *that theſe 900 yeares and upward the Church hath periſhed,* [illegible] *idolatry and ſuperſtition,* which is a loud impudent lie, for the Proteſtants never ſaid ſo. Againe *pag.*[illegible] where he is reproved for affirming *Calvine* to teach, that God is the cauſe and author of evill, which blaſphemy *Calvine* alwayes abhorreth and confuteth. Alſo *pag.*[illegible] he is convicted of many impudent ſlanders. And *pag.*[illegible] where he ſaith the Proteſtants [illegible] only call S. *Gregorie* that Antichriſt, which I know not whether to impute it to impudence or malice. Theſe few examples among a great number, doe proove that he deſerveth the epithete of braſen-faced or impudent *Stapleton.*

Pag.[illegible] I call him blockheaded Papiſt, having often before deſcried his groſſe ignorance, becauſe he ſcorneth at M. *Haddon,* as though he alledged preſcription of 30 yeares continuance, except ſix, of the Proteſtants doctrine, whereas the Papiſts (as he ſaith) have 900 yeares.

Pag.[illegible] thus I write: *The miracles reported by M. Fox, the ſhameleſſe beaſt* [illegible] *being teſtified by witneſſes above all exception* [illegible] *he* [illegible] *would have our doctrine to be confirmed* [illegible] *ſuch as may happen by courſe of reaſon:* [illegible] *the ſhameleſſe dogged ſtomack of this Popiſh ſlanderer,* [illegible] *for any ſuch miracle,* [illegible] *that we are* [illegible] *anſwer to make, as concerning ſuch miracles,* [illegible] *he is not able to prove, although he would* [illegible] *for malice againſt the truth.*

The tearme of groſſe and beaſtly ignorance, although I finde not, yet I thinke I have uſed, as I had often occaſion; whereof I will note one, that *pag.*[illegible] to proove the antiquity of *Auguſtine* Fryers, he [illegible] more then a thouſand yeares after Saint *Auguſtine* [illegible] in Saint *Auguſtine,* *Frater,* a Fryer, whereas that order began *guſtine, Anno Domini*, 1406.

Finally, *pag.*43. where he will prove that the Church of the Iews never erred, becauſe the high Prieſts anſwered truly of the nativity of Chriſt, and becauſe *Caiaphas* propheſyed unwittingly of the vertue of Chriſts death, I ſay there can be nothing more blockiſh then ſuch kind of reaſoning. Againe, where he ſaith, the whole Synagogue, before the Law of Chriſt tooke place, in neceſſary knowledge of the Law, did never erre: For proofe of this (ſaid I) more like a blocke then a man, he bringeth ſuch places of Scripture, as either ſhew what the Prieſts duty ſhould be, but affirme not what their knowledge was, or elſe propheſy a reformation of the corrupt ſtate of the Clergy, from ignorance to knowledge. Laſt of all, I ſay, *What drunken Flemmin of Doway would reaſon thus* (*as* Stapleton *doth*) *The Scribes and the Phariſees ſate in Moſes Chaire, therefore the Synagogue did never, or not then erre. Whereas the falſe doctrine of the Scribes and Phariſees, concerning adultery, murder, ſwearing, the worſhippe of God, not onely the perſon, but alſo the quality of Meſſias, and his Kingdome, our Savior Chriſt himſelfe ſo often and ſo ſharpely doth reprove.*

Thus have I ſet downe the occaſions of as many of theſe ſpeeches as I could find, except I ſhould have read over the whole books, that the indifferent Reader may ſee, when they be in their proper places, they ſound not ſo hardly, to proove me a railer, as they ſeeme for the moſt part, by extreame malice, impudence, ignorance, ungodlineſſe, diſdainfulneſſe of the adverſaries, to have beene rather wreſted from me, then of any uncharitable affection uttered by me. But in common civility as our ſtately cenſurer judgeth, I ſhould have forborne theſe learned and reverend men, which in many reſpects (to ſay the leaſt) may be counted my equalls; ſeeing theſe or the like tearms were not uſed amongſt the Gentiles, nor of any honeſt or Chriſtian writer ſince. I anſwer, civility is to be uſed with Citizens, but not with Traitors: learning and other good qualities to be reſpected in Chriſtian Catholiks, or at the leaſtwiſe in them that are no profeſſed enemies of Chriſtian Catholike Religion, not in malicious heretikes. For equality in learning, I will not contend with them, but for ſuperiority in truth. And yet as unlearned as I am, let the proudeſt of them all, or this Cenſurer, whom in pride and diſdainfulneſſe I thinke to paſſe them all, attaint me of ſuch ignorance, as I convince theſe learned principall pillars of Popery, in their ſeverall printed bookes, in ſo many books as I have written againſt them; and then let me juſtly beare the reproach that I ſhall be prooved to deſerve. Where he ſaith, theſe tearmes were not uſed among the Gentiles, (I will adde, with approbation of Chriſtians) nor of any honeſt or Chriſtian writer ſince; his penne runneth before his memory, if he have read; or before his wit and modeſty, if he have not read, what both Gentiles againſt Traitours, and Chriſtians againſt Heretiks and Traitors have written. And if this iſſue might be tryed in preſence, I would not doubt but make his bluſhing countenance bewray his guilty conſcience. But of this Miniſters ſcurrility againſt many men, he ſaith he might repeat a great deale more. I would he might come foorth, and ſhew what bull he hath, to raile, and uſe ſcurrility againſt all men, and yet condemne whom it pleaſeth him of railing ſcurrility. But becauſe this Miniſter anſwereth many men forſooth, one ſaid well of him, that he is the common poſthorſe of the Proteſtants, to paſſe you any anſwer without a bait, againſt any Catholike book which commeth in his way. This is even as good, as becauſe this Cenſurer ſlaundereth many men, another might ſay of him, he is the common packhorſe of the Papiſts, to carry any fardell of lyes deviſed againſt any Chriſtian man or book, that commeth in his way, and the rather becauſe he weareth a paire of winkers over his eyes like a mill-horſe, being aſhamed to ſhew either his face or his name. And more truely then of me, for (with what ſpeed ſoever) I paſſe no mans anſwer but mine own, whereas he taketh up the bundle of ſlanders, deviſed by *Staphylus, Hoſius, Cocleus, Lindanus, Bolſec*, and a number of other beſide. But mine anſwers are not paſſed in ſuch haſt, as the replies are returned with leiſure: it ſeemeth the beaſts that ſhould bring them are afrayde of ſtumbling. Yet *Martials* epithets remain to be examined, who being a perſon ſo vild and abſurd, to rail ſo unmeaſurably and continually againſt that godly learned man M. Doctor *Calfhil*, of learned and Chriſtian memorie, I was bold in my rejoinder againſt him, to handle in part according to his vertues.

In the beginning, which is *pag.*121. of the volume, in conſideration of his intolerable ignorance, arrogancy, and impudencie, which appeareth throughout all his book, I ſay that whereas he tearmeth himſelfe to be a Batcheller of the Law, he is more like a wrangling pettifogger in the Law, than a ſober Student in Divinity, which alſo he profeſſeth to be, for he doth in a manner nothing els but cavill, quarrell, and ſcold. Likewiſe in the very end of my book, exhorting the Papiſts for their credits ſake, to make out a better champion hereafter; I tell them as the truth is, that in this his reply, he doth nothing in a manner, but either conſtrue like an Vſher (as he was ſometimes of Winchester Schoole) or quarrell like a dogbolt Lawyer. To the ſame purpoſe *pag.*128. where M. *Calfhil* ſaid, If an Angel from heaven teach otherwiſe then the Apoſtles have preached unto us, be he accurſed: *Martial* the quarelling Lawyer findeth fault with his tranſlation, becauſe *Evangelizamus* may be referred as well to the Diſciples as to the Apoſtles, ſo that the Diſciples preaching are to be credited as well as the Apoſtles. *No doubt* (ſay I) *if they preach the Doctrine of the Apoſtles, of which the controverſy is, and not of the perſons that preached. But theſe quarrells* (Sir *Batcheller*) *are more meete for the hun-courts, where perhaps you are a prating Troller, then for the Schooles of Divinity. In this ſaying, if the tearme of hun-courts ſeeme too light, I yeeld unto the cenſure of grave and godly men.*

*Pag.*138. where *Martiall* citeth *Conſtantium* for the commendation of his Croſſe, I ſay he ſheweth himſelf an egregious ignorant perſon: for the ſigne which the Emperour commended to be a healthfull ſigne, and true token of vertue, was the name of Chriſt, expreſſed in the character which he ſaw. And *pag.*154. where he maketh this Syllogiſme, to prove that in time of the Eliberin Councel, pictures were worſhipped, which he ſaith followeth neceſſarily upon the words of the Canon thus: That was worſhipped, that was forbidden to be painted on the walls: but pictures were forbidden to be painted on the walls, *Ergo* pictures were worſhipped. Anſwer M. *Calfe*. Hereunto I rejoyne, Who would have thought that an Vſher of Winchester, and Student in Lovaine, that teacheth us (as he ſaid) an old Lawyers poynt, would alſo teach us a new Logick point, to conclude affirmatively in the ſecond figure, and that all upon particulars? Anſwer M. *Calfe*, quoth *Martial*. Nay anſwer Gooſe to ſuch an argument. And reaſon who will with ſuch an Aſſe any longer about this matter, for I will hearken to his Law, ſeeing his Logick is no better.

If Sir Cenſurer will defend this ſyllogiſme, and prove it to be good and lawfull, I wil revoke my tearmes.

*Pag.*141. where he ſaith, that bread and wine of the Sacrament have no promiſe, I tell him he lyeth like an arrogant hypocrite, for bread and wine have as good promiſe in the one Sacrament, as water in the other.

*Pag.*178. where M. *Calfehil* had diſtinguiſhed traditions into ſome neceſſary, ſome contrary to the word, ſome indifferent: I ſay *Martial* like an impudent aſſe, calleth on him to ſhew in what Scripture, Doctor, or Councel, he findeth this diſtinction of traditions. As though a man might not make a true diſtinction in diſputation, but the ſame muſt be found in ſo many words, in Scripture, Doctor, or Councel, when he himſelfe cannot deny, but the diſtinction is true, and every part to be found in the Scriptures, Doctors, and Councels.

*Pag.*133. I call *Martiall* blockhead, and ſhameleſſe Aſſe, becauſe he would prove, that the ſpirit of God is

not Iudge of the interpretation of the Scripture, becauſe *Paul* and *Barnabas* in the controverſy of circumciſion went not to the [illegible]

Alſo *pag.*2[illegible]. [illegible] of only faith iuſtifying, [illegible]

Likewiſe *pag.*2[illegible]. where *Martiall* would know whether M. [illegible] kneeling downe before his father to aske him bleſſing, did not commit Idolatry? I ſay he is an Aſſe, that [illegible] make a difference betweene civill honour and religious worſhip.

*Pag.*26[illegible]. I call not only *Martiall*, but all Papiſts ſhameleſſe dogs, and blaſphemous Idolaters, which [illegible] and make vowes unto Images, which crie all to them, and offer up both prayers and ſacrifices of candles, money, jewels and other things unto Images. Whoſe Idols have given anſwers, have wagged their heads and lips.

*Pag.*29[illegible]. I ſay he [illegible] upon *Calvine* like a Ruffian, and ſlaundereth him like a Devill, becauſe he ſaith a ſhippe would not carry the pieces of the Croſſe that are ſhewed in ſo many places, which yet is confirmed by teſtimony of *Eraſmus*.

*Pag.*3[illegible]. where *Martial* goeth about to prove that the Sacraments are no helps of our faith, I ſaid, Did you ever heare ſuch a filthy hog grunt ſo hatefully of the holy Sacraments, that they ſhould be no helps of our faith?

Theſe are as many of the ſpeeches noted by the Cenſurer, as I can find, wherein I truſt the indifferent Reader weighing upon what cauſe they were uttered, will not ſo lightly condemne me for a railer, ſeeing no reſpect of private malice to revile them that deſerve no reproch, and not of zeal in defence of truth, to uſe vehement and ſharp ſpeeches, as all the Prophets and the mildeſt ſpirited men that ever were, have uſed againſt the adverſaries thereof. But the moſt hainous accuſation is behind, that I call *Staphylus* a Counſellor to an Emperour rafcall. I might anſwer as S. *Paul* did, when he was reproved for calling the high Prieſt, painted wall: Brethren, I knew not that he was an Emperours Counſellor: or in very deed I knew nothing in him worthy to be an honeſt mans Counſellor. But ſeeing it pleaſed an Emperour to accept him, it is as great a fault, as if an enemy of meane condition ſhould call an Engliſh Counſellor, raſcall. So ſaith our ſharp Cenſurer. But if he meant thoſe that be of the Queenes Majeſties Privie Councell, I will not ſay he playeth the raſcall, but either the ignorant foole, or the malicious vile perſon, to compare that Apoſtata *Staphylus*, even in his Counſellorſhip, with the meaneſt of their Honours. For they that know the manner of the Princes of Germany, and of other forraigne Princes, can teſtify, that perſonages of meane eſtate, only being learned in the Lawes, are accepted of the Emperour and other States, as their Counſellors, whoſe counſell perhaps they never uſe, but may if it pleaſe them, as of Counſellors at Law. So that one man is Counſellor to the Emperour, and to many other Princes. As for example: *Ioachimus Schnederus*, Doctor of both Lawes, was ordinary Profeſſour in the Univerſity of Frankford, and Counſellor of the Emperour, of the Elector, and Marques of Brandeburge, of the Dukes of Brunſwick, Lunenburge, Megleburge, and of many other Princes of Germany. This was a very great and wiſe man. But *Gaſſanaeus in Cat. glor. mundi, part.*10. *conſid.*41. ſaith, that every ſimple advocate did uſe to call himſelfe the Kings Counſellor of France, before order was taken that none ſhould uſurpe that title, except he were called unto ſome office in the Courts. And ſpeaking of ſuch as were Counſellors in office in his time, of whoſe dignity he writeth much, he complaineth that they were promoted unto that dignity in Parliaments, by meanes of money, or ſome other unknown meanes, *part.*7. *Conſ.*13. Such a noble Counſellor was *Staphylus*, having ſome knowledge in the Lawes, being preferred to that title by the Papiſts, of favour more then of worthineſſe, to give him ſome ſhaddow of countenance, when he became an Apoſtata from true religion, and from thoſe Chriſtian Princes and Noble men, by whom he was before upholden. And yet in truth, if the Printer had not miſtaken my writing, I called him Renegate, and not raſcall, as before I called him beaſtly Apoſtata. Perhaps the Cenſurer will ſay, I mend the matter well, to call an Emperours Counſellor, a beaſtly Apoſtata. But ſo might I have done, though he had been an Emperor himſelfe: for what els was *Iulian* the Emperour, but a beaſtly Apoſtata, or Renegate from Chriſtian Religion, which once he profeſſed? Yea ſuch an Apoſtata is worſe then a beaſt, for he declareth himſelfe thereby to be a reprobate. Therefore the Chriſtians in his time, whereas the Church had alwayes uſed to pray for heathen Tyrants, that held the Empire, and made havock of the Church by perſecution, contrariwiſe prayed againſt this Apoſtata, that God would confound him, and ſhorten his time. Yea the godly conſtant Biſhops did openly inveigh againſt him, as *Maris* Biſhop of Chalcedon, which openly called him impious Atheiſt and Apoſtata. And when *Iulian* counterfeiting mildnes, did nothing but revile him by his blindnes, ſaying, the Galilean thy God cannot cure thee, he anſwered, I thank my God Chriſt, that I am blind, that I might not ſee one ſo void of godlineſſe as thou art. Therfore *Staphylus*, being but an Emperours Counſellor, as he was, may endure to heare worſe for his Apoſtaſie, then I have ſpoken againſt him.

*Trip. hiſt. lib.*6. *c.*4.

The quarrell of words being ended, it is time to goe to the matter. Firſt, *pag.*14. of his anſwer to Maſter *Charkes* Preface, he noteth that D. *Fulke* againſt *Briſtowes Mot. pag.*92. findeth, that it is evident by Scripture, that heretikes may be burned, againſt *Luther*. That blaſphemous heretiks are to be put to death, I find in Scripture by the Law of blaſphemers, *Lev.*24. and by the Law of falſe prophets, *Deut.*13. neither doth *Luther* (I think) deny, but the equity of the ſame Lawes doth ſtill remain, although not every one that erreth obſtinately, ought to be dealt with ſo extreamly. Alſo *pag.*82. of that book I ſay, that all Proteſtants are one in God, and Chriſt their Redeemer, from which unity, diſſention about ceremonies cannot ſeparate them: and yet I except ſuch ſchiſmatiks as delight in contention. The controverſy betweene *Luther* and us, doth not hinder us from this unity, although *Luther* and other of prepoſterous zeale of godlines, doe otherwiſe account of us, which errour is of infirmity, and not of malice.

The *pag.*23. of the ſame anſwer, there is another charge, where I ſay, that text, Vow ye and render your vowes to the Lord, is a text that pertaineth to the old Teſtament, meaning that it muſt have the expoſition according to the *Law*, of ſuch things as God did allow, and were in mens power to performe. For what if a man vowed to ſacrifice a dogge? what ſay wee to *Iepthaes* raſh vowe? to the vowe of them that vowed to kill *Paul*? Our Cenſurer reporteth my wordes, that this text belongeth onely to the old Teſtament, as though I ſaid, there was no uſe of it in the new Teſtament. There is one lye by addition. In the ſame place, to the text, If thou wilt be perfect, goe and ſell what thou haſt, &c. I ſay, it is a ſingular tryall to that one perſon: for every man is not bound ſo to doe. Yet our Cenſurer cavilleth, that ſo all the other words ſpoken to that young man, may be reſtrayned and made ſingular, as whatſoever elſe was ſpoken to any ſingular perſon. As though my reaſon were, that therefore it was ſingular, becauſe it was ſpoken to one man. As if wee had not generall Lawes and rules, to know what is inioyned to all men, what to ſome men, and what to a ſingular perſon. In the next *pag.*24. hee quarrelleth at my expoſition of the ſaying of Saint *Iames*, *chap.*2. that a man is iuſtifyed of workes, and not of faith onely. Where I ſay, workes are not denyed to iuſtify before men, and onely faith, without workes, is thought to iuſtifie before God, *Rom.*3. this he calleth a poore deuice, becauſe Saint Iames talking of faith without workes, ſaith it cannot ſaue a man. Nay rather this is a poore cauill: for Saint Iames talketh of another kind of faith, as well as of another kind of iuſtification, when his ſaying ſeemeth to be contradictory to Saint Paul. And that in the place in queſtion he meaneth iuſtification before men, as in the other place a faith voide of good workes, it is manifeſt, both by his owne words, *Shew me thy faith by thy workes*, and alſo by the example of *Abrahams* triall, which was not to informe God of his iuſtification, but to giue teſtimony before men.

Pag.35: to ſhew how Proteſtants deny all Fathers, he bringeth me for an example in many places. Firſt hee ſaith the conſent of ancient Fathers is alleadged, attributing ſuperiority to *Peter*, upon that text, *Matth.16. Thou art Peter, &c.* This he ſaith I avoyd very lightly, ſaying that diuers of the ancient Fathers were deceived in opinion of *Peters* prerogatiue. As for the conſent of all, which he would ſeeme to make for it, is falſe: but this is not all mine anſwer, but that this prerogatiue appeareth not in the Scriptures, which was heavier than the anſwerers pen could beare: or if he thinke it doth, let him proue by Syllogiſme out of the Scriptures if he can. But untill he can, I will ſay this is a lye by detraction.

Againſt the Rocke,p.291. Secondly, where I ſay, thoſe ancient Fathers that expound the text *Iohn 5. I came in my Fathers name, &c.* of Antichriſt, haue no ground of their expoſition, I proue it by example of *Theudas the Egyptian, Cocabus,* and other that deceived the Iewes in their owne name, yet none of them was Antichriſt.

Thirdly, where he ſaith, *Ierome* with all the Eccleſiaſticall writers are alleadged, for the interpretation of the words of *Daniel, chap. 7.* which interpretation I doe not admit, becauſe it hath no direction out of the Scriptures, he maketh a lye by multiplication: for only *Ieromes*, with ſuch Eccleſiaſticall writers out of whom he gathered his interpretation, is alleadged.

Againſt the Fortreſſe,p.52. Fourthly, he ſlandereth me, when he chargeth me to ſay, *Auguſtine doth wrongfully interprete the place*: for I allow of *Auguſtines* ſayings to be true, but I ſay he ſpeaketh it upon a text wrongly interpreted, that is, falſly tranſlated, *Hee hath placed his Tabernacle in the Sunne*, whereas the truth is, *He hath made in the heavens a Tabernacle for the Sunne*; and ſo doth *Hierome* interpret it, *Soli poſuit Tabernaculum in eis.*

Againſt Purgatory,p.262. Fiftly, where he ſaith, that Saint *Ambroſe, Ephrem,* and *Bede* are alleadged for interpretation of certaine Scriptures, he ſaith, he noteth not what, for they are alleadged for memories of the dead, which I ſay I will not deny: but they were vſed before their times, and prayer for the dead alſo: but without warrant of Gods word, or authority of Scriptures, but ſuch as is ſo pitifully wreſted and drawne unto them, as every man may ſee, the holy Ghoſt never meant any ſuch thing, as they gather of them. *This I ſpeake not of theſe three, but of ſuch as would goe about to proue prayer for the dead out of the Scriptures*: as Chryſoſtome, *who followeth in the ſixt place, who indeede I ſay alleageth Scripture for it, but he applieth it madly, and yet he often applieth it to the ſame purpoſe, belike it was the beſt he had for that purpoſe.* *Pag.237.* *God ſaith unto* Ezechias, *I will defend this Citie, for mine owne cauſe, and for* David *my ſervants ſake. Alas good man, what manner of reaſon is this? Be it as he ſaith, that the memory of David being a righteous man, and not rather the truth of Gods promiſe made to David, moved him to defend the Citie from the enemies: doth it therefore follow that prayer and almes are available for the dead? &c.* If Maſter Cenſurer thinke *Chryſoſtome* haue applyed the Scripture rightly, let him gather his argument into a Syllogiſme, and we will ſhape him an other anſwere.

Againſt Martiall,pag.146. Seuenthly I will not deny, but I ſaid that thoſe fathers, whom *Martiall* quoted, did rather dally in trifling allegories, than ſoundly proue, that the Croſſe was prefigured in ſuch places of Scripture as they alledge. As *Auguſtine* maketh the two ſtickes, that the Widow of Sarepta gathered, a figure of the Croſſe. *Auguſtine* and *Tertullian*, the lifting up of *Moſes* hands, &c. in which places yet they meant the vertue of Chriſts death, rather than the holineſſe of the ſigne.

Moreover, *page*, 33. Maſter *Fulke* is charged to abuſe the ſimple people, in ſaying often times: prayer for the dead is an hereſie, becauſe the Montaniſts, which were heretikes held it. Nay ſir, becauſe the Montaniſts are the firſt that invented prayer for the dead, and Purgatory, ſeeing neither in Scripture, nor doctor, is any mention of either of both before *Montanus*, therefore he ſaith prayer for the dead is an error. But he will haue me proue, that this was ever accounted one of *Montanus* hereſies. *Tertullian* being a Montaniſt proveth it ſufficiently, for he inveigheth againſt the Catholikes of his time, whom he vſed to call *Pſychicos*, for denying Purgatory, and obiecteth againſt them the paraclet which was the ſpirit of *Montane*, which affirmed, that none but Martyrs went ſtreight to heaven, and that all other went to hell, where they muſt pay the uttermoſt farthing before they come forth, *lib. de anima, capite de inferis, & an aliquid patiantur apud inferos animæ*; whereas he was of an other iudgement, while he was a Catholike, and did write againſt *Marcion*, noting it as one of his errors, that he affirmed all the Fathers before Chriſt, to haue gone to hell, as you Papiſts doe. *Adverſus Marcionem lib.* 4. whereas he ſaith againſt *Marcion, aliud enim Inferi ut puto, aliud quoque Abrahæ ſinus*: Hell I trow is one thing, and *Abrahams* boſome an other thing. But againſt the Catholikes, hee writeth, that Chriſt deſcendeth to hell, to make the Patriarkes and Prophets partakers of him, whereby (ſaith he) you may knocke them on the elbow, *qui ſatis ſuperbe non putent animas fidelium inferis dignas: ſerui ſuper dominum, & diſcipuli ſuper magiſtrum, aſpernati ſi forte in Abrahæ ſinus, expectandæ reſurrectionis ſolatium capere; which proudly enough thinke, the ſouls of the faithfull are not worthy of hell, being ſervants aboue their Lord, and Schollers aboue their maſter, which diſdaine to receiue the comfort of the reſurrection looked for, if it were perhaps in* Abrahams *boſome.* That other latter Catholike writers, which lived long after *Tertullian*, allowed prayer for the dead, it proveth not that it was no error in *Montanus*, but rather that it was an error in them, ſeing before *Montanus* no Catholike allowed prayer for the dead. To his proud challenge, I offer not only this that I haue ſaid, of the error of praying for the dead, and Purgatory, but of ſome parts of the hereſie of the Pelagians, condemned in old time, and accuſed for hereſie: revived by the Papiſts, and the contrary doctrine by them accurſed. As the Tridentine Councell, *Seſſ.6. Can.7. accurſeth them that ſay: that all workes done before iuſtification, howſoever they are done, are ſinnes indeed, or deſerue the hatred of God, or by how much ſoever a man doth indeavour to diſpoſe himſelfe to grace, that he ſinneth ſo much the more grievouſly.* This doctrine, and that which neceſſarily followeth of it, is directly contrary to the Scripture, ſaying that whatſoever is not of faith is ſin: and to the decree of the Meleuitane Councell, *Cap.5.* and to the Scripture there alledged, *Without me you can doe nothing, ergo* a man without grace cannot diſpoſe himſelfe to grace. For no man can diſpoſe himſelfe to grace, except he pleaſe god, but *without faith it is impoſſible to pleaſe him.*

Againe, where the 16. Can. of the ſame Tridentine Chapter, accurſed him that ſhall ſay: That the commandements are impoſſible to be kept, by a man iuſtified and ſet under grace: it is contrary to the ſixt Canon of the Meleuitane Councell, which concludeth, that no man can be without ſinne; according to the ſaying of the Evangeliſt; *If wee ſay we haue no ſinne, &c.*

But whereas we acknowledge, that wee hold for trueth that which by *Epiphanius* and *Auguſtine* was held for an errour, in *Aërius*, namely, prayer for the dead; anſwering that thoſe two Doctors were deceived, hee ſaith, wee condemne the whole Church, as though it were neceſſary that the whole Church were deceived

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as much as they, or if the whole Church were deceived, that we condemne it of hereſie, ſeeing prayer for the dead as it was allowed by thoſe Fathers, was an error, not an hereſie. But when by *Epiphanius* images in the Church are condemned and defaced, when the worſhipping of the Image of Chriſt and his Apoſtles, is both by *Epiphanius* and *Auguſtin* condemned for an hereſy of the Carpocratians and Gnoſtikes, what have they to anſwer, but either to condemne thoſe Fathers, or themſelues of error, or elſe to ſeeke out ſome cavil againſt their own conſcience, and againſt the knowledge and iudgement of all learned and indifferent men?

Pag.34. againſt *Briſtowes* Motives, I ſay that *Vigilantius* (whom the Papiſts make ſo great an heretike for denying invocation of Saints, and ſuperſtitious reverence of their reliques) was ſlaundered only by *Hierome*, of other learned men in his time he was counted a godly man, and a learned. Maſter Cenſurer changeth my words, as pleaſeth him. *Pag.333.* The pride and cruelty of *Auguſtine* the Monke, which came to convert the Saxons, is recorded by our Brittiſh ſtories, and proofe thereof brought of his diſdainfulneſſe in receiving the Brittiſh Biſhops, and in procuring the ſlaughter of ſo many hundred ſtudents of Bangor. His ignorance, and unſkilfulneſſe is bewrayed by himſelfe in his writing to Pope *Gregory*, where he moveth queſtions, which a meane licentiate in Divinity would be aſhamed to doubt of. And ſurely I ſaid of him, that he did not ſo much good in planting faith where it was not, as in corrupting the ſincerity of the faith where it was before he came. *Againſt B[illegible] Mot.pag.19. Againſt Stap. pag.1.* And if he planted any [illegible] many traditions, and confirmed them by lying ſignes and miracles, as a fore-runner of Antichriſt, which was even immediatly after his time to be openly ſhewed: or if by ſubtile practice, miracles have been faigned to have been done by him and reported by a credulous man *Bede*, it hurteth not our cauſe: ſeeing other writers report him to have been both a proud and a cruell man. *Gal. Mon.* And yet we receive all that doctrine which he taught, agreeable to the doctrine of the Apoſtles of Chriſt: whatſoever he taught beſide, we are not to receive it of an Angel from heaven, much leſſe of *Auguſtine* from Rome. But where the Cenſurer reporteth, that I ſhould call *Bede* a fabulous man, he is not able to bring any proofe thereof: for albeit I acknowledge, that he reporteth many fables for true miracles, yet this reverence I profeſſe to have of him, that I think, he faigned not one of them himſelfe, but had them as he confeſſeth by relation of other. *Pag.332.* But a fabulous man is he, that maketh lyes, and inventeth fables. *Pag.97*, he accuſeth me of palpable flattery, becauſe I ſay that *Howlet* had no conſideration of her Maieſties ſingular virtues, and other of high eſtate under her, while he complaineth of the wicked and looſe times: and this I did to ſcrape a little favour from the Court, and to make the other odious. I thank God, favour is not ſo hard for me at the Court, that I need to ſcrape it, eſpecially by ſuch fond meanes, which hath rather flowed towards me, from her Maieſty and other of high place more then I have deſerved. But to make the other odious for his ſlanderous railing and hypocriſy, I will not deny but my purpoſe was, and yet with truth, and ſufficient ground of his owne writings. For whereas in publike writing, both he and ſome other of his complices have profeſſed their reverent opinion of her Maieſties ſingular vertues, and other of high eſtate, that are under her, in his familiar letter to his worſhipfull friend, he condemneth all perſons of this time, to be void of all ſenſe of vertuous life, except theſe few Popiſh Gentlemen, which he tearmeth preciſe in matters of religion, and reſpective of their conſcience, whom he doth ſo ambitiouſly commend, that he doth moſt ſlanderouſly condemne all other, that be friends to religion and the ſtate, among whom there be (God be praiſed) great numbers to ſpeake nothing of the Prince and nobility, who in godly life and preciſe walking in the feare of God, and the obedience of his lawes, may ſhame all the Popiſh hypocrites in the world. But it is beſt to ſet downe *Howlets* owne words and mine anſwer to them, that the Reader may iudge, whether I have flattered as the Cenſurer ſaith more palpably, or *Howlet* ſlandered more venemouſly.

It was no mean comfort unto me (ſaith Howlet) *to conſider that in theſe wicked and looſe times of ours, wherein there is no feeling or ſenſe of vertue left, but all men are wrapped in the love of Gods profeſſed enemy, the world, following with all force and full ſaile the vanities and ambition of the ſame: that there ſhould be found in England ſo many Gentlemen both for their yeares, livings, and other abilities, as fit to be as vaine as the reſt, yet ſo preciſe in matters of religion, and ſo reſpective to their conſciences, as that they will prefer their ſoul before their body, &c.*

Hereto I beganne to anſwer thus:

Indeed Sir you have followed your ſhameleſſe ſlander with full ſaile, and have had wind at will. What ſay you? Is there no ſenſe or feeling of vertue left, but all men are wrapped in the love of Gods enemy, except thoſe few Gentlemen, the matter of your rare comfort? In your familiar letters, we muſt ſuppoſe you write as you thinke, and as to your deare and worſhipfull friend: Wherefore whatſoever you doe in common writings profeſſe, of your reverent opinion of her Maieſties ſingular vertues, and other of high eſtate, that are under her, executours of her Chriſtian lawes, all is but diſſimulation and hypocriſy, feigned gloſing, and ſervile flattery. For you acknowledge not only no vertue, but not ſo much as any ſenſe or feeling of vertue, to be left in any other, then thoſe Gentlemen Recuſants, all other men not allured, nor entangled, but even wrapped in the love even of Gods profeſſed enemy the world, not ſeduced and drawn thereby, but following, and that not ſlowly, but with all force and full ſaile, vanities and ambitions of the ſame. If this were true, it would make a more miſerable eſtate of England, then you before imagined, by impriſonment of a few good houſe-keepers. And I would heartily wiſh that you falſly ſay of all, might not be verified of ſome. But that there is no ſenſe or feeling of vertue, but all men are wrapped in the love of Gods profeſſed enemy, and that in ſo extreame a degree: except a ſmall number of obſtinatly and wilfully blinded Papiſts, that is more then ever could be iuſtly ſaid, almoſt of any heatheniſh or Turkiſh ſtate, in which the ſenſe or feeling of vertue, was never ſo wholly extinguiſhed, but ſome remained even in them that knew not God, nor ſerved him aright, &c.

Beſide this intolerable ſlaunder of the whole ſtate, and all the profeſſours of the truth, from the Prince to the pooreſt ſubiect, I would the hypocriſy and flattery of this Papiſt, and other of his coate were knowne, who in his publike epiſtle which hee preſumeth to dedicate to the Queenes Maieſtie, not a little extolleth her princely vertues, with no ſmall commendation of the Nobility, but heere in his familiar letter, ſent over ſea to his friend, bewrayeth that hee hath no opinion indeed of any ſenſe of vertue, remaining in any perſon ſave onely in a fewe obſtinate Papiſts. Wherefore let men of underſtanding iudge, whether hee in his dedicatorie Epiſtle, or I in this reproofe of his familiar letter, have flattered ſo palpably: and whether in this replie I have played the Paraſite, or the Cenſurer in this malignant ſlaunder, the ſhameleſſe Sycophant. But let us heare what reaſon he hath to convince mee of flattery. *When men accuſe the times* (ſaith he) *muſt they except Princes by name, or elſe be accounted Traytors?* As though *Howlet* accuſeth the times onely and not the perſons alſo. Yea all men except the Recuſants, are with him utterly voyde of all ſenſe of vertue, and in worſe caſe alſo. But why ſay you, men muſt bee accounted Traytours? I accuſed *Howlet* but of diſſimulation, and flattery, but belike you acknowledge ſuch ſlaunder more meete to deſerve an haynous Traitour, then a diſſembling flatterer. I doe not altogether miſlike your Cenſure, although for that matter my purpoſe was not to accuſe him ſo deepely. But you proceede and aske, *What Apoſtle, what ancient Fathers did ever ſo?* And I will aske you againe, what Apoſtle, what ancient Father, did ever in publike writing profeſſe his reverent opinion of any Princes ſingular vertues, and of other of high eſtate under him, and yet never-

theleſſe

[illegible] things may be [illegible] you th[illegible] For diuiſion [illegible] Act. 14. v. 2[illegible] Elders in euery Church, and Tit. 1. 5. Elders in euery City or Towne, [illegible] 15. ex[illegible] to be taken for an heathen or pub-[illegible] 18. [illegible] ation or ſeparation where [illegible] be counted a brother. 2. Theſſ. [illegible] where [illegible] expreſſed. [illegible] 2. for [illegible] of [illegible], I [illegible]. What the Puritans [illegible] I care not, al-tho[illegible] are none of [illegible] are ſo [illegible], will deny [illegible] of theſe [illegible] be ſome mad ſchiſ-[illegible]: and for the la[illegible], which you ſ[illegible] for a [illegible] by our ſelues, till now you haue burned ſome for religion in Engl[illegible] told how [illegible]. For we [illegible] not now firſt of all conſented to the burning of Heretikes. The Arians and Anabaptiſts [illegible] in King Edwards dayes, for thirty yeares ago can beare witneſſe. But you may ſay you are ſure. I know few in other countries, but Heretikes themſelues, that deny it to be lawfull to puniſh blaſphemous obſtinate Heretikes by death. If any haue any priuate opinion, what haue we to doe with it, or to be charged by it? If I ſhould note your phraſe, when you ſay that Proteſtants doe now reigne in England, as though there were more Kings than one, you would ſay perhaps I were ouer captious. Well, let it paſſe. But ſuch things (ſaid I) as are not euidently contained in the word, a Chriſtian is not abſolutely bound to beleeue them. In plaine dealing you ſhould haue beſtowed a note in your margine, where I haue ſo ſaid, as well as noted there hereticall audacity, of your papiſticall charity. The ſaying I confeſſe or the like, yet the circumſtances of the place, where it was uttered, would perhaps haue bewrayed ſome part of your vſuall and honeſt dealing. But what cauſe haue you to cry out ſo loude, Behold the laſt refuge of a proud hereticall ſpirit, in breaking where he cannot otherwiſe get out? Call you it proud hereſie to hold that nothing is to be credited upon neceſſity of ſaluation, which hath not authority of the holy Scriptures, which are able to make a man wiſe to ſaluation, which are written that beleeuing we might be ſaued, which are able to make the man of God perfect, prepared to euery good worke?

And why doe yee dare M. *Charke* to avouch, that which I haue affirmed? I know he dare affirme and is able to defend this truth, but there is no reaſon that he ſhould be dared with my aſſertions. I dare affirme to your face, if you dare heare it, that a Chriſtian man is not bound to beleeue, that the common Creede was made by the Apoſtles, after that fabulous manner that you Papiſts doe teach: Namely, that *Peter* made one peece, *Andrew* an other, and ſo of the reſt: yet I doubt not, but it is gathered out of the doctrine and writings of the Apoſtles. But you haue ancient Doctors, which affirme that it was made by the Apoſtles. *Origen, Tertullian, Ierome, Rufinus, Ambroſe, Auguſtine, and all the primitiue Church doe ſo conſtantly affirme it to be their doings.* Let us conſider them in order. Firſt *Origen in prooem. lib. de princip.* teſtifieth, that the Apoſtles by their preaching did moſt plainely deliuer the ſumme of faith according to the capacity of the moſt ſimple, whereof he maketh a rehearſall containing indeed ſome Articles of the Creede, but neither all nor any one in ſuch forme of words as our Creede doth expreſſe them. And before he beginneth the rehearſall of them, thus hee ſaith: *Species vero eorum quæ per prædicationem Apoſtolicam manifeſte traduntur, iſta ſunt.* Theſe are the particulars of thoſe things, which by the preaching of the Apoſtles are manifeſtly deliuered. Which words doe ſhew, that the Apoſtles indeede taught the Doctrine, yet proue not that they made this Creede, rather than the Nicene Creede or *Athanaſius* Creede.

Tertullian againſt *Praxeas*, much after the ſame manner, yet more neere the words of the Creed rehearſeth the Articles pertaining to the three perſons of the Deity, and then he addeth: *Hanc regulam ab initio euangelij decurriſſe, etiam ante priores quoſque hæreticos, nedum ante Praxeam heſternum, probabit tam ipſa poſteritas omnium hæreticorum, quam ipſa nouellitas Praxeæ heſterni. That this rule hath run downe from the beginning of the Goſpell, euen before all former Heretikes, not only before* Praxeas *a yeſterdayes birth, as well the latter ſpring of all Heretikes ſhall proue, as the very noueltie of* Praxeas *one that came but yeſterday.*

That the rule of faith contained in the Creed, is as ancient as the preaching of the Goſpell, I alwayes agreed with *Tertullian*: but that the Apoſtles made the Creede, I heare him yet ſay neuer a word.

[illegible] *ad Pammachium* againſt the errours of *Iohn* of Ieruſalem, ſaith: *In ſymbolo fidei & ſpei noſtræ, quod ab Apoſtolis traditum* [illegible] *in charta & atramento, ſed in tabulis cordis carnalibus, poſt confeſſionem trinitatis* [illegible] *Chriſtiani dogmatis ſacramentum carnis reſurrectione concluditur. In the ſymbole of our faith and hope, which being deliuered from the Apoſtles, is not written in paper and inke,* [illegible] *of our* [illegible] *after the* [illegible] *of the Trinitie, and the unity of the Church, all the myſterie of* [illegible] *the reſurrection of the fleſh.* Although it be granted that Saint *Ierome* here ſpeaketh of our common Creede

[illegible] You [illegible] of [illegible], which *Auguſtine* [illegible] 115 [illegible] every Apoſtle [illegible], and more to your purpoſe [illegible], howſoeuer [illegible] is the [illegible] opinion of the late Papiſts, but neuer was [illegible] by *Auguſtine* [illegible] gotten under the ſhadow of his name. To conclude, as ſome of the ancient Fathers [illegible] thinke the Creed was of the Apoſtles making, ſo none of them affirmeth, that it is damnable to doubt thereof, ſo it a man doubt not of the doctrine contained therein, whereof the holy Ghoſt is Author, as it is proved by the holy Scriptures, whether the Apoſtles or their ſucceſſors did gather this ſhort ſumme or forme of beliefe, which we call the Apoſtles Creed.

For the obſeruation of the Eaſter day, which is the ſecond point wherein you dare Maſter *Charke*, I dare affirme, that though it be not commanded in the Scripture, the obſeruation thereof is not neceſſary to ſaluation. That *Anicetus* called it an Apoſtolike tradition, it is not materiall, ſeeing that very contention, which he reporteth [illegible] obſeruation of Eaſter, according to the Apoſtolike tradition, by the immediate ſucceſſors of the Apoſtles, *Anicetus* and *Polycarpus* doe plainely teſtifie, what credit is to be giuen to the traditions of the Apoſtles without the warrant of the Apoſtles writings. *Euſeb. lib. 5. cap. 26.* For while *Anicetus* pretendeth the tradition of S. *Peter*, and *Polycarpus* S. *Iohn*, and neither would yeeld to other, they teach us what to eſteeme of traditions apoſtolicall, not contained in the holy Scriptures: Namely, that in theſe dayes there can be no certainty of them, when they which might ſee and heare the Apoſtles themſelues, could not agree about them. Laſt of all, which you make the greateſt matter, the perpetuall virginity of the Mother of Chriſt after his birth, although for my part I doe beleeue it, and wiſh all men ſo to doe; yet dare I affirme, that it is not damnable, not to beleeue it, except it can be proved, that the Scripture hath taught it. But you obiect againſt me, firſt the condemnation of *Heluidius*, teſtified by *Hieronimus*. Whereto I anſwere, that he was iuſtly condemned, not becauſe he beleeved not, but becauſe he did obſtinately deny it, and troubled the peace of the Church, about an unneceſſary queſtion.

But you aske us, if we remember not the ſolemne curſe for this matter, of ſo many holy Biſhops recorded and confirmed by Saint *Ambroſe*, *Ep. 81. & 79.* It ſeemeth you remember it not your ſelfe, for that curſe contained in the end of the *Ep. 81.* was againſt them that like Manichees, denyed that our Sauiour Chriſt tooke fleſh of a Virgine. And *Ep. 79.* he reproveth them which did contend, that the virgine *Mary* had more ſonnes than our Sauiour Chriſt, which to affirme is a great errour: and conuinced by the authority of the Scripture, ſeeing as *Ambroſe* well noteth, our Sauiour Chriſt committed his mother to *Iohn* the Evangeliſt, which had not bin needfull, if ſhe had naturall ſonnes of her owne, which might take care of her.

But you will ſtop our mouthes if you can, (as you ſay) with theſe words of S. *Auguſtin, Integra fide credendum eſt, &c. We muſt beleeue with a ſound faith bleſſed Mary the mother of Chriſt to haue conceiued in virginity, to haue brought forth her ſonne in virginity, and to haue remained a virgine after her child-birth, neither muſt we yeeld to the blaſphemy of* Helvidius. Your author goeth on and telleth what that was: *Qui dixit, fuit virgo ante partum, non virgo poſt partum.* Who ſaid, ſhee was a virgine before her child-birth, ſhee was no virgine after her child-birth. But where ſhall we find this ſaying in S. *Auguſtine*? Your quotation directeth us to *Auguſtine Enchirid. Cap. 34.* where indeed ſome mention is of *Maries* virginity, namely, that ſhe conceived in virginity, but nothing of *Heluidius* or his hereſie. Wherefore it ſeemeth, that out of *Caniſius*, or ſome other mans collection your common places of the Doctors ſayings are borrowed, and not taken out of your owne reading. Therefore howſoeuer you haue miſtaken the matter, the ſaying you alleadge is in the baſtard booke *De dogmatibus Eccleſiaſticis, Cap. 69.* which may as eaſily be knowen from *Auguſtines* writing, as a Gooſe from a Swanne. And yet if it were of as good authority as *Auguſtines* owne writing, it were not ſufficient to ſtop our mouth, when we heare that we are ſlandered. For we dare not ſay with *Heluidius*, (which is the blaſphemy noted by that writer) that the Virgin *Mary* was no Virgin after her child-birth, although we ſay, that it is no article of faith, neceſſary to ſaluation, except it haue demonſtration out of the holy Scripture: neither doth your author ſay, it is blaſphemy to doubt of it, but to deny it, although for my part I doe neither deny it, nor doubt of it, but beleeue it as I doe many other truths, not expreſſed in the Scripture, but yet not as articles of Chriſtian faith neceſſary to ſaluation. I will conclude with a ſaying of S. *Ierome*, and ſtop your mouth if I can, which concerning this very queſtion in controverſie againſt *Heluidius*, to ſhew what a man is bound to beleeue upon neceſſity of ſaluation, even that which is contained in the Scriptures, and that which is not contained, that he is not bound upon loſſe thereof, to beleeue: thus writeth: *Sed ut hæc quæ ſcripta ſunt, non negamus, ita ea quæ non ſunt ſcripta, renuimus. Natum Deum eſſe de virgine, credimus, quia legimus: Mariam nupſiſſe poſt partum non credimus, quia non legimus. But as we doe not deny thoſe things that are written, ſo we doe refuſe thoſe things that are not written. That God was borne of a Virgin we beleeue, becauſe we haue read it: that Mary uſed mariage after her childbirth, we beleeue not, becauſe we haue not read it. There you ſay, Loe Maſter* Charke, S. *Auguſtine maketh it both a matter of faith, and the denying thereof to be blaſphemy: how will you auoide this?* It is eaſily auoyded, for it is falſe in many reſpects, firſt S. *Auguſtine* ſaith it not, but ſome obſcure man of much later time, leſſe learning, and authority, as the barbarous ſtile in many places declareth: ſecondly, he ſaith not, that it is a matter of faith, to beleeue the perpetuall virginity of *Mary*, but that ſhe conceiued, brought forth, and remained a Virgin after her childbirth. Thirdly, hee maketh not the doubting thereof to be blaſphemy, but the obſtinate denying of *Heluidius*, which ſaid ſhee was no Virgin after her childbirth. But how will you auoide that which Saint *Ierome* writeth, Wee refuſe thoſe things that are not written, we beleeue not becauſe we haue not read in the Scripture, any thing hereof as neceſſary to ſaluation.

Pag. 158. you doe not ſee why you ſhould beleeue a *Charke* or a *Fulke* comming but yeſterday from the Grammer ſchole, before a *Cyprian*, a *Tertullian*, a *Baſil*, a *Ierome*, an *Ambroſe*, or an *Auguſtine*, eſpecially in a matter of fact (as your caſe is) ſeeing they liued more than twelue or thirteene hundred yeares neerer to the deede doing than theſe Miniſters doe. Why ſir, I pray you, who requireth you to beleeue any

Miniſter

[illegible] , all [illegible] beſide [illegible] in [illegible] deed [illegible] were [illegible] of [illegible] what was the Apoſtles [illegible], which was not [illegible] Anicetus, [illegible] time, could [illegible] certainty thereof. And [illegible] Ceremony or practiſe the Apoſtles [illegible] was [illegible] in the Scripture, was but [illegible] arbitrary in the power of the Church to [illegible] which as it might [illegible] for edifying. Finally, where you affirme, that Fulke came but yeſterday from the [illegible] Schole, [illegible] it ſeeme that he is but a young Grammarian, either your dayes be neere as long as [illegible] or elſe your pen runneth beyond your knowledge of him, or at leaſtwiſe your malice over[illegible] ledge. But yet to this extremity (of crediting one Clarke, or Fulke before ſo many ancient fa[illegible] for you are driven, and bad men hearken a little how D. Fulke handleth theſe men about traditions. And [illegible] S. Cyprian alleadging the tradition of Chriſt himſelfe, concerning the mingling of wine and water in the Ch[illegible]: But if Cyprian had ben well urged (ſaith Fulke) he would haue better conſidered of the matter. Thus you would make men beleeue, that I oppoſe nothing but mine owne authority or credite againſt S. Cyprian. But then you ſhamefully belie me; for this is the matter, and theſe are my words which you haue gelded at your pleaſure.

Againſt Mart. p. 170.

Whereas Cyprian ad Pompeium calleth all traditions to the writings and commaundements of the Apoſtles, Martiall crieth out that Cyprian is ſlandered, becauſe he himſelfe alleageth the tradition of Chriſt, for mingling of water with wine. If Cyprian brake his owne rule, who can excuſe him? But if he had beene urged as much for the neceſſity of water, as he was for the neceſſity of wine in the Sacrament, he would haue better conſidered of the matter. Who ſeeth not I ſuppoſe no leſſe authority againſt Cyprian, than of Cyprian himſelfe, and therefore I boaſt not of mine owne credit about his?

To proceede, Tertullian is alleadged ſaying that the bleſſing with the ſigne of the Croſſe, is an Apoſtolike tradition. Fulke. Tertullians iudgement of tradition without Scripture in that place is corrupt. If I ſhould ſearch no further, here is a reaſon of Fulkes miſlike of Tertullians iudgement added, becauſe he affirmeth tradition of the Apoſtles, without the writing of the Apoſtles. But indeed there is in the place by you noted, other arguments in theſe words: Tertullians iudgement of tradition without Scripture in that place is corrupt, for Martiall himſelfe confeſſeth, that a tradition unwritten ſhould be reaſonable and agreeable to the Scriptures: and ſo he ſaith the tradition of bleſſing with the Croſſe is, becauſe the Apoſtles by the holy Ghoſt delivered it. But who ſhall aſſure us thereof? Tertullian and Baſil are not ſufficient warrant for ſo worthy a matter, ſeeing Saint Paul leaveth it out of the univerſall armour of God. This laſt and invincible argument in rehearſing my words you leave out, which becauſe perhaps you could not ſee in few words, I will ſet it more abroad. The univerſall ſpirituall armour of God, is delivered by Saint Paul Eph. 6. bleſſing with the ſigne of the Croſſe is not there delivered by S. Paul: therefore bleſſing with the ſigne of the Croſſe is no part of the ſpirituall armour of God. Now let us ſee, whether you will beleeve a Paul before a Tertullian, or a Baſil; or a Fulke with Saint Paul, before a Baſil with Tertullian without Saint Paul or againſt Saint Paul?

Againſt Mart. p. 178.

Epheſ. 6.

But you goe forward, Saint Hierome is alledged, ſaying that Lent faſt is the tradition of the Apoſtles. Fulke. Hierome untruely aſcribeth that Tradition to the Apoſtles. My wordes are againſt Briſtowes Mot. pag. 35. theſe: Againſt Saint Hierome ſayeth; it was a Tradition of the Apoſtles to faſt forty dayes in the yeare. If this bee true, then is the Popiſh ſtorie falſe, that maketh Teleſphorus Biſhoppe of Rome author of that Lenten Faſt. Euſebius ſheweth the great diverſity of faſting before Eaſter lib. 5. cap. 26. ſaying that ſome faſted but one day, ſome two dayes, ſome more, ſome forty houres of day and night. This diverſity proveth, that Hierome untruely aſcribeth that Tradition to the Apoſtles, which ſhould have beene kept uniformely, if it had any inſtitution of the Apoſtles. Among ſo many arguments and authorities, cited for proofe, you can find nothing, but Fulke ſaith bluntly; Hierome untruely aſcribeth that Tradition to the Apoſtles. Sed perge mentiri; Saint Chryſoſtome is alledged, ſaying that the Apoſtles decreed, that in the Sacrifice of the Altar, there ſhould bee made prayer for the departed. Fulke: where hee ſaith it was decreed by the Apoſtles, &c. hee muſt pardon us for crediting him, becauſe hee cannot ſhew it out of the actes and writings of the Apoſtles. If I had added none other argument, this had been ſufficient for us, to forbeare crediting any thing of the Apoſtles: whereof we have not the Holy Ghoſt in their writings to be witneſſe. But you ſhall heare what I oppoſe againſt Chryſoſtome, beſide this. Againſt pag. 303. it followeth immediately upon theſe wordes noted by [illegible] ſaying: Hom. de Adam & Heva; Satis ſufficere, &c. We thinke it ſufficeth enough, whatſoever the writings of the Apoſtles have taught us, according to the aforeſaid rules: inſomuch that wee [illegible] Catholike, whatſoever ſhall appeare otherwiſe to be ruled [illegible]. And againe In Gen. Hom. 58. Vides in quantum, &c. Thou ſeeſt into how great abſurdity they fall which will not follow the Canon of holy Scripture, but permit all things to their owne reaſonings. But if wee be further urged, then will I alleadge that which hee ſaith In Evang. Ioan. hom. 58. Quia ſacra, &c. hee that uſeth not the holy Scriptures, but climbeth another way, that is, by a way not allowed, is a theefe. What may bee as bold with Chryſoſtome, as hee ſaid hee would bee with Paul himſelfe, in 2. ad Tim. Hom. 2. Plus aliquid dicam, &c. I will ſay ſomewhat more, wee muſt not bee ruled by Paul himſelfe, if hee ſpeake any thing that is his owne, and any thing that is humane, but wee muſt obey the Apoſtle when hee carrieth Chriſt ſpeaking in him. Wherefore ſeeing it is evident, that by teſtimony of Iuſtinus Martyr, that there was no mention of the dead, in the celebration of the Lords Supper, for more than an hundred yeares after Chriſt, wee muſt not beleeve Chryſoſtome without Scripture, affirming that it was ordeyned ſo by the Apoſtles. As though this place had not beene ſufficient to convince your impudent lying, you goe forward, and ſay, that pag. 350. and 363. of the ſame booke I anſwere to diverſe Fathers alleadged together, beſide Chryſoſtome for the ſame purpoſe: Who is witneſſe that [illegible] would [illegible] why the Lord would not have this ſet forth by Mathew, Marke, Luke, and Paul? Why they were not choſen Scribes thereof rather than Tertullian, Cyprian, Hierome, Auſten, and others ſuch as you name? [illegible] is a counterfeit inſtitution, and feigned tradition. Here you note in the margent a proud queſtion, which is [illegible] ſo right

as

as if I ſhould [illegible] Lord [illegible] and [illegible] by [illegible] convicted of errours, as you [illegible] you [illegible] anſwer this queſtion, to the ſatisfaction of any man [illegible] it, and ſay it is a proud queſtion. As though it were pride [illegible] juſt cauſe of doubt. But in truth, my wordes are [illegible] the [illegible] inſtitution. If it be lawfull for mee once to poſe the Apoſtles, as you [illegible] I [illegible] why the Lord would not have this doubtleſſe inſtitution, and as you [illegible] of the Sacrament, plainely, or at the leaſtwiſe obſcurely ſet forth by M[illegible], Marke, Luke, or Paul, which all have ſet forth the ſtorie of the action of Chriſt, the inſtitution of the Sacrament, and the end or uſe of the ſame. If it were not meete at all to bee put in writing, why was it diſpenſed by Tertullian, Cyprian, Auguſtine, &c. If it were meete to be put in writing, why were not thoſe choſen Scribes, Mathew, Marke, Luke, and Paul, worthy of all credite, rather appoynted for it, then Tertullian, Cyprian, Auguſtine, and ſuch as you name? But againſt this counterfeit inſtitution, and feigned tradition Saint Paul cryeth with open mouth unto the Corinthians, 1 Cor. 11. That which I delivered to you I received of the Lord &c. which wrote to them of all.

In divers proud and fooliſh queſtions:

Laſt of all you ſay, that being urged by the like, I diſcredite all antiquity, ſaying: It is a common thing with the ancient Writers to defend every ceremonie which was uſed in their time, by tradition of the Apoſtles. Indeede the wordes are mine, the occaſion as of all the reſt fraudulently and falſely omitted. For upon occaſion of Chryſoſtome alleadged to proove that mention of the dead was made at the Communion, by tradition of the Apoſtles, for which I remit him to mine anſwer of Allen lib. 2. cap. 5. I adde moreover theſe wordes. If wee ſhould admit all things to bee ordained of the Apoſtles, which ſome of the old Writers doe aſcribe to their traditions, wee ſhould receive many things, which even the Papiſts themſelves doe not obſerve: As that it is a wicked thing to faſt on Sunday, or to pray kneeling, that oblations are to be made for mens birth-dayes, &c. Which with diverſe other ſuperſtitions, Tertullian fathereth upon the tradition of the Apoſtles, as well as oblations for the dead, De cor. Mil. Hearing therefore ſuch manifeſt untruethes, are fathered upon the Apoſtles tradition, by moſt ancient Writers, what credite can wee have of their tradition, without their writing? By this the Reader may ſee, how honeſtly and truely, you ſay there are ſet before you a paire of ballance, with Clarke and Fulke, in one end: and Cyprian, Origen, Tertullian, Baſill, &c. in an other end. And Fulke oppoſeth himſelfe againſt them all. Whereas in every place by you noted, hee oppoſeth either the holy Scriptures, or other ancient Writers, or the ſame writers themſelves, or evident and manifeſt reaſon, to proove that ſuch things are untruely fathered upon the Apoſtles tradition.

Againſt Briſt. Mot. p. 36.

Laſt of all; for your farewell, you charge Doctor Fulk to affirme that the book of the Machabees was written with a prophane and ambitious ſpirit. Againſt purg. pag. 209. Indeed in that place among many other reaſons which I bring to proove that ſtory not to be the Canon of the Scriptures, I ſay, that he maketh a very prophane Preface, ambitiouſly commending his travels, and ſhewing the difference betweene a ſtory at large and an abridgment, &c. If you be able to defend that booke to be Canonicall, anſwer my reaſons, and prepare your ſelfe to anſwer as many more, as may be alledged to convince the vanity and falſhood of that ſtory: and ſo I leave you to a better mind, if it be Gods will to give it you.

I finde alſo, that in the Popiſh annotations, upon the New Teſtament printed at Rhemes, my writings are carped at in two places, the former upon 2. Theſſal. 2. where my wordes upon Sanders, Rocke, pag. 248. and pag. 278. are rehearſed: In which I ſay that Leo and Gregory Biſhoppes of Rome, although they were not come to the full pride of Antichriſt, yet the myſtery of iniquity having wrought in that ſeate neere five or ſixe hundred yeares before them, and then greatly increaſed, they were ſo deceived with the long continuance of errour, that they thought the dignity of Peter was much more over the reſt of his fellow Apoſtles, then the holy Scriptures of God (againſt which no continuance of errour can preſcribe) doe either allow, or beare withall.

Againe, the teſtimonies of Leo and Gregorie, Biſhoppes of Rome, as alwayes, ſo now I deeme to bee unmeete to bee heard in their owne cauſe, though otherwiſe they were not the worſt men, yet great furtherers of the authority of Antichriſt, which ſoone after their dayes tooke poſſeſſion of the chayre, which they had helped to prepare for him.

For this I am called a malapert Scholler of Bezaes impudent Schoole. But by what reaſon? For placing the myſterie of Antichriſt, as working in the See of Rome even in Saint Peters time. That the myſterie of Antichriſt did worke in Saint Peters time, the text of S. Paul is plaine. That it did worke in Rome, where Antichriſt ſhould bee openly ſhewed, Saint Iohn is plaine in the Revelation, Ca. 17. ver. 9. & 18. yea, the Papiſtes confeſſing that Saint Peter called Rome Babylon, muſt needes graunt as much: this onely then remaineth in controverſy, whether in the See or Church of Rome, the myſterie of iniquity did worke, from the Apoſtles time, untill Antichriſt was openly ſhewed. Seeing it wrought at Rome, it wrought either in the Church, or altogether out of the Church: but it wrought not altogether out of the Church, therefore it wrought in the Church. That the myſterie of iniquity preparing for that Antichriſt wrought not altogether out of the Church, it is manifeſt, becauſe the ſeate of Antichriſt is propheſyed to bee in the Temple and Church of God. Without the Church, was not the myſterie of iniquity againſt Chriſt, but open wickedneſſe and perſecution of Chriſts Church. Therefore within the Church that myſterie did worke. By what meanes firſt, it is not certaine, becauſe it was a ſecret, not revealed by the Apoſtle. Some conjecture that it was by preferring one Biſhoppe before all the Clergy of Elders or Prieſts, which at the firſt were equall. Some thinke that ſuch faction began at Rome, as afterward were at Corinth, one holding of Cephas, that is Peter, another of ſome other. How ever it was, the challenge made to Peters chayre, and from the dayes of Victor, diverſe Biſhoppes of Rome creeping up by little and little, and pretending authority over other Churches, and other Churches reverencing that See, for many good reſpects, were abuſed by Sathan to ſet forward his purpoſe in advancing the Throne of Antichriſt. And where I ſaid that Leo and Gregorie were great furtherers of the authority of Antichriſt, my meaning was not, that they did wittingly and willingly prepare a ſeate for Antichriſt, but that the Devill by Gods permiſſion, becauſe hee was to ſend the efficacy of errour into the world, tooke hold in the time appoynted of that authority, which the Biſhoppes for the dignity of their See, and as they thought for the benefit of the Church, did labour ſo greatly to maintaine and increaſe. Neither write I any thing contrary to the challenge of that reverend Father the Biſhop of Sarum, as they charge me, who ſaid at Pauls Croſſe, O Gregorie, O Leo, if you be deceived, you have deceived us: For his meaning was not thereby to allow whatſoever they had done or written, but that in ſome ſuch matters as are in controverſy betweene the Papiſts and us, even Gregory and Leo are witneſſes againſt them.

A great

[illegible] verſ.6. in theſe words. *Yea muſt* [illegible] *of the Arrians and Heretikes* (*except theſe latter be rather* [illegible] *pretending of ignorance* [illegible]*, that Chriſt was a Prieſt, or did ſacrifice, according to his Godhead, which is to make Chriſt* [illegible] *Prieſt, and not his Sonne, and to doe ſacrifice and homage to him, as his Lord, and not as his equall in dignity and nature. Therefore Saint Auguſtine* ſaith, in Pſalm.109. *Thou as hee was man, hee was Prieſt: as God hee was not Prieſt.* And Theodoret in Pſalm.109. *As man hee did offer ſacrifice, but as God hee received ſacrifice. And againe, Chriſt touching his humanitie was called a Prieſt, and hee offered none other hoſt but his owne body, &c.* [illegible] *of our new Maſters not knowing ſo much, did let fall out of their pennes the* [illegible] *and being admoniſhed of the errour, and that it was very Arrianiſme, yet they perſiſt in it, of meere ignorance in the grounds of Divinity.* Firſt [illegible] the intollerable pride of theſe Popiſh Interpreters, that challenge to themſelves all learning and knowledge [illegible] Divinity, condemning all other men of ignorance and meere ignorance in the grounds of Divinity: So playeth *Briſtow* with the Biſhoppe of Sarum, whom in the place by them quoted, I reproved in theſe words: The like impudent cavill he bringeth againſt Maſter *Iewell*, whom no man I thinke without laughter can reade, to be charged with ignorance by blundering *Briſtow*, for affirming Chriſt to be a Prieſt according to his Deity, whom the Apoſtle expreſſely ſaith by his eternall ſpirit to have offered himſelfe, *Hebr.9. verſe* 14. But that you may the better underſtand this controverſy betweene us, we deny not that Chriſt was a Prieſt according to his humanity, but we affirme that whole Chriſt is a Prieſt as he is both God and man. For [illegible] office of Prieſthood two things muſt be conſidered, a miniſtery and an authority. In reſpect of the miniſteriall part, our Saviour Chriſt performed that office as man: but in reſpect of authority of entring into the holyeſt place, and reconciling us to God and preſenting us unto God, which was the principall part of his Prieſthood, he did performe it as the Sonne of God, as Lord and maker of the houſe, and not as a ſervant, but as God, which hath created all things. *Hebr.3, verſ.* 1.2.3.4.5. and 6. Againſt this ſound doctrine, let us examine what the Heretikes alleadge. Firſt, they charge it moſt odiouſly with Arrianiſme, but without all ſparke of reaſon; ſeeing we diſtinguiſh plainly the authority of God the Sonne, which is equall with his Father, from the miniſtery of the man Ieſus Chriſt inferiour to his Father, as touching his manhood. Secondly, they charge us that wee ſticke not to ſay: Chriſt was a Prieſt or did ſacrifice according to his Godhead. We ſay he was a Prieſt and did offer ſacrifice, both according to his Godhead, and according to his manhood. And the ſame ſaith the Apoſtle in effect, when he ſaith: The blood of Chriſt, which by his eternall ſpirit, offered himſelfe unreproveable to God, ſhall purge your conſcience, &c. *Hebr.9.14.* For not the bloud of beaſts, nor of any man though he had been innocent, but the bloud of that man which was God, was the price of our redemption; in which reſpect the Apoſtle *Act.20.verſ.28.* ſaith that God purchaſed his Church unto himſelfe by his owne bloud. For by the eternall ſpirit is underſtood that infinite power of the Divinity, united to the humanity, by which the Sacrifice of Chriſt was conſecrated, that by the ſame lively or quickning vertue, by which he created us he might alſo reſtore us. Whereunto our Saviour Chriſt had regard, when he ſaid *Iohn 6.* It is the ſpirit that giveth life, the fleſh profiteth nothing. But this (ſay the Papiſts) is to make Chriſt God the Fathers Prieſt, and not his Sonne. Nay rather this is to acknowledge Chriſt to bee both his Fathers Sonne, and his Prieſt, even as the Apoſtle ſaith: The Law appoynteth Prieſts, men that have infirmity: but the word of the oath which is after the Law, the Sonne for ever perfected. *Hebr.7. verſ.28.* Where by the oppoſition of men having infirmity, with the Sonne perfected for ever: it is moſt cleare, that the word of the oath maketh Chriſt, as he is the Sonne of God, a Prieſt after the order of *Melchiſedech.* Where I cannot omit the ſhamefull corruption of this text in the Popiſh tranſlation, which to hide this oppoſition, betweene men, and God the ſonne of God, hath altogether left out this word, men, although it be in the Latine expreſſed manifeſtly. *Lex enim homines conſtituit ſacerdotes infirmitatem habentes*, which they tranſlate thus: For the Law appoynteth Prieſts, them that have infirmity.

But to proceede. Our accuſers adde further, that our aſſertion is to make Chriſt to doe ſacrifice and homage to God his Father, as his Lord, and not as his equall in dignity and nature. I anſwere, no more then when Saint *Paul* ſaith, that Chriſt when he was in the forme of God, and thought it no robbery to be equall with God, he made himſelfe of no reputation, tooke upon him the ſhape of a ſervant, became obedient to the death, even the death of the Croſſe. I have ſufficiently before diſtinguiſhed, that all parts of his Prieſthood that required obedience, ſervice, homage, miniſtery, ſubjection, hee performed as man: but the authority of reconciling men unto God, he wrought as God and man, even as the Apoſtle writeth: God was in Chriſt reconciling the world to himſelfe, 2 *Cor.5. verſ.19.* That he might be a Prieſt therefore able and worthy to make atonement with God, he was God, that his reconciliation and ſatisfaction might extend to men, he was man: and ſo being God and man he is a perfect mediator between God and man, and an high Prieſt for ever after the order of *Melchiſedech.*

All this notwithſtanding, they oppoſe againſt us the authority of the Fathers, who doubtleſſe had no other meaning then wee to keepe this diſtinction. Firſt, *Auguſtine in Pſalm.109.* is produced to ſay, that as he was man he was Prieſt, as God he was not Prieſt. But *Auguſtines* words are ſomewhat otherwiſe upon the text, *Iuravit Dominus, &c. Ad hoc enim natus ex utero ante Luciferum, ut eſſet ſacerdos in aeternum ſecundum ordinem Melchiſedech. Si natum ex utero de Virgine intelligimus ante Luciferum noctu, ſicut Evangelia conteſtantur, procul dubio inde ex utero ante Luciferum; ut eſſet Sacerdos in aeternum ſecundum ordinem Melchiſedech. Nam ſecundum id quod natus eſt de patre Deus apud Deum, coaeternus gignenti, non Sacerdos: ſed Sacerdos propter carnem aſſumptam, propter victimam, quam pro nobis offerret: a nobis acceptam. The Lord hath ſworne, &c. For to this end thou waſt borne out of the wombe before the dayſtarre, that thou mighteſt bee a Prieſt for ever after the order of* Melchiſedech. *For according to that hee is borne of God the Father God with God, coeternall with him that begetteth, hee is not a Prieſt: but a Prieſt for his fleſh aſſumpted, for the ſacrifice which being taken of us, hee might offer for us.*

In theſe words *Auguſtines* meaning is plain enough that Chriſt according to his divine and eternall generation, could not have been a Prieſt for us, except he had taken our fleſh and been borne a man, which we doe alwayes confeſſe. But that our redemption by his ſacrifice was the meere worke of his manhood only, he ſaith not, but the contrary if he be marked. For he ſaith that the Sonne of God was a Prieſt, for the fleſh that he tooke of us, that he might offer for us that ſacrifice which he took of us. Here it is plain that Chriſt as God offereth ſacrifice; but he offereth as a Prieſt, for to offer Sacrifice pertaineth to a Prieſt; therefore Chriſt as God is a Prieſt, yet not as God only, but as God and man. Whereupon the ſame *Auguſtine* ſaith afterward: *O Domine qui iuraſti, &c. O Lord which haſt ſworne and ſaid, Thou art a Prieſt for ever, after the order of* Melchiſedech, *the ſame Prieſt for ever, is the Lord on thy right hand, the very ſame I ſay Prieſt for ever, of whom thou haſt ſworne, is the Lord on thy right hand, becauſe thou haſt ſaid to the ſame, My Lord, ſit thou on my right hand, untill I make thine enemies thy footeſtoole.*

Here

[illegible], he was God, [illegible] he was man, it that eternall Prieſt. [illegible] God, that he to [illegible] for God [illegible] and [illegible].

The next authority brought againſt us, is *Theodoret in Pſal.109.* who of himſelfe ſaith: *As man, hee did offer ſacrifice, as God hee did receive ſacrifices.* Verily we ſay [illegible] as God alſo reconciling the world to himſelfe. But to ſpeak the words of *Theodoret* [illegible]: [illegible] *ſecundum carnem* [illegible] *corpus Eccleſiam* [illegible] *autem ea quae offeruntur, ut Deus; offert verò Eccleſia, corporis eius* [illegible] *per primitias ſanctificans. And Chriſt is now a Prieſt, which is ſprung of Iuda according to the fleſh, not offering any thing himſelfe, but is called the head of them that offer, ſeeing hee calleth the Church his body, and therefore he exerciſeth the Prieſthood as a man, and he receiveth thoſe things that are offered, as God: and the Church truely doth offer the tokens of his body and blood, ſanctifying every leaven by the firſt fruits.* In theſe words *Theodoret* ſpeaketh not of the ſacrifice that Chriſt offered himſelfe, but of the ſpirituall ſacrifice of thankeſgiving, which the Church offereth to him in celebrating the memorie of his death: not of the Prieſthood which Chriſt did exerciſe in earth, but of the Prieſthood which he doth exerciſe in heaven, not now offering any thing, but as God receiving oblations. And where he ſaith, that now he exerciſeth the Prieſthood as man, he denieth not but that he doth exerciſe it as Mediator, God and man. Which is more plaine in his expoſition of the Epiſtle to the Hebrewes, *chap.8.* where he inquireth how Chriſt doth both ſit at the right hand of maieſtie, and yet is a Miniſter of the holy things: *Quoniam enim munere ſacerdotali fungitur, qui ſeipſum ſemel obtulit, & non offert amplius ſacrificium? Quomodo autem fieri poteſt, ut idem & ſedeat, & ſacerdotali officio fungatur? Niſi forte dixerit quiſpiam eſſe munus ſacerdotale, ſalutem quam ut Dominus procurat. Tabernaculum autem vocavit coelum, cuius eſt ipſe opifex, quem ut hominem dixit Apoſtolus fungi ſacerdotio. For what prieſtly office doth he exerciſe, which hath once offered up himſelfe, and doth no more offer any ſacrifice? And how can it be, that the ſame perſon ſhould together both ſit, and exerciſe the Prieſtly office? Except perhaps a man will ſay that the ſalvation which he procureth as Lord, is a Prieſtly office.*

Neither hath he any other meaning, *Dialog. primo*, where his purpoſe is to prove, that Chriſt had a body, *Si eſt ergo ſacerdotum proprium, offerre munera, Chriſtus autem quod ad humanitatem quidem attinet, ſacerdos appellatus eſt, non aliam autem hoſtiam quam ſuum corpus obtulit, Dominus ergo Chriſtus corpus habuit.* If therefore it be proper for Prieſts to offer gifts, and Chriſt as concerning his humanity truely is called a Prieſt, and he offered none other ſacrifice but his owne body, therefore our Lord Chriſt had a body. He ſaith not, that Chriſt is a Prieſt according to his humanity only, whereas the excellencie of his perſon being both God and man, cauſed his ſacrifice to be acceptable, and availeable for the redemption of man. But to make the matter cleare, beſide that which the Apoſtle writeth to the Hebrewes, *chap.9.* theſe arguments may plainely be drawen out of the 7. *chapter*, where he ſpeaketh expreſly of his Prieſthood after the order of *Melchiſedech.*

Chriſt as he is without father and without Mother, is a Prieſt after the order of *Melchiſedech*;

Chriſt as he is God and man, is without father and without mother:

Therefore Chriſt as he is God and man, is a Prieſt after the order of *Melchiſedech.*

Againe: Chriſt as he hath no beginning of his dayes, nor end of his life, is a Prieſt after the order of *Melchiſedech*:

Chriſt according to his Divinity, hath no beginning of his dayes, nor end of his life according to his whole perſon:

Therefore Chriſt according to his Divinitie, and according to his whole perſon, is a Prieſt after the order of *Melchiſedech.*

Againe, except you underſtand Chriſt to have beene a Prieſt according to his Divinitie, he was tithed in the loynes of *Abraham* as well as *Levi*, but according to his Divinitie he was not in the loynes of *Abraham* and therefore payd no tythe in *Abraham* as God, though as man hee was ſubject to the Law, but received tythes of *Abraham* in his Prieſt and figure *Melchiſedech.* For the Prieſt receiveth tythes in the name of God, as alſo he bleſſeth in the name of God. Therefore if Chriſt give prieſtly bleſſing in his owne name, he giveth it as he is God, and not as man only. Finally, to ſay that Chriſt was a Prieſt onely in reſpect of his manhood, favoureth rankly of *Neſtorianiſme*, whereas our aſſertion, that Chriſt is an high Prieſt both according to his Deity, in which he is equall with his Father, and alſo according to his humanity, in which the Father is greater than he, is as farre from Arianiſme as the Papiſts are from honeſty and ſincerity, to charge us with ſuch open blaſphemy.

FINIS.

[illegible]

Christ according to his Divinity, hath no beginning of his dayes, nor end of his life [illegible]

Therefore Christ according to his Divinitie, and according to his whole person, is a Priest after the order of Melchisedech.

[illegible]

FINIS.

TO THE MOST HIGH AND MIGHTY MONARCH, OVR DEARE AND dread Soveraigne Lord, *CHARLES*, by the good providence of God, King of GREAT BRITAINE, FRANCE, and IRELAND, Defender of the Faith, and most Gracious Patron of the CHVRCH.

MOST GRACIOVS AND DREAD SOVERAIGNE,

IT was the eminent Care of your moſt royall Father, both that the holy Scriptures ſhould be tranſmitted to his people in that moſt pure and faithfull Tranſlation, which this Kingdome now enioyes, as likewiſe to prevent the contrary miſchiefe of this popiſh Tranſlation, which might infect and ſeduce his Subiects. For which end his Maieſtie was graciouſly pleaſed to graunt an eſpeciall Priviledge vnder his Broad Seale, for the reprinting of this worthy VVorke, which vindicates the whole New Teſtament from their corrupt Gloſſes.

Your moſt Excellent Maieſtie inherites, to the ioy of all your good ſubiects, as his Kingdomes, ſo his zeale againſt Poperie, and for the trueth and puritie of the Scriptures, which hath emboldened mee though a poore woman, yet being the daughter of the deceaſed Authour, and the neereſt allyed to this Everliving Iſſue of his

Mind, to preſent it to your Maieſtie: Beſeeching your Maieſtie to accept and protect this Worke with the ſame grace your royall Father did, as being one among others of thoſe prime Forts and ſtrongeſt Bulwarks your Maieſties Kingdome hath to withſtand the common inrode and invaſion of a Troupe of Romiſh and Rhemiſh Ieſuites, who endeavoured by this, as the moſt ſubtill and plauſible way that ever yet they enterpriſed, to build up the walls of *Rome* in *England*.

The Father of mercies crowne your Maieſtie with all the Bleſsings which are laid up in Heaven or Earth: So prayes

Your Majeſties moſt humble
and dutifull Subject,
HESTER OGDEN.

TO THE MOST HIGH AND MIGHTY PRINCESSE *ELIZABETH*,

by the grace of God, Queene of
England, *France*, and *Ireland*,
Defender of the Faith,
&c.

AT ſuch time as I publiſhed a Defence of our Engliſh tranſlations of the holy Scriptures, againſt the malicious cavils of *Gregorie Martine*, and was bold to offer the ſame unto your Majeſties moſt honourable protection (moſt mighty & gracious Soveraigne) I thought my ſelfe diſcharged in duty from any further dealing againſt theſe Rhemiſh Gloſes. Both for that I was perſwaded, that among ſo many learned Divines, as doe now flouriſh in the Church of England, a worke of ſuch importance could not be altogether neglected: & eſpecially becauſe it was reported, that by other men of very good gifts, it was already even at the firſt undertaken. But ſo many yeares having paſſed, and the expectation of many godly men not yet being ſatisfied with a full & generall anſwer (although their hunger hath bin well ſlaked with ſundry learned Diſcourſes, uttered partly by occaſion in other bookes, partly in ſpeciall Treatiſes directed againſt ſome portion of theſe Annotations, beſide often confutations of the ſame in publike Sermons) being ſolicited by men of good judgement and qualities, I haue attempted to ſet forth by my ſelfe, that which I haue long looked for, & much rather deſired to be performed by others. Not meaning therby to prejudice the more learned labours, & longer ſtudied Commentaries of them that had take the matter in hand before me, if they purpoſe at length to bring them to light: but to provide in the meane time, that by a ſhort and ſufficient reply, the weake might be confirmed, the doubtful ſatisfied, & eſpecially the inſolency of the Adverſaries might be repreſſed. Who not content to quarrell at the ſinceritie and truth of our Tranſlations, and to ſet out a farre worſe themſelues: haue alſo indeavoured to corrupt the ſenſe of the new Teſtament (howſoever tranſlated) with hereticall notes and ſophiſticall Collections. In which, leſt their ſcope and purpoſe might bee hidden in [illegible] for their [illegible] holy [illegible] your Majeſties moſt lawfull and godly government, not omitting in their trayterous intendment, to undermine and ſupplant even the foundation of your Majeſties moſt juſt title of Inheritance unto the Imperiall Crowne of this Realme. Which their moſt ungodly intent, if it were at the firſt obſcure to any (as to wiſe men it could never bee unknowne) yet it hath ſince openly diſcovered it ſelfe to bee the ſame, that was in ſending over of ſo many of their Circumcellion Ieſuites & Seminary Prieſts. Even to prepare a way to thoſe moſt deteſtable practiſes, that ſince that time by ſecret conſpiracies haue beene attempted againſt your Majeſties moſt ſacred life (which by the miraculous providence of Almightie God hath hitherto beene preſerved:) and lately by open and invincible force (as they boaſted) hath been aſſayed, againſt the life and libertie, not onely of your moſt excellent Maieſtie, but alſo of all your faithfull Subjects, and to the utter ſubverſion of the happy eſtate of our moſt deare Countrey for ever. But the Lord of Hoſtes our mercifull Father, in whom your Majeſtie hath alwayes truſted, and found helpe and deliverance out of all your troubles, even from your youth hitherto: and Ieſus Chriſt our Lord, whoſe Church under your moſt comfortable protection and government, hath enjoyed a long and happie reſt, to the ſalvation of many thouſand ſoules, hath mightily and marveilouſly defended your Majeſtie and his Church. In which moſt glorious deliverance, he hath ſo manifeſtly declared his gracious favour toward us, (that albeit nothing was omitted that by wiſe counſell ſhould haue been appoynted, or by a valiant Armie beene executed) yet hee hath given us evident occaſion to ſing with the Prophet: *By his owne right hand, and with his holy arme hath he gotten himſelfe the victorie. And all the ends of the world haue ſeene the ſalvation of our God.* Pſalm.98. Yea, the whole Pſalme ſeemeth ſo liuely to expreſſe the Lords mercy toward us, and our dutie toward him, as if it had bin ſpecially endited for this time and occaſion. In which, with gratulation of your Majeſties moſt proſperous ſucceſſe, we may be bold to ſay, not only that which is in every mans mouth and pen, out of the Poet *Claudianus:*

> *O nimium dilecta Deo, tibi militat æther;*
> *Et conjurati veniunt ad claſsica venti.*

But alſo in imitation of another elder Poet:

> *—— tua carbaſa vexit*
> *Oceanus, tumidos ſatis indignatus Iberos.* Valerius Flaccus.

And whereas the adverſaries made no ſmall account of that Aſtrologicall prediction, and perhaps truſted in it no leſſe then *Crœſus* did

in the [illegible] of *Apollo*, we may now ſafely declare the accompliſhment, [illegible]

[illegible]

Thus hath the infinite goodnes of our Saviour, not only given grace unto your Maieſtie, according to the heavenly oracle, *apocal.*18 4. to leade the people of God with you out of Babylon: but alſo ſufficient power and juſt cauſe to render unto her as ſhe hath rendred unto us, and to reward her double according to her workes. Which great ſeveritie the Spirit of God would not ſo ſtreightly haue injoyned to his faithfull Church, and the chiefe Governours thereof, but that he foreſaw that the wickedneſſe of Antichriſt and his members would throughly deſerue it.

A part of whoſe impietie againſt the Lord, his Word, his Church, and your Majeſty his anointed, I haue endeavoured according to my calling and abilitie, to lay open and overthrow, by confuting theſe Annotations: humbly beſeeching your Majeſty graciouſly to accept my dutifull endeavour therein, not ſo worthy (I confeſſe) of your royall acceptation, as meet to bee publiſhed in ſome reſpects before mentioned.

The God of heaven who hath hitherto moſt abundantly garniſhed your Majeſties reigne with all princely ornaments equal to the beſt, and ſuperiour to the moſt of your noble Progenitors, vouchſafe to continue the gracious light of his countenance toward your Majeſtie for ever, and ſo bleſſe this Autumne of your Majeſties age, with moſt excellent fruites of godly, proſperous and victorious government, that his glory may be advanced aboue all things, and your honour endure unto all poſteritie. AMEN.

Your Majeſties moſt humble ſubject,

WILLIAM FVLKE.

THE SIGNIFICATION OR MEAning of the numbers and markes vſed in *the New Teſtament of the Rhemes* Tranſlation.

THe numbers in the Argument before euery Chapter, point to the ſame number of verſes in the text, treating of the ſame matter.

The number in the beginning of the Annotations ſignifie, that the Annotation is vpon ſuch a verſe of the text.

The numbers in the inner margent, or els where, ioyned to the citations of Scripture, if they be written thus, Gen. 4, 16. *the firſt is the Chapter, the ſecond is the verſe. If thus, Gen.* 4. 16. *both are the Chapters. If thus, Gen.* 4, 16. 17. 18 *the firſt is the Chapter, all the reſt, the verſes. If thus, Gen.* 4, 16. 5, 7. *it ſignifieth, chap.* 4. *verſ.* 16. *and chap.* 5. *verſ.* 16. *and chap.* 5. *verſ.* 7.

‖ *This marke in the text, ſignifieth that there is an Annotation vpon the word or words which follow the ſaid marke.*

* *This ſtarre in the text, or in the Annotations, ſignifieth the allegations cited ouer againſt the ſame in the margent, or ſome other thing anſwering thereunto.*

‖ *This marke ſheweth an other reading in the margent. And if there bee nothing in the margent, it ſignifieth that thoſe words are not in ſome copies.*

† b c *Theſe notes in the text, refer the reader to the ſelfe ſame in the margent.*

☞ *This marke ſignifieth the ending of Goſpels and Epiſtles. Their beginning of them, is ſet,* The Goſpell or, the Epiſtle vpon ſuch a day. *And if it could not bee ſo ſet directly (becauſe of other marginall notes) then* b *is the marke of their beginning.*

FVLK. {Such Marginall Notes as are confuted, follow at the end of the Chapter with their confutations, and with reference to the verſe, upon which they are given.}

THE

THE EXPLICATION OF CERTAINE WORDES IN THE RHEMISH Tranſlation, not familiar to the vulgar Reader, which (if wee *beleeue them) might not conueniently bee vttered otherwiſe.*

A

ABſtracted, drawne away. Iam.1,14.
Acquiſition, getting, purchaſing. Eph.1,14.
Aduent, the comming. Mat.24.27.
Adulterating, corrupting. 2 Cor.2,17. 2 Cor.4,2.
Agnition, knowledge, or acknowledging. Philem.6.
Allegorie, a myſticall ſpeech, more then the bare letter. Gal.4,24.
Amen expounded. Io.8,33.
Anathema expounded. Ro.9,3.
Archiſynagogue expounded. Mar.5,22.
Aſſiſt, Luke 1,19. ſignifyeth the Angells ſtanding and attending alwayes ready to doe their miniſterie.
Aſſumption, Luke 9,51. Chriſts departure out of this world by his death and aſcenſion.
Azymes, vnleauened bread. Mat.26,17.

C

CAlumniate, by this word is ſignifyed violent oppreſſion by word or deed. Luke 3,4.
Catechizeth, and *Catechized*, Gal.6,6. He Catechizeth that teacheth the principles of the Chriſtian faith: and they that heare and learne, are Catechized, and are therefore called often in the Annotations *Catechumens*.
Character, a marke or ſtampe. Apoc.13,16.
Commeſſations, [illegible] banketes, and belly chere, [illegible] Gal.5,21.
Condigne, comparable. Rom.8,18.
Contriſtate, this word ſignifyeth to make heavie and ſad. Eph.4,30.
Cooperate, ſignifyeth working with others. Rom.8,28. likewiſe *Cooperation*, *Cooperatours*.
Corbana expounded. Mat.27,6.

D

DEpoſitum expounded. 1 Tim.6,20. It may ſignifie alſo Gods grace given us to keepe. 2 Tim.1,12.14.
Didrachme expounded. Mat.17,24.
Dominicall day, Sunday. Apoc.1.10.
D*onaries*, gifts offered to God for his temple. Luk.21,5

E

EVacuated from Chriſt, that is, made voyd, and having no part with him. Gal.5,4.
The ſcandall of the Croſſe *Euacuated*, that is, made voide, cleane taken away. Gal.5,11.
Euangelize, ſignifyeth ſuch preaching of good tidings, as concerneth the Goſpell. See the Preface.
Eunuches, gelded men.
Euro-aquilo, a North-eaſt winde. Act.27,14.
Exinanited, abaſed exceedingly. Phil.2,7.

G

GRatis, an uſuall word to ſignify, *for nothing, freely*, for godsmercy, without deſerts.

H

HOlocauſte, a kind of ſacrifice, where all was burnt in the honour of God. Heb.10,6.
Hoſtes, ſacrifices. 1 Cor.10,18.

I

INuocated, called upon, and prayed unto. Act.9,21. Hereof wee ſay invocation unto Saints, and to invocate.
Iſſue, good event. 1 Cor.10,13.
Iuſtice, taken in the new Teſtament not as it is contrary to wrong or injury, but for the quality whereof a man is juſt and juſtifyed. Rom.4.

N

NEophyte expounded. 1 Tim.3,6.

P

PAraclete expounded. Iohn 14,16.
Paraſceue, the Iews Sabbath eve, good Friday. Mar. 25,42. See the Preface.
Paſche, Eaſter, and the Paſchall Lambe. Luk.22.1.
Pentecoſt, Whitſuntide, and the ſpace of fifty dayes.
Prefinition, a determination before. Eph.3,11.
Prepuce expounded. Rom.2,25.
Preſcience, foreknowledge. Act.2,23.
Preuaricatour, tranſgreſſour: and *Preuarication*, tranſgreſſion. Rom.2,23,25.
Loaves of *propoſition*, ſo called, becauſe they were propoſed, & ſet upon the table, in the temple before God.

R

REpropitiate the ſinnes. Heb.2,17. that is, make a reconciliation for them.
Reſolution, the ſeparation of the body and the ſoule, the departing out of this life. 2 Tim.4,6.
Reſuſcitate the grace, that is, raiſe, quicken, renew, and revive the grace which otherwiſe languiſheth and decayeth. 2 Tim.1,6.

S

SAbbatiſme, a time of reſting and ceaſing from labours. Heb.4,9.
Sacrament, for myſterie. Eph.1,9. Eph.3,3.& 9. and ſo Eph.5,32. and elſewhere.
Sancta ſanctorum, the holies of holies, that is, the inmoſt and holieſt place of the Iewes temple, as it were the Chancell. Heb.9,2.
Superedifyed, builded upon Chriſt the principall ſtone. 1 Pet.2,5.

T

TEtrarch, governour or Prince of the fourth part of a countrey. Mat.14,1.
Thrones, an higher order of Angels. Col.1,16.

V

VIctimes, Sacrifices. Act.7,42.

PSAL.

PSALME 118.

Da mihi intellectum, & ſcrutabor legem tuam, & cuſtodiam illam in toto corde meo.

That is,

Giue mee underſtanding, and I will ſearch thy Law, and will keepe it with my whole heart.

S. Auguſt. tract. 2. in Epiſt. Ioan.

Omnia quæ leguntur in Scripturis ſanctis, ad inſtructionem, & ſalutem noſtram intente oportet audire: maxime tamen memoriæ commendanda ſunt, quæ adverſus Hæreticos valent plurimum: quorum inſidiæ infirmiores quoſque & negligentiores circumvenire non ceſſant.

That is,

All things that are read in holy Scriptures, wee muſt heare with great attention, to our inſtruction and ſalvation: but thoſe things ſpecially muſt bee commended to memorie, which make moſt againſt Heretiques: whoſe deceits ceaſe not to circumvent and beguile all the weaker ſort, and the more negligent perſons.

S. Auguſt. lib. 3. cap. 3. de Serm. Dom. in monte.

Paupertate ſpiritus pervenitur ad Scripturarum cognitionem: ubi oportet hominem ſe mitem præbere, ne pervicacibus concertationibus indocilis reddatur.

That is,

We come to the underſtanding of Scriptures through povertie of ſpirit: where a man muſt ſhew himſelfe meeke minded, leſt by ſtubborne contentions, hee become incapable, and unapt to be taught.

THE

A CATALOGVE OF ALL SVCH

Bookes as were written by WILLIAM FVLKE,

Dr. in Divinitie, and ſometime Maſter of Pembrooke Hall in CAMBRIDGE.

1 HIs Ante Prognoſtication, that is, An Inuectiue againſt the vaine and unprofitable Predictions of Aſtrologians, as *Noſtrodamus*, and tranſlated out of the Latine by *William Panter*, printed 1560.

2 His Confutation of a ſlanderous Libell, in forme of an Apologie, given out in the Court, and printed in octavo, 1571.

3 His Prelection upon the ſacred and holy Revelation of S. *Iohn*, tranſlated by *George Gifford*, and printed in quarto, 1573.

4 His two Treatiſes againſt the Papiſts, the one an Anſwer to a proud Challenge of a Popiſh Catholike concerning the Church; The other a Confutation of the popiſh Churches doctrine, touching Purgatory, and Prayers for the dead, printed in octavo, 1577.

5 His Overthrow and Detection of the ſeverall Hereſies of Doctor *Loskins*, and Doctor *Saunders* of Images, and Maſter *Raſtals* anſwere to the Biſhop of *Sarums* Sermons, accounted by their factions three Pillars and Arch-Patriarkes of the popiſh Synagogue, printed in octavo, 1579. In this book is a catalogue of al ſuch popiſh books as are anſwered and unanſwered.

6 His Retentiue, to ſtay good Chriſtians in true Faith and Religion, againſt the Motiues of *Richard Briſtowe*: alſo a Diſcoverie of the dangerous Rocke of the popiſh Church, commended by *Nicholas Saunders* D. in Divinity, printed in octavo, 1580.

7 His Confutation and Detection of *Stapleton* and *Marſhall*, two popiſh heretiques, printed in octavo, 1581.

8 His Confutation of *Howlets* Reaſons why Papiſts come not to Church, which reaſons are ſet down at large, printed in octavo, 1581.

9 His Conference at Wiſebich Caſtle, 1580, printed in octavo, 1581.

10 His Rejoynder to *Briſtowe*, his Reply and Defence of *Allens* Scroles of Articles, and Bookes of Purgatory, alſo the Cavils of *Nicholas Saunders* Doctor in Divinitie, about the Supper of the Lord, and confuted, printed in octavo, [illegible].

11 His Defence of the Holy Scriptures in the Engliſh tongue, againſt the ſlaunderous cavills of *Gregorie Martin*, a Reader of Popiſh Divinitie in the trayterous Seminarie of Rhemes.

12 His Anſwer to the popiſh Tranſlation of the New Teſtament.

13 His Anſwere to the Cavills uttered againſt the Writings of *W. Fulke*, printed 1583.

14 His Confutation of *Allens* Treatiſe, in defence of the uſurped power of Popiſh Prieſthood, to remitt ſinnes, and of the neceſſity of Shrift, printed 1586.

15 His Treatiſe againſt the Cenſure.

16 His Sermons.

17 *William Fulkes* goodly Gallerie, with the moſt pleaſant Proſpect in

the Garden of Nature, and all naturall Contemplations, to behold the naturall [illegible] of all kinds of [illegible] of which [illegible] Starres, [illegible] the Aire, T[illegible] quake, Raine, [illegible] Springs, Stones, [illegible] &c. to the glory of God, and profit of his Creatures, 1563.

18 His Philoſophie, wherein is taught the Philoſophers game.

19 *Oſias* upon Gods expreſſe Word, by Doctor *Fulke*.

20 *Frankmans* Apologie anſwered by *William Fulke*.

21 His Sermon preached before an honourable audience on the ſecond of *S*[illegible].

22 His Sermon [illegible] .15.

23 His Sermon [illegible] Court on [illegible]

24 His Sermon [illegible] *Iohn* [illegible]

25 His Sermon [illegible] on the *Galathians, chap.4.verſ.21.*

26 His Confutation of the Donatiſts.

27 His Diſputation at the Tower againſt *Campian*.

28 His Diſcovery of Nigromancie, and Witch-craft.

29 His Diſcovery of Browniſts to bee plaine Donatiſts.

THE

THE PREFACE TO THE READER

TREATING OF THESE THREE POINTS:

Of the Tranſlation of Holy Scriptures into the vulgar Tongues, and namely into Engliſh: Of the cauſes why this New Teſtament is tranſlated according to the ancient vulgar Latine text: And of the manner of tranſlating the ſame.

RHEM. 1. *THe Holy Bible long ſince tranſlated by vs into Engliſh, and the Olde Teſtament lying by vs for lacke of good meanes to publiſh the whole in ſuch ſort, as a Worke of ſo great charge and importance requireth: wee haue yet, through Gods goodneſſe, at length fully finiſhed for thee (moſt Christian Reader) all the* NEVV TESTAMENT, *which is the principall, moſt profitable, and comfortable piece of holy writ: and, as well for all other inſtitution of life and doctrine, as ſpecially for deciding the doubts of theſe dayes, more proper and pregnant, then the other part not yet printed.*

The Confutation of this Preface.

FVLK. 1. IF the whole Bible hath beene tranſlated by you, and that long ſince, into the Engliſh tongue, it is marveile, that it hath lyen ſo long by you, for lacke of good meanes to publiſh it. You haue publiſhed Bookes of as great charge, and much leſſe importance, within theſe eight and twentie yeares: but ſuch indeed, by which you had more hope to winne unto your credite and cauſe, then [illegible] haue by the holy Bible, though you perverted it with never ſo partiall Tranſla[illegible] [illegible] poyſoned it with never ſo hereticall and blaſphemous Annotations, as you haue done your [illegible] of the New Teſtament. You were wont to boaſt of the zeale of Popes, [illegible] of the Romiſh ſect, for the converſion of our Nation unto [illegible]. [illegible] ſo ſtrait laced, that none of them can find in their purſes, to [illegible] ſo [illegible], or at leaſt wiſe profitable, as you hold the [illegible] of the Catholike Religion? Or doe you not [illegible] doe [illegible] their works, crafely beg of your favourers in [illegible] colour of [illegible] your tranſlation of the Bible? when it is not [illegible] if you were [illegible] indeed to ſet it foorth, and would uſe ſuch m[illegible] whole [illegible] of the money, though your Printer tooke it [illegible] one Impreſſion, although it ſo might happen, [illegible] number of them [illegible] carried in the wayes, as chanced to ſome of [illegible] your B[illegible]. But who [illegible] unneceſſary charge you haue put your ſelues unto, [illegible] Tranſl[illegible] in ſo large a Volume; may eaſily perceive you [illegible] not [illegible] profit, and that by ſo exceſſiue price, of ſo [illegible] part of [illegible] whole Bible, you [illegible] to [illegible] your [illegible] from waiting for all [illegible] vanitie you haue in this part, by [illegible] the [illegible] of theſe [illegible] we [illegible] ſeverall places, where you pretend to take it.

Which

RHEM. 2. *which tranſlation we do not for all that publiſh, upon erroneous opinion of neceſſity, that the holy Scriptures* [illegible] *by* [illegible] *, nor* [illegible] *ne-* [illegible] *or pro-* [illegible] *, but ac-* [illegible] *it ſelfe* [illegible] *to the* [illegible] *into vulgar tongues* [illegible] *for* [illegible] *of* [illegible] *the Church* [illegible] *much requiſite, nor perchance wholly tollerable.*

FULKE. 2. You are afraid to give over your old impudent propoſition, that ignorance of the Scriptures, is the mother of Popiſh devotion. And therefore you hold it an erroneous opinion, *That the holy Scriptures ſhould bee alwayes in our mother tongue, or that they ought, or were ordained by God, to be read indifferently of all.* Whereas it is certaine, that the holy Scripture of the old Teſtament, was by Gods ordinance, firſt written in the mother tongue of the Iewes, and the new Teſtament in the Greeke tongue, which was the mother tongue to a great part of the world, and that language, which was moſt generally underſtood among the Gentiles, unto whom the Goſpell was preached. Our Saviour Chriſt commaundeth, not onely a reading (as you your ſelves confeſſe) but alſo a deepe ſearch of the Scriptures, unto all the Iewes indifferently. Saint *Paul* commendeth the education of *Timothie*, in knowledge of the Scriptures from his infancie. Which authorities proove, that the holy Scriptures were ordained by God, to be read and knowne indifferently of all, and therefore ought to be tranſlated into the Mother tongues of all Nations, that all may reade and know them. Another erronious opinion they account it, to thinke, that *the Scriptures can be eaſily underſtood of every one that readeth or heareth them in a knowne language*, which if it were admitted, yet it followeth not, that the Scriptures ought not to be in a knowne language, because [illegible] not be eaſily underſtood of everie one that readeth or heareth them [illegible] one that readeth or heareth them, ought more diligently to ſtudie [illegible] them, more often heare and reade them, and more fervently pray to [illegible] rit, that he may underſtand them. And yet it is certaine, that albeit [illegible] ture are not eaſie to be underſtood of all men, yet there are many [illegible] as are able to inſtruct us unto ſalvation, ſo plaine and eaſie, as they ma[illegible] ry one that readeth or heareth them. And of this judgement is S. [illegible] objection of the obſcuritie of the Scriptures: *Magnifice igitur et ſalubriter, &c. Therefore hath the holy Ghoſt magnifically and wholeſomely ſo tempered the holy Scriptures, that by plaine and open places he might prevaile againſt famine: by darke places he might wipe away lothſomeneſſe. For nothing almoſt is gathered out of thoſe obſcurities, which is not found moſt plainly uttered in ſome other place. De doctr. Chriſt lib. 2. cap. 6.* And in the Chapter immediatly before, he ſheweth, that by reaſon of the diverſitie of languages, the [illegible] ſound of words [illegible] ving all Nations, the Scriptures were [illegible] to divers t[illegible] nerally knowne, *Ex quo factum eſt, &c.* [illegible] *is come* [illegible] *by which ſo great diſeaſes of mens wits are* [illegible] *being* [illegible] *conveniently ſpread over all the world, through divers languages of the interpreters* [illegible] *ſo farre and wide might become knowne of the Nations to* [illegible] places, it is evident, that S. *Auguſtine* deemed it more convenient [illegible] more agreeable to Gods word, honour, and edification of the faithfull, to have the [illegible] ed into vulgar tongues, then to be kept and ſtudied in any learned language [illegible] Now why you ſhould account any one tongue, more then other to be Eccl[illegible] able to give no ſound reaſon, ſeeing God hath called his Church of all [illegible] ſanctified them all, to the preaching of the Goſpell, and praiſe [illegible] this tongue, which you would moſt willingly have to be [illegible] tongue, [illegible] for many hundred yeares after Chriſt, the co[illegible] part of the Weſt Churches, of thoſe Nations that were [illegible] And [illegible] is now eccleſiaſticall, that then was vulgar. [illegible] whoſe [illegible] blaſphemouſly challenging to be the head of [illegible] and a[illegible] [illegible] to be Eccleſiaſticall, in contumely of all other [illegible] upon the Apoſtles, in cloven tongues, hath conſecrated to the [illegible] of [illegible] and to the magnifying and ſetting foorth of the great [illegible] [illegible] ice, or infirmitie, the Sc[illegible] to [illegible] keepe [illegible] [illegible] d[illegible] both of [illegible] es. As for [illegible] when

John 5.39.

2.Tim.3.15.

Actes 2.

[illegible] the other [illegible]

RHEM. 3. *The* [illegible] *wiſdome and* [illegible] *ſtreet* [illegible] *of the people* [illegible] *an high point of prudence. Theſe latter, partly of* [illegible] *have made claime in this caſe for the common people* [illegible] *pretences many, but good reaſons none at all. The other,* * *to whom Chriſt hath given charge of our ſoules, the diſpenſing of Gods myſteries and treaſures, (among which holy Scripture is no ſmall ſtore) and the feeding his family in ſeaſon with food fit for every ſort, have neither of old, nor of late, ever wholly condemned all vulgar verſions of Scripture, nor have at any time generally forbidden the faithfull to read the ſame: yet they have not by publike authority preſcribed, commanded, or authentically ever recommended any ſuch interpretation to be indifferently uſed of all men.*

The Churches wiſedome and [illegible] vulgar tranſlations.

FULKE 3. The [illegible] Synagogue, and the governours thereof, is the [illegible] of the old [illegible], and of the children of this world, which are oftentimes wiſer in their kinde, then the children of light, with whom it is an high point of prudence, to provide for [illegible] by what unjuſt meanes ſoever. So have the Popiſh Clergie alwayes indevoured, by depriving the common people of the reading of holy Scriptures, and following their predeceſſors the Iewiſh Lawyers, have taken away the key of knowledge, of the ſame policie that they did, leſt their wickedneſſe being commonly diſcovered by the light, they ſhould leeſe that eſtimation, which through blinde ignorance they have commonly obtained. And they which have made claime for the common people in this caſe, whom of your charity, you call the popular and their ſeditious leaders, of godly zeale, and true ſimplicity, not of curioſity, pride, and diſobedience, have both made it, and iuſtified it with better reaſons then all the proud Papiſts in the world are able to avoid. † For, what greater reaſons can be alledged, then the authority of God in the old Teſtament, and of Chriſt our Saviour and his Apoſtles in the new, and the practice of the Primitive Church, and the conſent of the moſt ancient and approved Fathers of the ſame, which have beene brought, to prove that the holy Scriptures ought to be knowne of all Chriſtians? But the governours of the Popiſh Antichriſtian Church, arrogating to themſelves the name and dignity of the diſpenſing of Gods myſteries and treaſures, among which the holy Scripture (as you confeſſe) is no ſmall ſtore, by maintaining, that ignorance is the mother of devotion, declare that they would willingly (if they could) aboliſh all knowledge of the holy Scriptures from the common peoples hearts. And whereas you ſay, *That of old they have not ever condemned all vulgar verſions of the Scripture, nor generally forbidden the faithfull to reade them:* Let the Regiſters of Biſhops be ſearched, where it will appeare, that many have beene accuſed and condemned as heretikes, for having, reading, or hearing the holy Scriptures in the Engliſh tongue, without any exception taking againſt the truth of the tranſlation. And that the governours of the Popiſh Church, *have not by publike authority preſcribed, commanded, or authentically ever recommended any interpretation of Scriptures into the vulgar tongue to be indifferently uſed of all men:* They have declared ſufficiently thereby, that they were not the [illegible] of God and Chriſt, nor ſucceſſours of his Apoſtles, nor of the ancient Fathers [illegible] Church: all which (as is noted before) have, by publike and lawfull authority, [illegible] and commanded, and authentically recommended (as the holy [illegible] of the Fathers are moſt plentifull witneſſes) the holy Scriptures of God, [illegible], and underſtood of all ſorts of Chriſtians indifferently: and [illegible] of any, which of neceſſity implieth the tranſlation of the ſame into all vulgar [illegible], without which it is not poſſible for all ſorts of Chriſtians, to reade them, know them, and underſtand them.

Luke 11.52.

† Deut.4.6.
Deut.6.7,8.
Iohn 5.39.
2 Pet.1.19.
2 Tim.3.15.
Actes 17.11.
Iren.l.2.c.35.
Orig. in Gen. c.26. hom.12.
Baſ. ep. 2c.
Ignat.epiſt.6.
Amb.in Pſal. 118. ſerm.19.
Chryſ.in Gen. hom.10.& 35
Hieron. ad Marcel.&Euſt. in com. Eſa.
Auguſt.in Pſa. 98. de temp. ſerm.55,56, 112,&c.

RHEM. 4 *The* Armenians *ſay they have the Pſalter and ſome other pieces tranſlated by S.* Chryſoſtome *into their language, when he was baniſhed among them: and* Gregorie *the Patriarch, in writing his life ſignifieth no leſſe. The* Sclavonians *affirme they have the Scriptures in their vulgar tongue, turned by S.* Hierome, *and ſome would gather ſo much by his owne words in his Epiſtle to* Sophronius, *but the place indeed proveth it not.* Vulpilas *ſurely gave the Scriptures to the* Gothes *in their owne tongue, and that before he was an Arrian. It is almoſt 300. yeeres ſince* Iames *Archbiſhop of Genua, is ſaid to have tranſlated the Bible into* Italian. *More then 200. yeeres agoe, in the dayes of* Charles *the fifth, the French King, was it put forth faithfully in French, the ſooner to ſhake out of the deceived peoples hands, the falſe hereticall tranſlati*[illegible] *ſect called* Waldenſes. *In our countrey, notwithſtanding the Latine tongue was ever (*[illegible] *nerable* Bede's *words) common to all the Provinces of the ſame for meditation or ſtudy* [illegible]

The Scriptures in the vulgar languages of divers nations.

Bib.Sanct.l.4.
Hierom.epiſt. 134.

Ancient Catholike tranſlations of the Bible [illegible]

Bib.Sanct.l.4.

Lib. 1. hiſt. Angl.cap.1.

yeres and no vulgar translation commonly used [illegible]
in English [illegible] *Wicleffe* [illegible]
peareth as [illegible] *parts yet* [illegible]
Archbishop of Canterbury, in a Councel holden at [illegible]
no [illegible] *all version set forth by* Wicl[illegible] *or his* [illegible]
after his time be published or permitted to be read, [illegible]
san before: alledging S. Hierome *for the difficulty* [illegible]
ture out of one tongue into another, though by learned and C[illegible]
nuated, that neither the translations set forth before that Heretikes [illegible]
ing approved by the lawfull Ordinaries, were ever in our countrey [illegible]
were not (to say the truth) in quiet and better times (much lesse when the people were pr[illegible] *to alteration, heresie, or novelty) either hastily admitted, or ordinarily read of the* [illegible]*, but used onely, or specially, of some devout religious and contemplative persons, in reverence, secrecie, and silence, for their spirituall comfort.*

An ancient provinciall constitution in England concerning English translations. See *Linwood*, l. 5. tit. de Magistris.

FVLKE 4 Seeing the *Armenians* were converted to the faith long before S. *Chrysostome* came amonst them: it is not to be doubted, but they had the whole Scriptures in their vulgar tongue, long before his time. And their confession lately set forth, doth plainely argue, that they have the whole Bible in their owne language at this day. To justifie that the *Sclavonians* say of S. *Hieronyms* translation into their tongue, his owne words are these; *Translationem diligentissime emendatam olim mea lingua hominibus dederim. I say not this that I would bite my predecessors, or thinke that any thing is to be detracted from them, whose translation being most diligently corrected, I have given long agoe to the men of my language.* Now the *Sclavonians* were the men of *Hieronyms* language, or mother tongue, as he testifieth himselfe of the place of his nativity *in Catalogo*: for whose use he might translate the vulgar Latine Bible, which was according to the Septuagints, after he had most diligently corrected it. But if this place prove it not sufficiently, at leastwise he saith plainly, that the Scripture was translated into the tongues of many nations, *præfat. ad Damasum in 4. Evangelia.* Besides these, the *Syrians, Arabians*, and *Æthiopians*, had of ancient time the holy Scriptures in their severall languages, as it is manifest by those parts of them, which are at this day brought from them into this part of the world. The *Spaniards* have the old Testament translated of ancient time into their mother tongue. *Walafridus* testifieth, that the *Dutch* tongue is the same which was the language of the *Gothes* and *Getes*, into which since the dayes of *Vlphilas*, by whom they were first converted, some wise men of that nation, have translated the holy Scripture. *De rebus Eccles. cap. 7.* In our owne countrey not onely the *Saxon* translations of divers parts of the holy Scripture yet remaining, some in print, some in Libraries, but even the testimony of *Beda*, whom you quote and cite most impudently for the contrary, doth prove that vulgar translations of the holy Scriptures, in his time were commonly used and occupied of the faithfull multitude: his words are these, *Hæc in præsenti juxta numerum librorum quibus lex divina scripta est, quinque gentium linguis, unam eandemque, summæ veritatis & veræ sublimitatis scientiam scrutatur & confitetur.* Anglorum *videlicet*, Britonum, Scottorum, Pictorum, & Latinorum, *quæ meditatione Scripturarum, cæteris omnibus est facta communis. This Island (saith* Bede*) at this present, according to the number of the Bookes in which the Law of God is written, doth search out and confesse one and the selfe same knowledge of the highest truth, and of the true height in five tongues, namely of the* Angles, *of the* Britanes, *of the* Scots, *of the* Pictes, *and of the* Latines, *which in meditation of the Scripture is made common to all the rest.* He meaneth, that learned men of all the foure nations, studied the Scriptures by helpe of the Latine tongue, and such Commentaries and Treatises of the elder Fathers, as were written therein. But he saith expresly, that the knowledge of the highest truth, which is not to be found but in the holy Scriptures, & according thereunto, was both searched out, and confessed in the mother tongue of the other foure nations, by which he meaneth the Christians unlearned in the Latine tongue. A manifest testimony whereof, are many parts of Scripture in the Saxon language, yet remaining to be seene and read.

That the Scriptures were extant in English, both before and after *Wicleffes* time, and not of his translation, beside your conjecture out of *Lynwod*, it is manifestly proved, by so many ancient written copies of the English Bible, differing in translation yet to be shewed, of which *Wicleffes* translation could be but one. Notwithstanding, that the Pharisaicall Clergy condemned the reading of them for heresie, let the actes of publike writings remaining in the Registers testifie. And of what devillish pollicie they kept the Lawes of God in secrecie and silence, which he commanded to be uttered in all places and times, to the edifying of all sorts of Christians, howsoever you seeke to smoothe it, Gods children doe plainely espie it.

RHEM. 5 *N*[illegible] *since* Luthers *revolt also, divers learned Catholikes, for the more speedy abolishing of a* [illegible] *of false and impious translations put forth by sundry sects, and for the beter preservation* of

or rather [illegible] *by, have published the Bible in the severall Languages* [illegible] *Provinces of the Latine Church: no other books in the world* [illegible] *translations of the Scriptures, poisoning the people under colour of* [illegible] *and not many other remedies, being more soveraigne against the same (*[illegible] *discretion, and humilitie) then the true, faithfull, and sincere interpretation* [illegible]

The like Catholike vulgar translations in many Countreys, since *Luthers* time.

FVLKE 5 How p[illegible] translations of the Scriptures are, which poison the people under colour of [illegible] authoritie: if we had not learned sufficiently by the corruptions of old Heretikes, [illegible] of yours doth give plentifull testimony; which being helped forward with [illegible] ions, as it were with stings, to make way for the poison to enter, hath no small force to deceive the simple. But the best is, we are assured, that they shall not prevaile finally, but in them whom the Lord acknowledgeth not for his. In the meane time, not onely the remedy of true and sincere translation, out of the fountaine and originall Text, is to be opposed, but also the fraud of the adversary, as occasion serveth, to be discovered and laid open.

RHEM. 6 *Which causeth the holy Church not to forbid utterly any Catholike translation, though she allow not the publishing or reading of any absolutely, and without exception or limitation: knowing by her divine and most sincere wisdome, how, where, when, and to whom, these her Masters and Spouses gifts are to be bestowed, to the most good of the faithfull: and therefore neither generally permitteth that which must needs doe hurt to the unworthy, nor absolutely condemneth that which may do much good to the worthy. Whereupon, the order which many a wise man wished for before, was taken by the Deputies of the late famous Councell of Trent in this behalfe, and confirmed by supreme authority, that the holy Scriptures, though truly and Catholikely translated into vulgar tongues, yet may not be indifferently read of all men, nor of any other then such as have expresse licence thereunto of their lawfull Ordinaries, with good testimony from their Curats or Confessors, that they be humble, discreet, and devout persons, and like to take much good & no harme therby. Which prescript, though in these dayes of ours it cannot be so precisely observed, as in other times and places, where there is more due respect of the Churches authoritie, rule, and discipline: yet we trust all wise and godly persons will use the matter in the meane while with such moderation, meeknesse, and subiection of heart, as the handling of so sacred a Booke, the sincere senses of Gods truth therein, and the holy Canons, Councels, Reason, and Religion doe require.*

The Churches order and determination concerning the reading of Catholike translations of the Bible in vulgar tongues.

Ind. lib. prohibit regula 4.

FVLKE 6 The Popish Church arrogating to her selfe divine wisdome, in restraining that which God hath left to be most free and generall, declareth, that she is the Babylonicall harlot, the Spouse of Antichrist, who exalteth himselfe above all divine authority, and controlleth the wisdome of God in every thing, that is contrary to his devillish presumption: as in the use of Images, of the Cup in the Lords Supper, of marriage in the Church Ministers, of meats in times made by him more religious, and such other. The true Church of God teacheth the true use of the Scriptures, even out of the Scriptures themselues, and discourageth not men from reading of them, as it were from a dangerous discourse, whereby they are like to take harme, knowing that none but Spiders can sucke poison out of wholesome flowers, which poison yet is not in the good flowers, but in the evill nature of the Spider. The holy Scriptures, learned even from a mans infancy, are able to make him wise unto salvation, and being well studied of the man of God, are able to make him perfect and ready unto all good workes, and to execute every part of his office, 2 *Tim.* 3. 15, *&c.*

RHEM. 7 *Wherein, though for due preservation of this divine worke from abuse and profanation, and for the better bridleing of the intollerable insolencie of proud, curious, and contentious wits, the Governours of the Church, guided by Gods Spirit, as ever before, so also upon more experience of the maladie of this time then before, have taken more exact order both for the Readers and Translatours of these later ages, then of old: yet we must not imagine, that in the Primitive Church, either every one that understood the learned Tongues, wherein the Scriptures were written, or other Languages into which they were translated, might without reprehension reade, reason, dispute, turne and tosse the Scriptures: or that our forefathers suffered every Schoolemaster, Scholer, or Grammarian, that had a little Greeke or Latine, straight to take in hand the holy Testament: or that the translated Bibles into the vulgar Tongues, were in the hands of every Husbandman, Artificer, Apprentice, Boyes, Girles, Mistresse, Maid, Man: that they were sung, played, alledged, of every Tinker, Taverner, Rimer, Minstrell: that they were for Table-talke, for Ale-benches, for Boats and Barges, and for every profane person and company. No, in those better times men were neither so ill, nor so curious of themselves, so to abuse the blessed Booke of Christ: neither was there any such easie meanes, before Printing was invented, to disperse the copies into the hands of every man, as now there is.*

The holy Scriptures never read of all persons indifferently, at their pleasure.

FVLKE 7 That the Governours of the Popish Church have taken straighter order for Readers and Translatours of the Scriptures, then the Fathers of the Primitive Church of Christ did: it is not to preserue the Word of God from profanation, or to bridle the proud curiositie of the contentious, as it is pretended, but to ſuppreſſe the light of truth, which bewrayeth their groſſe and palpable abuſes, both in doctrine and converſation.

But where you ſay, that the holy Scriptures were never read of all perſons indifferently, it is a moſt impudent aſſertion, ſet down without any ſhew of proofe, and contrary to moſt manifeſt arguments of antiquity. We acknowledge, the Fathers of the ancient Church were carefull to keepe the holy treaſure of Gods word from abuſe: but that they did not, by prohibiting or reſtraining the reading of it, but by diligent teaching and exhorting of men, to the right uſe of it. Therefore where you ſay, *We muſt not imagine that in the Primitive Church, every one which underſtood the Scriptures in the learned tongues, wherein they were written, or in other Languages, into which they were tranſlated, might without reprehenſion reade, reaſon, diſpute, turne and toſſe the Scriptures:* it is utterly falſe; for with reverence of Gods myſteries, and to the end they were given, every man might not onely, without reprehenſion, but with good liking and commendation of all the ancient Fathers, read, reaſon, diſpute, and ſearch, which is to turne and toſſe the bookes of the Scriptures. It is recorded generally of all the faithfull in *Berhœa*, that they daily ſearched the Scriptures, even to examine the doctrine of the Apoſtles by them, *Acts* 17. 11. Lib. 2. cap. 35. *Irenæus* ſaith, *That all the Scriptures, both of the Prophets, and of the Goſpels, may be alike heard of all men.* *Chryſoſtome* exhorteth all men indifferently to reade the Scriptures, *and to call their neighbours to the hearing of them,* in *Gen. Hom.* 7. Alſo he taketh away the vaine excuſes of them which alledged, that they were worldly men, had wife, children, and houſhold to looke unto, and prayeth, that they would not deceive themſelves, ſaying, *That they which are intangled with ſuch cares, have more need to ſeeke remedy, by reading of the holy Scriptures,* in *Gen. Hom.* 21. And *Hom.* 2. *Comment.* in *Matth.* he ſaith, *The reading of the Scripture is more neceſſary for Lay-men, then for the Monkes.* And *Hom.* 5. he ſaith, *The people ought as ſoone as they come at home from the Church, to turne over the holy Bookes, and to call their wives and children together to the conference of thoſe things which are ſaid.* Againe, *It is no excuſe* (ſaith he) *to ſay, I have not read what Paul ſaith, but a fault,* in *Epiſt. ad Heb. Hom.* 17. Further, where you ſay, we muſt not imagine, that our forefathers ſuffered every Schoole-maſter, Scholer, or Grammarian, that had a little Greeke or Latine, ſtraight to take in hand the holy Teſtament: S. *Auguſtine* is plainely againſt you, for he ſaith, *That they which turned the Scriptures out of the Hebrew tongue into the Greeke tongue, may be numbred, but the Latine interpreters cannot be numbred: For in thoſe firſt times of the faith, as the Greeke bookes came into any mans hands, which ſeemed to himſelfe to have ſome skill in both the tongues, he was bold to tranſlate it, De Doctrin. Chriſt. lib.* 2. *cap.* 11. That the tranſlated Bibles were in the hands and godly uſe of all ſorts of men, women, children, how baſe ſoever their degree and calling was, is partly ſhewed already: and more particularly S. *Hieronyme* ſaith, That in the Countrey of *Bethlehem*, the Huſbandman, the Ploughman, the Shepherd, the Reaper, the Vine-dreſſer, did ſing the Pſalmes of *David*, and made none other noiſe, *Paul & Euſtoch. ad Marcel.* *Chryſoſtome* ſaith, the knowledge of the Scripture is moſt neceſſary for children, *Pueris*, boyes and girles, becauſe you ſo terme them, and exhorteth their parents to cauſe them for their tender yeeres to be exerciſed in the reading of the holy Scriptures, *in Epiſt. ad Epheſ. Hom.* 20. That the Scriptures may be read at the Table, he ſheweth, *in Gen. Hom.* 10. And that Players, Rimers, and Ieſters, in ſtead of their lewd practices, ſhould be commanded, in recompence of their entertainement, to reade the holy Scriptures, whereby the ſervants, apprentices, ſlaues and drudges of the houſe may be made equall with Angels, *Com. in Matth. Hom.* 49. S. *Auguſtine* alſo exhorteth the people to reade the Scripture at the table, and meats, *de Temp.* 56. As for Boats and Barges, which ſerue for mens travell, ſeeing God commanded his Lawes to be ſpoken of in iourneys, and Chriſt himſelfe preached out of Boats or Barges, there is no cauſe why his holy Scriptures may not be reade in them alſo. Neither did the ancient Fathers account any true Chriſtian, or company of Chriſtians, to be a profane perſon, or company, but rather, of a company of profane perſons, by diligent reading of the Scriptures, to be made an holy Church of God, *Chryſoſtome in Mat. Hom.* 49. And although there was not ſo eaſie meanes, before Printing was invented, to diſperſe the copies of the Bibles into every mans hand, yet by the continuall labour of the Stationers, Notaries, or Booke-writers, which in thoſe times ſupplied the want of Printers, there was a ſufficient number of copies for them that would buy them: or elſe *Chryſoſtome* ſhould in vaine have exhorted the Lay-men of his time to buy them Bibles, or at the leaſt the New Teſtament. *Audite, obſecro ſeculares omnes, &c. Heare I pray you all you Lay-men. Provide you Bibles, which are the medicines of the ſoule: if you will nothing elſe, at leaſtwiſe get the new Teſtament, the Apoſtle, the Acts, the Goſpels, continuall and diligent Teachers,* in *Epiſt. ad Coloſſ. Hom.* 9. It is a frivolous pretence therefore, of the ſcarcity of copies: for whatſoever will be commonly ſold, and well payed for, by diligence of workemen will ſoone be made plentifull.

Where and in whoſe hands the holy Scriptures were in the Primitive Church.

Rhem. 8 *They were in Libraries, Monaſteries, Colledges, Churches, in Biſhops, Prieſts and ſome other devout principall Lay-mens houſes and hands, who uſed them with feare and reverence, and ſpecially ſuch parts as pertained to good life and manners, not medling, but in pulpit and Schooles (and that moderatly) with the hard and high myſteries and places of greater difficulty. The poore ploughmen could then, in laboring the ground, ſing the Hymnes & Pſalmes either in known or unknowne languages, as they heard them in the holy Church, though they could neither reade nor know the ſenſe, meaning, and myſteries of the ſame. Such holy perſons of both ſexes, to whom S.* Hierome *in divers Epiſtles to them, commendeth the reading and meditation of holy Scriptures, were diligent to ſearch all the godly hiſtories and imitable examples of chaſtity, humility, obedience, clemencie, poverty, penance, renouncing the world: they noted ſpecially the places that did breed the hatred of ſinne, feare of Gods judgement, delight in ſpirituall cogitations: they referred themſelves in all hard places, to the judgement of the ancient Fathers, and their maſters in Religion, never preſuming to contend, controule, teach, or talke of their owne ſenſe or fantaſie, in deepe queſtions of Divinity. Then the virgines did meditate upon the places and examples of chaſtity, modeſty, and demureneſſe: the married on conjugall faith and continencie: the parents, how to bring up their children in faith and feare of God: the Prince, how to rule: the ſubject, how to obey: the Prieſt, how to teach: the people, how to learne.*

How the laity of thoſe dayes did read them, with what humility and religion; and information of life and manners.

Fulke 8 They were in all mens hands, that were deſirous to reade them, and were to be bought of common Stationers, or Booke-ſellers, as it appeareth by the ſaying of *Chryſoſtome*, quoted in the Section next before: not onely in Liberaries, Monaſteries, &c. and ſome devout principall Lay-mens houſes and hands. And as devout Lay-men did uſe them well then, ſo doe ſuch men uſe them well now, learning out of them ſuch things, as be neceſſary and profitable for them to know, and leaving higher myſteries, and hard places to the diſcuſſing of the learned. That the Huſbandmen of whom S. *Hieronyme* ſpeaketh, ſing the Pſalmes in an unknowne tongue, which they could neither reade nor know the ſenſe, meaning, or myſteries of them, it is boldly affirmed, and impoſſible to be proved. Such ſinging of Pſalmes with the lips, not underſtood with the heart, no godly wiſe man would have allowed, much leſſe commended, as he doth, calling them their ſongs of love, the ſhepherds whiſtles, the inſtruments of tillage. And as thoſe holy perſons of both ſexes, to whom S. *Hieronyme* commendeth the reading and meditation of the Scripture, uſed them to the glory of God, and the building up of their ſoules in faith and godlineſſe: ſo God be thanked, at theſe dayes, many thouſands of faithfull Chriſtians, with like zeale, reverence, humility, and all other vertues requiſite, doe reade the holy Scriptures in their mother tongue, and by daily reading, doe greatly profit in piety and charity, as well virgines as married folke, Parents and children, Princes and ſubjects, Paſtors and people.

The fathers ſharply reprehend as an abuſe, that all indifferently ſhould reade, expound, and talke of the Scriptures.

Rhem. 9 *Then the Scholer taught not his Maſter, the Sheepe controlled not the Paſtor, the yong Student ſet not the Doctor to ſchoole, nor reproved their fathers of errour and ignorance. Or if any were in thoſe better dayes (as in all times of Hereſie ſuch muſt needs be) that had itching eares, tickling tongues and wits, curious and contentious diſputers, hearers, and talkers, rather then doers of Gods word: ſuch the Fathers did ever ſharply reprehend, counting them unworthy and unprofitable readers of the holy Scriptures. S.* Hierome *in his Epiſtle to* Paulinus, *after declaration that no Handie-craft is ſo baſe, nor liberall Science ſo eaſie, that can be had without a maſter (which S.* Auguſtine *alſo affirmeth,* De utilitate Cred. cap. 7.) *nor that men preſume in any Occupation to teach that they never learned,* Onely (*ſaith he*) the art of Scripture is that which every man challengeth: this the chatting old wife, this the doting old man, this the brabling Sophiſter, this on every hand, men preſume to teach before they learne it. Againe, ſome with poiſe of lofty words deviſe of Scripture matters among women: otherſome (fie upon it) learne of women what to teach men, and leſt that be not enough, by facility of tongue, or rather audacity, teach that to others, which they underſtand never a whit themſelves. To ſay nothing of ſuch as be of my faculty: who ſtepping from ſecular learning to holy Scriptures, and able to tickle the eares of the multitude with a ſmooth tale, thinke all they ſpeake to be the Law of God. *This he wrote then, when this maladie of arrogancie and preſumption in divine matters, was nothing ſo outragious as now it is.* Hiero. Epiſt. 103. cap. 6.

Fulke 9 There were in thoſe times ſome arrogant and preſumptuous abuſers of the holy Scriptures, and will be in all times, as of all other good gifts of God: whoſe miſbehaviour, as it was ſharply and juſtly reprehended by the goldy Fathers (as appeareth by the places by you noted) ſo was it not thought any cauſe, to reſtraine the multitude from the lawfull and neceſſary uſe of Gods bookes, as it is now pretended by the Papiſts. For that as ſome ſwelled in pride, and vaniſhed in curioſity, ſo many profited in humility, and all other vertues neceſſary vnto true Chriſtianity. And even ſo the caſe ſtandeth at this time: ſome, unlearned and ungodly, pervert the Scriptures to their own condemnation: yet many uſe them wholeſomely, to their comfort and edification.

Rhem. 10 S. Gregorie Nazianzene *made an Oration of the moderation that was to be uſed in theſe matters:*

ters: where he ſaith, that ſome in his time thought themſelves to have all the wiſdome in the world, when they could once repeat two or three words, and them ill couched together, out of Scriptures; but he there divinely diſcourſeth of the orders and differences of degrees, who in Chriſts myſticall body, ſome are ordained to learne, ſome to teach: that all are not Apoſtles, all Doctors, all Interpreters, all of tongues and knowledge, not all learned in Scriptures and Divinity: that the people went not up to talke with God in the mountaine, but Moſes, *Aaron, and* Eleazar*: nor they neither, but by the difference of their callings; that they that rebell againſt this Ordinance, are guilty of the conſpiracie of* Core *and his complices: that in Scripture there is both milke for babes, and meat for men, to be diſpenſed, not according to every ones greedineſſe of appetite, or wilfulnes, but as is moſt meet for each ones neceſſity, and capacity: that as it is a ſhame for a Biſhop or Prieſt to be unlearned in Gods myſteries, ſo for the common people it is oftentimes profitable to ſalvation, not to be curious, but to follow their Paſtors in ſincerity and ſimplicity: whereof excellently ſaith S.* Auguſtine, Fidei ſimplicitate & ſinceritate lactati, nutriamur in Chriſto: & cum parvi ſumus, majorum cibos non appetamus: *that is,* Being fed with the ſimplicity and ſincerity of faith, as it were with milke, ſo let us be nouriſhed in Chriſt: and when we are little ones, let us not covet the meats of the elder ſort. *Who * in another place teſtifieth, that the word of God cannot be preached, nor certaine myſteries uttered to all men alike, but are to be delivered according to the capacity of the hearers: as he proveth both * by S.* Paul's *example, who gave not to every ſort ſtrong meat, but milke to many, as being not ſpirituall, but carnall and not capable: and * by our Lords alſo, who ſpake to ſome plainely, and to others in parables, and affirmed, that he had many things to utter which the hearers were not able to heare.*

In orat. de moderatio. in diſput. ſervanda.

De agone [illegible]ſt.cap.33.

De bono perſever.cap.16.

* 1 Cor.3.

* Ioh. 16.

The Scriptures muſt be delivered in meaſure and diſcretion, according to each mans need and capacity.

FVLKE 10 Every word of this Section being granted to be as true as the Goſpel, it cannot be inferred, that therefore it is not convenient, that the holy Scriptures ſhould be in the mother tongue, that they may be read of all ſorts of Chriſtians, without exception of any. For the holy Scriptures teach that moderation which *Nazianzene* requireth, that meaſure and diſcretion which *Auguſtine* commendeth, and reprehend that arrogancie reproved by *Gregorie*, and the raſhneſſe and intemperance deteſted by *Auguſtine*. So that by diligent reading of the holy Scriptures, the Chriſtian may learne to imbrace the vertues, and to abhorre the vices.

RHEM. 11 *How much more may we gather, that all things that be written, are not for the capacity and diet of every of the ſimple readers, but that very many myſteries of holy Writ, be very farre above their reach, and may and ought to be (by as great reaſon) delivered them in meaſure and meane moſt meet for them? which indeed can hardly be done, when the whole booke of the Bible lieth before every man in his mother tongue, to make choice of what he liſt. For which cauſe the ſaid* Gregorie Nazianzene *wiſheth the Chriſtians had as good a law as the Hebrewes of old had, who (as S.* Hierome *alſo witneſſeth) tooke order among themſelves, that none ſhould reade the* Cantica Canticorum, *nor certaine other pieces of hard Scriptures, till they were thirty yeeres of age.*

In orat. de moderat. in diſp. ſerv. in fine.

Hierom. in proœm. Commentar. in Ezech.

The Iewes Law for not reading certaine bookes of holy Scripture untill a time.

FVLKE 11 Although there be many things in the Scriptures, unmeet for all mens capacities, becauſe of the difficulty of them, yet is there nothing unmeet to be read of any man, neither are there any myſteries of holy Writ unmeet for Chriſtian men to know and underſtand, as you ſeeme to inſinuate. The Eunuch did reade the prophecie of *Eſay*, which he did not underſtand, yet was he not in danger to take any hurt by it, and God ſending him an Interpreter, ſhewed, as *Chryſoſtome* ſaith, *That it is impoſſible, that he which with great ſtudy and fervent deſire is occupied in the holy Scriptures, ſhould alwayes be neglected, but although the inſtruction of man be wanting unto us, the Lord himſelfe, entring into our hearts from above, doth lighten our minde, ſpreadeth his beames into our reaſon, openeth things hidden, and becommeth teacher of thoſe things which we know not, &c.* In *Gen. Hom.* 34. And *ex Luc. cap.* 16. After moſt vehement exhortation unto the people, to reade the Scriptures, which if they neglect, he ſaith, it is not poſſible for them to attaine to ſalvation, he addeth, *Maxime quidem, &c. Yea ſpecially, although thou doeſt not underſtand ſuch things as are hidden in them, yet of the very reading much holineſſe groweth.* Therefore *Gregorie Nazianzene* wiſheth not to have the Iewes tradition, for not reading of the Scriptures, or any part thereof (if you marke him ſpeaking in his owne language) but a like order, to reſtraine young men from being too bold in expoſition, and contentious in diſputing of the myſteries of the holy Scriptures. Neverthleſſe *David*, wiſer then all the authors of that tradition, asking whereby a young man ſhall cleanſe his wayes, anſwereth, By ſtudy, meditation, and keeping of the Law of God, *Pſal.* 119. Neither doth *Hieronymo* commend the tradition of the Iewes, which permitteth not the beginning of *Geneſis*, the *Canticles* of *Salomon*, and the beginning and end of the Prophet *Ezechiel*, to be read of young men, being under thirty yeeres of age, but only ſaith, that the difficulty of the Prophecie of *Ezechiel* is proved by that tradition.

RHEM. 12 *And truly there is no cauſe why men ſhould be more loth to bee ordered and moderated in this*

*point by G[illegible], when they are in the uſe of [illegible]. for which as Chr[illegible]s and Miniſters, at whoſe [illegible] and not be our [illegible]: ſo hath he given us * Doctors, Prophets, Expounders, Interpreters, Teachers and Preachers, to take the Law and our faith at their mouthes: becauſe our faith and religion commeth not to us properly or principally by reading of Scriptures, but (as the Apoſtle ſaith) by hearing of the Preachers lawfully ſent: though reading in order and humility, much confirmeth and advanceth the ſame. Therefore this holy booke of the Scriptures, is called of S.* Ambroſe, Liber Sacerdotalis, The booke of Prieſts, *at whoſe hands and diſpoſition we muſt take and uſe it,* Lib.2.ad Grat.

Epheſ.4.

Rom.10.17.

FVLKE 12 No true Chriſtian, will be loth to be ordered by the Paſtors, Doctors, Prophets, Expounders, Teachers, and the Preachers of the Church, which Chriſt hath given unto us, that we ſhould take the Law and inſtruction of faith at their mouthes: And although faith come not principally by onely reading of the Scriptures, but by hearing of the Preachers lawfully ſent, yet you muſt give them leave, to ſearch the Scriptures daily, as the *Berheans* did, to ſee whether thoſe things which their Paſtors, Preachers and Teachers doe deliver, be even ſo, *Acts* 17.11. ſeeing alſo you confeſſe, that reading in order and humility (and none other reading doe we allow) doth much confirme and advance our faith. That the booke of Scripture, is called of S. *Ambroſe, Liber Sacerdotalis*, you muſt give us a better quotation then *Lib.2.ad Grat.* not ſo much for the terme, but for that you inferre thereof, that we muſt take and uſe it at the hands and diſpoſition of Prieſts. *Ambroſe* wrote five bookes *De fide ad Gratianum*, and three *De Spiritu ſancto*; I feare your note booke deceived you.

RHEM. 13 *The wiſe will not here regard what ſome wilfull people doe mutter, that the Scriptures are made for all men, and that it is of envy that the Prieſts doe keepe the holy Booke from them. Which ſuggeſtion commeth of the ſame ſerpent * that ſeduced our firſt parents, who perſwaded them, that God had forbidden them that tree of knowledge, leſt they ſhould be as cunning as himſelfe, and like unto the Higheſt. No, no, the Church doth it to keepe them from blinde ignorant preſumption, and from that which the Apoſtle calleth* Falſi nominis ſcientiam, Knowledge falſly ſo called: *and not to embarre them from the true knowledge of Chriſt. She would have all wiſe, but* Vſque ad ſobrietatem, Vnto ſobriety, *as the Apoſtle ſpeaketh: ſhe knoweth the Scriptures be ordained for every ſtate, as meats, elements, fire, water, candle, knives, ſword, and the like: which are as needfull (moſt of them) for children as old folkes, for the ſimple as the wiſe: but yet would marre all, if they were at the guiding of other then wiſe men, or were in the hands of every one, for whoſe preſervation they be profitable. She forbiddeth not the reading of them in any language, envieth no mans commodity, but giveth order how to doe it to edification, and not to deſtruction: how to doe it without caſting* the holy to dogs, or pearles to hogs: (*See S.* Chryſoſtome Hom. 24. in Matth. *declaring theſe hogs and dogs to be carnall men and heretikes, that take no good of the holy myſteries, but thereby doe both hurt themſelves and others:*) *how to doe it agreeably to the ſoveraigne ſincerity, majeſtie, and depth of myſtery contained in the ſame. She would have the preſumptuous Heretike, notwithſtanding he alledge them never ſo faſt, flying as it were thorow the whole Bible, and quoting the* Pſalmes, Prophets, Goſpels, Epiſtles, *never ſo readily for his purpoſe, as* Vincentius Lirinenſis *ſaith ſuch mens faſhion is: yet ſhe would according to* Tertullians *rule, have ſuch meere uſurpers quite diſcharged of all occupying and poſſeſſion of the holy Teſtament, which is her old and onely right and inheritance, and belongeth not to Heretikes at all, whom* Origen *calleth* Scripturarum fures, theeves of the Scriptures. *She would have the unworthy repelled, the curious repreſſed, the ſimple meaſured, the learned humbled, and all ſorts ſo to uſe them or abſtaine from them, as is moſt convenient for every ones ſalvation: with this generall admonition, that none can underſtand the meaning of God in the Scriptures * except Chriſt open their ſenſe, and make them partakers of his holy Spirit, in the unity of his myſticall body: and for the reſt, ſhe committeth it to the Paſtor of every province and people, according to the difference of time, place, and perſons, how and in what ſort the reading of the Scriptures is more or leſſe to be procured or permitted.*

Gen.3.

1 Tim.6.20.

Rom.12.3.

Matth.7.6.

Lib. de præſcriptionibus.

Orig. in 2. ad Rom.

Lucæ.24.

The popular objections of withholding the Scriptures from the people, anſwered.

Why the Church permitteth not every one at their pleaſure to reade the Scriptures.

The holy Scriptures to carnall men and heretikes, are as pearles to ſwine.

FVLKE 13 That the Scriptures were made for all Chriſtian mens inſtruction, when you have wrangled as much as you can, you are driven in the end to confeſſe. That Popiſh Prieſts, not onely of envy, but alſo of devilliſh pollicie, leſt their falſe doctrine and wicked life might be reproved, have kept that holy Booke from the people, though you will not acknowledge, yet the children of God, whoſe eyes he hath opened, doe plainely ſee and perceive. Your compariſon unto the devils ſuggeſtion, will then ſeeme to be like, when you can ſhew Gods prohibition from reading the Scripture, as our parents could, for eating of the tree of knowledge. But when Chriſt ſaith expreſly to all Chriſtians, *Search the Scriptures*, Your cavilling is like the ſerpents ſuggeſtion, which contrary to the expreſſe word of God, ſaid, *You ſhall not die*, but God knoweth, &c. So you would beare men in hand, that albeit God command them to ſearch the Scripture, yet there is great danger in reading of them, and therefore they were better not to reade them: Yea your predeceſſors have condemned for

In Gen. hom. 9

Heretikes, ſuch as did reade them, though now you goe about to excuſe the [illegible] and ſay, that you meant nothing, but that the people ſhould beware of blinde preſum[illegible] learne to be wiſe unto ſobriety: as though theſe leſſons are not better learned, by reading them in the booke of God, then by your reſtraining them, from reading them at all, or not but at your pleaſure. But let us conſider, why the Popiſh Church permitteth not every one at their pleaſure, to reade the Scripture, She knoweth (ſay you) the *Scriptures be ordained for every ſtate, as meat, elements, fire, water, candle, kniues, ſword, and the like:* we know by the Scriptures the word of God to be ordained, as meat and other things moſt neceſſary and comfortable, but not as fire, water, candles, kniues, ſwords, and like matters of danger, whereof men ſhould be rather afraid to meddle with them, except it were for neceſſity. And yet there is as great neceſſity of the holy Scriptures, as of any thing you have named, and in them (as S. *Chryſoſtome* ſaith) we may not ſuſpect any danger to be, as is in fire, water, candles, kniues, ſwords, and ſuch like. All the danger, is in the affection of him that abuſeth them to his owne condemnation, whereas fire, water, ſwords, kniues, cannot alwayes be ſo governed by the wiſeſt, but that they prove hurtfull ſometimes to the occupiers of them.

Whereas you ſay, the Popiſh Church forbiddeth not the reading of the holy Srriptures in any language, it is falſe: For whatſoever ſhe doth now, certaine it is that her Miniſters hath forbidden it in times paſt, and immediately before, you ſhew reaſons, why ſhe doth not permit every one to read the Scriptures: So ſoone you have forgotten your ſelfe, Except perhaps you will ſay, ſhe forbiddeth not ſuch as underſtand them in Latine, to reade them alſo in Engliſh, which is a poore permiſſion: but if ſhe envieth no mans commodity (as you ſay) why doth ſhe not permit all men, to take that commodity which they may receive by reading of them? you anſwere, *ſhe giveth order how to doe it to edification, and not to deſtruction,* it were well if ſhe did ſo, for that care were ſeemely for the Spouſe of Chriſt. But as you affirme before in the ſixt Section, ſhe hath taken order, *that the holy Scriptures though truly tranſlated into vulgar tongues, yet may not be indifferently read of all men, nor of any other then ſuch as have expreſſe licence thereunto, of their lawfull Ordinaries, with good teſtimony from their Curates or Confeſſors, that they be humble, diſcreet, and devout perſons, and like to take much good and no harme thereby:* by which order it appeareth, that they which have moſt need to reade the Scriptures, are utterly debarred: many other, by the difficulty of obtaining licence, diſcouraged; and eſpecially that none, but ranke and obſtinate Papiſts, may be allowed, for thoſe onely of the Popiſh Curates, Confeſſors and Ordinaries, ſhall be counted *humble, diſcreet, and devout perſons.* Let all godly wiſe men judge therefore, whether the Popiſh Church, although you profeſſe that ſhe envieth no mans commodity, yet by this order, hindereth not as much as in her lieth, the profit of all men. But you anſwere, that carnall men and heretikes, be hogs, and dogs, to whom pearles and holy things, ſuch as the Scriptures be, are not to be caſt, which if it were a right interpretation of our Saviours commandement, it were not lawfull to attempt the converſion of Heretikes, by preaching the truth, nor to procure the repentance of carnall men, by exhorting them to the love of heavenly things. But as by preaching and exhortation, ſo by diligent reading and meditation of the holy Scriptures, many Heretikes are made Catholikes, many carnall men are made ſpirituall. Therefore not all that be carnally minded, or infected with errour, but onely deſperate, profane and malicious contemners of the truth, are thoſe hogs and dogs, to whom the precious holy myſteries of the Goſpel, are not to be any more offered, when they have plainely declared themſelves to be ſuch. *Chryſoſtome,* whom you cite ſpeaketh expreſly of ſuch, and not of all carnall men. For in the next Section, you deſcribe the people of *Conſtantinople,* whom he exhorteth to the reading of the Scriptures, to be very carnall men, and ſo they were indeed, yet he judgeth the reading of the Scripture, moſt neceſſary for them. And *Hom. ex Luc. cap.* 16. after a moſt vehement exhortation, to reade the Scriptures, he addeth, *Magna adverſus peccata, &c. The reading of the Scripture, is a great defence againſt ſin, the ignorance of the Scriptures, is a great downefall, and a deepe dungeon, it is a great loſſe of ſalvation, to know nothing of Gods Lawes, this thing hath both bred hereſies, and brought in corrupt life, this hath turned all things out of order upſide downe.* Thus ſaith *Chryſoſtome.* But even that ignorance, which he ſo deteſteth, is of you Papiſts, counted good Catholike devotion, or the mother thereof. And what other was the ſtate of the moſt, in the blinde dayes of Popery, but even a groſſe ignorance, of all the holy Scriptures? Where the people might not know what they beleeved, what they praied, what God commanded, or any thing pertaining to Chriſtian religion, but either of dumbe Images, or of dumbe Prieſts, except once in ſeven yeeres perhaps, of ſome prating Frier, or other Popiſh Preacher, which rather turned them from Chriſt, then ſhewed the right way to God by him.

You adde further, that you would have Heretikes quite diſcharged, from all occupying and poſſeſſion of the holy Teſtament. It muſt firſt be proved who be Heretikes, and which

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is the true [illegible] that hath right and intereſt in the Scriptures: [illegible] your challenging of [illegible] of the Church, will be ſufficient to prove you ſo [illegible], nor the terming of any [illegible] to be Heretikes, except you be able out of the word of God, to convince them to be [illegible].

Finally, for the right uſe of the holy Scripture, the Paſtours of the true Church of Chriſt, doe diligently inſtruct their ſheepe, out of the holy Scriptures, with what moderation, humility, reverence, deſire to profit by them, and invocation of Gods Spirit, they ought to reade them, how carefully they muſt avoid all preſumption, curioſity, raſhneſſe, profaneneſſe, and ſuch like vices, which may not onely hinder their profit in the Scriptures, but alſo cauſe all their travell in them to turne to their utter deſtruction.

These things, the true Paſtors and Governours of the Church can teach, without arrogating unto themſelves any preſumptuous authority, to reſtraine or permit according to their judgement, that which our Saviour Chriſt hath left generally to all the members of his myſticall body, which is his holy Church, and to every one of them.

RHEM. 14

In vita Athanaſij.
* Hom. 2. in Mat. & Hom. 3 de Lazaro. & hom. 3. in 2. ad Theſſ. & alibi ſæpe.

S. *Chryſoſtomes* exhortations to the reading of holy Scriptures, & when the people is ſo to be exhorted.

Wherein, the variety of circumſtances cauſeth them to deale diverſly: as we ſee by S. Chryſoſtome's *people of Conſtantinople, who were ſo delicate, dull, worldly, and ſo much given to dice, cardes, ſpecially Stage playes or Theaters (as* S. Gregorie Nazianzene *witneſſeth) that the Scriptures, and all holy lections of divine things were loathſome unto them: whereby the holy Biſhop was forced * in many of his Sermons to cry out againſt their extreme negligence and contempt of Gods word, declaring, that not onely Eremites and Religious (as they alledge for their excuſe) but Secular men of all ſorts reade the Scriptures, and often have more need thereof in reſpect of themſelves, then the other that live in more purity and contemplation: further inſinuating, that though divers things be high and hard therein, yet many godly hiſtories, lives, examples and precepts of life and doctrine be plaine: and finally, when the Gentiles were ſo cunning and diligent to impugne their faith; it were not good for Chriſtians to be too ſimple and negligent in the defence thereof: as (in truth) it is more requiſite for a Catholike man in theſe dayes when our adverſaries be induſtrious to impeach our beliefe, to be ſkilfull in Scriptures, then at other times when the Church had no ſuch enemies.*

FULKE 14

Ad Pop. Antioch. hom. 3.

Chryſoſtome not in reſpect of ſuch varietie of circumſtances, as you ſpeake of, but abſolutely, and moſt vehemently, commendeth, not onely the lawfulneſſe, but alſo the neceſſity of reading the holy Scriptures by the Lay-men, as it appeareth in many places before cited and quoted, out of his Homilies, and many other, which for tedious neſſe are omitted, ſeeing the matter by you is partly confeſſed. Yet one or two, ſhall not be amiſſe, to prove that I have ſaid: Firſt, he doth not onely exhort the people of *Conſtantinople,* which were ſo worldly minded, as you write, but alſo the people of *Antioch,* whom he greatly commendeth for their vertue and godlineſſe, he calleth upon very earneſtly, to be diligent in reading of the holy Scriptures, *ad Pop. Antioch. Hom.* 22. 42. *&c.* Againe, for the neceſſity of ſtudying the Scriptures, he ſaith, *Qui ſalutem conſequi volunt, &c. They that will attaine to ſalvation, let them exerciſe themſelves in the Scriptures, in epiſt. ad* 1. *Cor. Hom.* 6. Where you thinke it requiſite in theſe times, for a Popiſh Catholike to be ſkilfull in the Scriptures, I would many of them were of your minde, for then I would not doubt, but ſome of them, by Gods grace would become Chriſtian Catholikes.

RHEM. 15

S. *Chryſoſtome* maketh nothing for the popular and licentious reading of Scriptures uſed among the Proteſtants now adayes. Every ſimple artificer among them readeth much more the deepeſt & hardeſt queſtions of holy Scripture, then the morall parts.

1 Tim. 6.
2 Tim. 3.
2 Pet. 3.

To this ſenſe ſaid S. Chryſoſtome *divers things, not as a teacher in the ſchoole, making exact and generall rules to be obſerved in all places and times; but as a pulpit man agreeable to that audience and his peoples default: nor making it therefore (as ſome perverſly gather of his words) a thing abſolutely needfull for every poore Artificer to reade or ſtudy Scriptures, nor any whit favouring the preſumptuous, curious, and contentious jangling and ſearching of Gods ſecrets, reproved by the foreſaid fathers, much leſſe approving the exceſſive pride and madneſſe of theſe dayes, when every man and woman is become not onely a reader, but a teacher, controuler, and judge of Doctors, Church, Scriptures and all: ſuch as either contemne or eaſily paſſe over all the morall parts, good examples, and precepts of life, (by which as well the ſimple as learned might be much edified) and only in a maner, occupie themſelves in dogmaticall, myſticall, high, and hidden ſecrets of Gods counſels, as of Predeſtination, Reprobation, Election, Preſcience, forſaking of the Iewes, vocation of the Gentiles, and other incomprehenſible myſteries,* Languiſhing about queſtions *of onely faith, fiduce, new phraſes, and figures,* ever learning, *but* never comming to knowledge, *reading and toſſing in pride of wit, conceit of their owne cunning, and upon preſumption of I cannot tell what ſpirit, ſuch Bookes ſpecially and Epiſtles, as* S. Peter *foretold that the unlearned and inſtable would deprave to their owne damnation.*

FULKE 15

All that *Chryſoſtome* ſaith, to this purpoſe, is wiped away with this reprochfull gloſſe, that he ſpake, *not as a teacher in ſchoole, making exact & general rules to be obſerved in al places and times, but as a pulpit man agreeable to that audience and his peoples default.* Belike pulpit men, with you, doe more regard their credit before a few captious ſcholers in their ſchoole, then they do reverence the preſence of Chriſt, before whom they ſhould prepare to ſpeak,

when

He ſpake in the pulpit, that he was able to juſtifie in the Schooles.

when they preach in the Church of God. And therefore, albeit in figures, [illegible] manner of handling, there is ſome difference, betweene a preacher before the [illegible] a reader before the learned, yet no learned godly man, ſuch as we acknowledge S. [illegible] to have beene, will ſo adviſedly, ſo vehemently, ſo oftentimes as he did, utter any thing in the pulpit, before the ignorant, the truth whereof, he is not able to juſtifie in the Schooles before the beſt learned. Beſide that your reſtriction of his rules unto his audience, and peoples default of *Conſtantinople*, is before proved to be both frivolous, and falſe, ſeeing he commendeth the ſtudy and reading of the holy Scriptures, no leſſe generally to the people of *Antioch*, which were not a little more ſpiritually affected, then they of *Conſtantinople*. And to that you ſay, *he maketh it not a thing abſolutely needfull, for every poore Artificer to reade or ſtudie Scripture, as ſome perverſly gather of his words.* Let his owne words teſtifie for him, both already cited, and other beſide. *Audite quotquot eſtis mundani, &c. Heare all ye that be Secular or Lay-men, and have the governement of wives and children, how the Apoſtle commandeth you ſpecially, to reade the Scriptures, and that not ſimply, nor as it were by occaſion, but with great diligence.* Doth not *omnes mundani*, all Secular men, include, as well every poore Artificer, as every rich Merchant, or landed Gentleman? Or is not a thing abſolutely needfull, which the holy Ghoſt commandeth all men to doe? I might adde hereunto, that he ſaith in another place, *It cannot poſſibly be, I ſay, it cannot poſſibly be, that any man can attaine to ſalvation, except he be continually converſant in ſpirituall reading.* But here you would quarrell, that he maketh no exact rule, becauſe many men attaine to ſalvation, which cannot reade at all. Yet his meaning is plaine, and his words agreeable, that none can be ſaved, but by that knowledge, which is gotten by continuall reading of the Scriptures, whether a man reade them himſelfe, or heare other.

In Epiſt. ad Col. hom. 9.

Ex Luc. c. 16.

That he favoureth not preſumptuous, curious and contentious jangling, and ſearching of Gods ſecrets, it is true, no more do we, and much leſſe the pride and madneſſe of them, that will be teachers, controllers, and judges of Doctors, Church, Scriptures and all.

Ceſarius Arelatenſis, Hom. 13. exhorting the ignorant people to repeate among themſelues what they had learned in the Sermon, ſaith, *Alius referat, ego retineo dixiſſe Epiſcopum meum, ut qui novit literas, Scripturam Divinam ſtudeat legere: qui verò non novit, quærat ſibi & roget qui illi debeat præcepta relegere, ut quod legerit, poſſit Deo adjuvante complere.*

Neither are you ever able to prove, that every Artificer among us, readeth the deepeſt and hardeſt queſtions of holy Scripture, rather then the morall part, albeit that ſeeing whatſoever is written, is written for our learning, that through patience and comfort of the holy Scriptures, we might have hope: no ſimple Artificer amongſt us, is forbidden reverently to reade any queſtion of the Scripture, which is either neceſſary, or profitable for him to know. If there were in the Apoſtles time, vaine minded men that languiſhed about queſtions, and perverted the Scriptures to their owne deſtruction, it is no marvell though there be ſome ſuch in theſe dayes. But as the Apoſtles neuer reſtrained or forbad the reading of the holy Scriptures, for the miſbehaviour of ſuch as abuſed the ſame, no more doe we. And ſurely this argument of yours (though it came from *Rhemes*) taken of mens abuſe, will carry leſſe weight in the Schooles, againſt the generall liberty for all men to reade the Scriptures, then the authority of *Chryſoſtome*, though he in your judgement, were but a pulpit man, for the contrary.

Where you account onely faith, and fiduce to be new phraſes, and figures, the one, faith onely, may be ſhewed by twenty authorities, to have been uſed, more then twelue hundred yeeres agoe, by writers of the Church, both Greekes and Latines: the other fiduce, is a new phraſe, and for ought I know, of your owne framing, and none of ours: as for the Latine word, *fiducia*, and that which it ſignifieth, truſt and confidence, I doubt not, but they which are meanely read in the Scriptures, doe know them to be both ancient and uſuall.

RHEM. 16 *They delight in none more then the Epiſtle to the* Romans, *the* Cantica canticorum, *the* Apocalyps, *which have in them as many myſteries as words; they finde no difficultie in the ſacred booke* **claſped with ſeven ſeales, they aske for no Expoſitour* **with the holy* Eunuch; *they feele no ſuch depth of Gods ſcience in the Scriptures, as S.* Aug. *did, when he cried out,* Mira profunditas eloquiorum tuorum, mira profunditas, (Deus meus) mira profunditas: horror eſt intendere in eam, horror honoris, & tremor amoris; *that is,* O wonderfull profoundneſſe of thy words: wonderfull profoundneſſe, my God, wonderfull profoundneſſe: it maketh a man quake to looke on it: to quake for reverence, and to tremble for the love therof. *They regard not that which the ſame Doctor affirmeth, that the depth and profundity of wiſdome, not only in the words of holy Scripture, but alſo in the matter and ſenſe, is ſo wonderfull, that live a man never ſo long, be he of never ſo high a wit, never ſo ſtudious, never ſo fervent to attaine the knowledge thereof, yet when he endeth, he ſhall confeſſe he doth but begin; they feele not with S.* Hierome, *that the text hath a hard ſhell to be broken, before we come to the kernell; they will not ſtay themſelves in onely reading the ſacred Scriptures thirteene yeeres together, with S.* Baſil, *and S.* Gregorie Nazianzene,

* Apoc. 5. 1.
* Acts 8.
Confeſ. lib. 12. cap. 14.

See Epiſt. 3. Auguſt.

Hier. Epiſt. 13. cap. 4.
Ruff. Ec. hiſt. lib. cap. 9.

They preſuppoſe no difficulties, which all the learned fathers felt to be in the Scriptures.

FULKE 16 [illegible] affected, it is a most [illegible] ſlander. [illegible] word of God and [illegible], of [illegible] comfort, and [illegible] of godlineſſe. Where you [illegible] then in the Epiſtle to the *Romanes*, I marvell, why you [illegible] that the true faith of the Church of *Rome*, w[illegible] in no part of Scripture, is more plainely [illegible] Epiſtle, w[illegible] the Doctor and Apoſtle of the *Gentiles*, did write [illegible] ſtood, of every ſimple Artificer [illegible] were in *Rome*, beloved of God, and [illegible].

Rom. 1. 7.

As for the *C*[illegible], I [illegible] all the brazen faces that conſpired to write this Preface, cannot [illegible] three ſimple Artificers in England, that [illegible] more in that booke, then any other of the Scripture: for [illegible], I know none. Neither is there any Treatiſe of the holy Scripture, which is [illegible] ſtudied, either of the learned, or unlearned. But becauſe it is a continuall allegory, the difficulty thereof ſerved well, to make a ſhew of your ſlander, before them whom you have inchanted to beleeve every lie, that your impudent mouth is not aſhamed to pronounce. The *Apocalyps* alſo, though it be hard to underſtand, and be full of myſteries, yet may it be read as other parts of holy Scriptures, and there are many things in it, that are plaine and eaſie to be underſtood of every Artificer. But perhaps you are more unwilling, they ſhould reade the *Apocalyps*, becauſe it doth deſcribe the Whore of *Babylon*, the City of *Rome*, ſo plainely, and the Epiſtle to the *Romanes* liketh you not, becauſe it is ſo plaine for juſtification by faith without workes. The reſt that, you ſay, of the difficulty of ſome part of the Scriptures, the ſimple and godly Artificers among us, doe acknowledge, and either ſeeke the interpretation of them at the mouth of their learned Paſtour, or elſe are content to be ignorant in the expoſition of them, knowing as they are taught by the learned out of S. *Auguſtine*, that in thoſe places which are plainely ſet downe in the Scripture, are found all thoſe things which concerne faith and good living. *De doct. Chriſt. lib. 2. cap. 9.* which is as much as is neceſſarie, for every Chriſtian man to learne for his ſalvation.

The example of S. *Baſil* and *Gregorie*, in ſtudying the Scriptures thirteene yeeres, before they expounded them, pertaineth not to every ſimple Artificer, but to the Paſtours and Teachers of the Church. And God be thanked, our Church hath many godly learned Teachers, that have ſtudied more then fourteene yeeres before they have openly expounded the Scriptures, and which *follow the underſtanding of them, not out of their owne preſumption, but out of the writings and authoritie of their Ancients or Elders, whom it is knowne to have received the rule of underſtanding, by ſucceſſion Apoſtolike,* which are the words of *Ruffine*, whom you quote, who ſpeaketh not one word of uniforme conſent or Apoſtolike tradition. If you alledge, that all our Preachers, are not of ſo many yeeres ſtudy; I anſwere, their example maketh no law, eſpecially where the neceſſity of the Church requireth men of leſſe time, yet ſufficient to teach the truth. Neither are the moſt of your Seminarie Prieſts, whom you ſend over to diſturbe the State of governement, as well as the peace of our Church, of thirteene yeeres ſtudy in the Scripture, ſeeing we knew ſome of them, but the other day, runnagate unlearned boyes, from our Vniverſities, but being come to you, they are ſuddenly become great Clerkes, and profound Teachers, whoriſh impudence ſerving them in ſtead of all learning.

RHEM. 17 *If our new Miniſters had had this cogitation and care that theſe and all other wiſe men have, and ever had, our Countrey had never fallen to this miſerable ſtate in religion, and that under pretence, colour, and countenance of Gods word: neither ſhould vertue and good life have beene ſo pittifully corrupted in time of ſuch reading, toyling, tumbling and tranſlating the booke of our life and ſalvation: whereof the more precious the right and reverend uſe is, the more pernicious is the abuſe and profanation of the ſame: which every man of experience by theſe few yeeres proofe, and by comparing the former dayes and manners to theſe of ours, may eaſily trie.*

Manners and life nothing amended, but much worſe, ſince this licentious toſſing of holy Scripture.

FULKE 17 Gods name bee praiſed, a great number of our Miniſters, have had as good cogitation, and care, as is meet for that calling, and thereby have brought our Countrey into that flouriſhing ſtate in religion, that, vertue and good life in them that diligently reade the holy Scripture tranſlated into the mother tongue, never more ſhined in any age, then it hath done ſince the light of the Goſpel hath driven away the clouds of

Popiſh

Po[illegible] chuse bu[illegible]. [illegible] so forg[illegible] you [illegible] Chri-stians in this time? [illegible] your dri[illegible] [illegible] rous [illegible] [illegible] for-mer da[illegible] and m[illegible] foeth [illegible] where it is detected, in al[illegible] men, and are openly [illegible]ed, as Stewes be in Popery.

RHEM. 18 *Looke whether your men be more vertuous, your women more chaste, your children more obedient, your servants more trusty, your maids more modest, your friends more faithfull, your laitie more iust in dealing, your Clergie more devout in praying: whether there be more religion, feare of God, faith and conscience in all states now, then of old, when there was not so much reading, chatting, and jangling of Gods word, but much more sincere dealing, doing, and keeping the same. Looke whether through this disorder, women teach not their husbands, children their parents, yong fooles their old and wise fathers, the scholers their masters, the sheepe their pastor, and the people the Priest. Looke whether the most chaste and sacred sentences of Gods holy word, be not turned of many into mirth, mockerie, amorous ballets, and detestable letters of love and lewdnesse: their delicate rimes, tunes, and translations much increasing the same.*

Scriptures as profanely cited as heathen Poets.

FVLKE 18 We yeeld humble thankes unto God, that although the fruits of the Gospel, be not so plentifull, as it were meet after so long teaching; yet the word of God hath not beene preached and read in vaine, but that great and notable effects thereof doe appeare, in the life and conversation of the faithfull. And that all sorts and degrees of men, women, and children, which be diligent in reading and hearing the word of God, be reformed in all vertue and godly behaviour. And that there is more religion, feare of God, faith, and conscience, in all such persons, then was in any superstitious hypocrite, that lived in the darke dayes of Papistry. Neither doe women teach their husbands, children their parents, young men the old, scholers their master, and sheepe their shepherd, except perhaps, where there is greater knowledge in the woman, then in the man, in the childe then in the parent, in the yong, then in the old, in the scholer, then in the master, in the people, then in him that occupieth the place of the Pastor, in which case, it is not against Gods ordinance, that the inferiour should instruct the superiour. The Prophet *David* saith, that he had more understanding then his Elders, because he studied the Law of God, that he became wiser then all his teachers, because his meditation was in the Lords testimonies. But where the husband, parents, old men, masters and pastors, are as they ought to be, better learned in the holy Scriptures, then their inferiours, there is no such disorder amongst us, as you speake of, if you except a few schismatikes departed from us, and condemned of us. Neither are the sentences of Gods holy word, by any of us, abused into mirth, and mockerie, and such other wickednesse, but either by Papists, or profane unreligious persons, which have brought that horrible profanation of the Scriptures, from the common practice in Popery. Neither make we or alow we any such rimes, tunes, or translations, as may give just occasion to increase such impiety.

Psal. 119. 99. & 100, &c.

RHEM. 19 *This fall of good life and profaning the divine mysteries, every body seeth: but the great corruption and decay of faith hereby, none see but wise men, who only know, that, were the Scriptures never so truly translated, yet heretikes and ill men, that follow their owne spirit and know nothing, but their private fantasie; and not the sense of the holy Church and Doctors, must needs abuse them to their damnation: and that the curious simple and* * *sensuall men which have no taste of the things that be of the Spirit of God, may of infinite places take occasion of pernicious errours; for though the letter or text have no errour, yet (saith S.* Ambrose*) the Arrian, or (as we may now speake) the Calvinian interpretation hath errors,* l. 2. ad Gratianum c. 1. *and* Tertullian *saith,* The sense adulterated is as perillous as the stile corrupted. De præscrip. *S.* Hilarie *also speaketh thus:* Heresie riseth about the understanding, not about the writing: the fault is in the sense, not in the word. lib. 2. de Trinit. in principio. *and S.* Augustine *saith, that many hold the Scriptures as they do the Sacraments,* ad speciem, & non ad salutem: to the outward shew: and not to salvation. de Baptis. cont. Donat. lib. 3. cap. 19. *Finally all Sect-masters and ravening wolves, yea* * *the devils themselves pretend Scriptures, alledge Scriptures, and wholly shroud themselves in Scriptures, as in the wooll and fleece of the simple sheepe. Whereby the vulgar, in these dayes of generall disputes, cannot but bee in extreme danger of errour, though their bookes were truly translated, and were truly in themselves Gods owne word indeed.*

Scriptures erroneously expounded according to every wicked mans private fancie.

* 1 Cor. 2.

All Heretikes pretend Scriptures.

* Matth. 4.

FVLKE 19 These Papists, are able to follow no argument against us, with any apparence of truth, but that which is grounded on petition or begging of principles. For who will grant them, the fall of good life and profaning the divine mysteries, in and by them, which use to reade the holy Scriptures amongst us, as they are taught by us to reade them? yet they [illegible]. And as for that which they call the great corruption, and decay of [illegible], [illegible] and increase of faith. That Heretikes,

[illegible] which [illegible] the Scriptures [illegible] part. But that [illegible] will [illegible] in the Scriptures, by the [illegible] to find [illegible] of the Church, & of the Doctors, [illegible] of the Scrip-[illegible] of the Scriptures themselves [illegible] of *Clemens* [illegible] Dist. 37 [illegible] Scriptures with the assistance of Gods Spirit, may be found the true sense of the holy Church, and the Doctors thereof. But that the [illegible] which know [illegible] nothing, but their private fantasie, may easily be deceived, & that Heretiks, Wolves, & the devils [illegible] pretend the holy Scriptures, it needed not so many authorities to prove, because it is acknowledged of al men that have but meane knowledge: Yet it followeth not which you conclude, that the vulgar or common people, in these daies of generall disputes, cannot but be in extreme danger of error, by reading the Scriptures truely translated, but rather by reading of them, may be preserved from danger of error, if in humblenesse of heart, and desire to know the truth, they seeke, knock, & pray to him which hath promised that they shal find, enter, & receive.

RHEM. 20. *But the case* [illegible] *more lamentable: for the Protestants, and such as S. Paul calleth* ambulantes in astutia, walking in deceitfulnesse, *have so abused the people, and many other in the world, not unwise, that by their false translations, they have instead of Gods Law and Testament, and for Christs written will and word, given them their own wicked writing & phantasies, most shamefully in all their versions, Latine, English, and other tongues, corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guilefull meanes: specially where it serveth for the advantage of their private opinions. For which, they are bold also, partly to dis-authorise quite, partly to make doubtfull, divers whole bookes allowed for canonicall Scripture by the universall Church of God these thousand yeeres and upward: to alter all the authenticall and Ecclesiasticall words used sithence our Christianitie, into new prophane novelties of speaches agreeable to their doctrine: to change the titles of workes, to put out the names of the Authors,* * *charge the very Evangelist with following untrue translation, to adde whole sentences proper to their sect, into their Psalmes in meeter,* * *even into the very Creed in rime, all which the poore deceived people say and sing, as though they were Gods owne word, being indeed through such sacrilegious treachery, made the devils word.*

2 Cor. 4.

The Scriptures have bin falsly and heretically translated into the vulgar tongues, and sundry other waies sacrilegiously abused, and so given to the people to reade.

* Beza annot. in c. 1. Luc. v. 78.

* See the tenth article of their Creed in meeter.

FVLKE 20. You slander the Protestants, in saying they walke in deceitfulnes, and abuse men by false translations, corrupting, adding, detracting, &c. the particulars whereof, as they occurre in these annotations, shall receive their answer to your shame. And as for that booke wherein they are set foorth more at large, by which you meane, *Martynes Discovery*, the Author did well to terme it an handmaid to this great gentlewoman, the glosse of your annotations, specially in respect of her modestie, that being once rebuked of her fancies, she holdeth her peace, and doth not reply. So that these five or sixe yeeres having none amongst you, that dare set pen to paper, to defend her after the death of her father, she hath kept silence to the shame of all Papists. Therefore for a large and particular confutation of all those slanders, I referre the Reader to a booke set forth in confutation of that discovery, called *A defence of the sincere and true translation of the holy Scriptures into the English tongue, &c.* And that which you write in the margent, specially against *Beza*, is confuted in the answer to *Martins* Preface, *Section* 18. 19. 20. 21. 22.

The last quarrell against our translation, is, for adding whole sentences to the Psalmes in meeter, and even to the Creed in rime. By as good reason you might have brought out all bookes that we write in English, to prove that our translations of the Bible are faultie. For all reasonable men know, that the turning of the Psalmes into meeter, is no translation, neither is the Creed any part of the Text of the holy Scripture, although good regard should be had as well in the one, as in the other, that nothing be added to the sense, though the number of words cannot possibly be kept, as for the most part I hope it is. Where you say the poore deceived people say and sing those meeters, as though they were Gods own word, you measure their understanding by the blindnesse of your ignorant Papists. But assure your selfe, our people are not so ignorant, but they can distinguish the very text of the Scripture translated into English, from the Paraphrase of the Psalmes brought into meeter, knowing that this later must be consonant in sense unto the former, or else it is not the divine Scripture, no not although it bee agreeable unto it. That our translation maketh of Gods word the Devil's word, it is a rayling sentence grounded upon no truth, nor argument sounding like truth, and therefore I passe it over.

RHEM. 21. *To say nothing of their intollerable liberty & licence, to change the accustomed callings of God, Angels, men, places, and things used by the Apostles & al antiquity, in Greeke, Latin, & al other languages of Christian Nations, into new names, sometimes falsly, & alwaies ridiculously & for ostentation taken of the Hebrews: to frame & fine the phrase of holy Scriptures after the forme of profane writers, sticking not, for the same to supply, add, alter or diminish as freely as if they translated*

All this their dealing is noted (as occasion serveth) in the [illegible] upon this [illegible] *ſtated* Liuie, Virgil, *or* Terence. *Hauing no religious reſpect to keep either the maieſty or ſincere ſimplicity of that venerable ſtile of Chriſts Spirit, as S.Aug. ſpeaketh, which kind the holy Ghoſt did chuſe of infinit wiſdom to haue the diuine myſteries rather vttered in, then any other more delicate, much leſſe in that meretricious maner of writing, that ſundry of theſe new tranſlators do vſe: of which ſort** Caluin *himſelfe and his pew-fellows ſo much complaine, that they profeſſe, Satan to haue gained more by theſe new interpreters (their number, leuity of ſpirit, and audacitie increaſing daily) then he did before by keeping the Word from the people. And for a patterne of this miſchiefe they giue* Caſtalion, *adiuring all their Churches and Schollers to beware of his tranſlation, as one that hath made a very ſport and mockery of Gods holy Word. So they charge him: themſelues (and the* Zuinglians *of* Zuricke, *whoſe tranſlations* Luther *therefore abhorred) handling the matter with no more fidelitie, grauitie, or ſincerity then the other: but rather with much more falſification, or (to vſe the Apoſtles words)* cauponation *and* adulteration *of Gods word then they. Beſides many wicked gloſes, prayers, confeſſions of faith, containing both blaſphemous errours * and plaine contradictions to themſelues, and among themſelues, all priuiledged and authoriſed to be ioyned to the Bible, and to be ſaid and ſung of the poore people, and to be beleeued as Articles of faith, and wholly conſonant to Gods word.*

* *Caluin* complaineth of the new delicate tranſlatours, namely *Caſtalion*: himſelfe and *Beza* being as bad or worſe.
Præfat. in nouum Teſtam. Gal.1567.
Ioſias Simlerus in vita *Bullingeri*.
2 Cor.2.17.

* See the fourth articles of their Creed in meeter, where they profeſſe that Chriſt deſcended to deliuer the Fathers, and afterward in their confeſſion of their faith, they deny *Limbus patrum*.

FVLKE 21 All theſe quarrels and falſe accuſations, are anſwered ſufficiently in the booke before remembred, & as they ſhal be touched in theſe annotations, they ſhal here alſo be confuted.

That *Caluin*, the Church of *Zurich*, and other, complaine of the licentious and profane tranſlation of *Caſtalion*, it ſheweth indeed, that we approue none, but that is ſincere and true, although without proofe you accuſe ours to be as bad or worſe. If *Luther* in his heat miſliked the *Tigurine* tranſlation, it is not ſufficient to diſcredit it, ſeeing truth, and not the opinion or authority of men, is to be followed in ſuch matters.

The gloſes, prayers, and confeſſions, though they be printed, and bound in the ſame volume with the Bible, yet they be not priuiledged and authoriſed to be ſo ioyned with the Bible, as part of it, or yet ſo wholly conſonant vnto it, but that they are to be examined according to the text of the Scripture, and not otherwiſe to be receiued, then ſo far forth, as they are agreeable thereunto. Vnleſſe perhaps you thinke, that we vſurpe ſuch Lordſhip ouer mens faith, as you doe practiſe, which require all theſe your ſlanders, contained in your Preface, and all other errors comprehended in your annotations, to be taken for articles of faith, wholly conſonant to the Catholike Religion. The contradiction that you note in the fourth Article of the Creed in meeter, with the confeſſion of our faith denying *Limbus patrum*, if you were not malicious enemies, might be auoided, either by acknowledging that the Authour of that meeter is to be vnderſtood ſo, as his words may agree with the Article of the confeſſion, or elſe, that he vttered his priuate opinion, diſagreeing from the iudgement of the whole Church.

RHEM. 22 *We therefore hauing compaſſion to ſee our beloued country-men, with extreme danger of their ſoules, to vſe only ſuch profane tranſlations, and erronious mens meere fantaſies, for the pure and bleſſed word of truth, much alſo moued therunto by the deſires of many deuout perſons: haue ſet forth for you (benigne Readers) the new Teſtament to begin withall, truſting that it may giue occaſiō to you, after diligent peruſing therof, to lay away at leaſt ſuch their impure verſiōs as hitherto you haue beene forced to occupie. How well we haue done it, we muſt not be iudges, but referre all to Gods Church and our Superiours in the ſame. To them we ſubmit our ſelues, & this, and all other our labours, to be in part, or in the whole, reformed, corrected, altered, or quite aboliſhed: moſt humbly deſiring pardon, if through our ignorance, temerity, or other humane infirmity we haue any where miſtaken the ſenſe of the holy Ghoſt, further promiſing, that if hereafter we eſpie any of our owne errors, or if any other, either friend of good will, or aduerſarie for deſire of reprehenſion, ſhall open vnto vs the ſame: we will not (as Proteſtants do) for defence of our eſtimation, or of pride and contention, by wrangling words wilfully perſiſt in them, but be moſt glad to heare of them, and in the next edition, or otherwiſe to correct them: for it is truth that we ſeek for, and Gods honor: which being had either by good intention, or by occaſion, all is well. This we profeſſe onely, that we haue done our endeauour with prayer, much feare and trembling, leſt we ſhould dangerouſly erre in ſo ſacred, high, and diuine a work: that we haue done it with all faith, diligence, and ſincerity: that we haue vſed no partiality for the diſaduantage of our aduerſaries, nor no more licence then is ſufferable in tranſlating of holy Scriptures: continually keeping our ſelues as neere as is poſſible to our text, and to the very words and phraſes which by long vſe are made venerable, though to ſome profane and delicate eares they may ſeeme more hard or barbarous, * as the holy ſtile of Scripture doth lightly to ſuch at the beginning: acknowledging with S.* Hierom, *that in other writings it is enough to giue in tranſlation, ſenſe for ſenſe, but that in Scriptures, leſt we miſſe the ſenſe, we muſt keepe the very words,* Ad Pammach, ep. 101. c.2. in prin. *We muſt ſaith S.* Auguſtine, *ſpeak according to a ſet rule, leſt licence of words breed ſome wicked opinion concerning the things contained vnder the words,* De ciu.l.10.c.12. *Wherof our holy fore-fathers and ancient Doctors had ſuch a religious care, that they would not*

change

The purpoſe and commoditie of ſetting forth this Catholike edition.

The religious care and ſinceritie obſerued in this tranſlation.

* See S. *Auguſt.* lib.3.confeſ. cap.5.

The ancient Fathers kept religiouſly the very barbariſmes of the vulgar Latine text.

change the [illegible] *of ſpeach, which by long vſe had* [illegible] *old readings* [illegible]*; as* [illegible] Marcion; [illegible]*, in c.22.Mat. and in al the Fathers.* [illegible] & [illegible] *S.* Cyprian ep. 63. num.7. Talis [illegible] *elder tranſlation then the vulgar Latine that now is) in S.* [illegible] cap.3. [illegible] *S.* Hierom *himſelfe, who otherwiſe corrected the Latine tranſlation* [illegible] *before his time, yet keepeth religiouſly (as himſelfe profeſſeth,* Præfat. in 4 Euang. ad Damaſum) *theſe and the like ſpeeches,* Nonne vos magis pluris eſtis illis? *and* Filius hominis non venit miniſtrari, ſed miniſtrare: *and* Neque nubent, neque nubentur: *in his Commentaries vpon theſe places; and* Non capit Prophetam perire extra Hieruſalem, *in his Commentaries in cap.* 2. Ioel, ſub finem. *And S.* Auguſtine, *who is moſt religious in all theſe phraſes, counteth it a ſpecial pride and infirmity in thoſe that haue a little learning in tongues, and none in things that they eaſily take offence of the ſimple ſpeeches or ſolæciſmes in the Scriptures.* De doctrina Chriſt.l.2. cap.13. *See alſo the ſame holy Father,* lib.3.de doct.Chriſt.cap.3. *and* Tract.2.in Euang.Ioan. *But of the manner of our tranſlation more anon.*

Matth.22.
Marke 8.
Hebr.7.
Mat.6. 20,22.
Luc. 13.

FVLKE 22 Theſe forty or fifty yeres being void of compaſſion, you haue ſuffered the people to be without a Popiſh tranſlation, while you had any hope to perſwade the world, that ignorance of the holy Scriptures is more meet for them, then knowledge in the ſame. But being beaten from that moſt impudent aſſertion by ſhame, and the conſcience of all Papiſts that are of any equity or indifferent iudgment crying out againſt it, and ſeeing that you haue labored in vaine to bring in blinde ignorance: you haue yeelded by obſcure tranſlation, partly to dimme the light of the Scripture, and by hereticall Annotations, to peruert the ſenſe of the holy Ghoſt, to the vpholding of the kingdome of Antichriſt. That our true and ſincere tranſlations, out of the originall tongues (which you ſay men hitherto haue beene inforced to occupie) being laid aſide, your miſtes of darke ſpeeches, and wicked obſeruations might come in place. What you profeſſe and proteſt of your care and ſincerity, may be credited of them that be deuote vnto you: but all reaſonable men may take a taſte of your credit by this. In the anſwer to *Martines* booke called the *Diſcouery, &c.* you were admoniſhed of manifeſt corruptions, and falſe tranſlations, euen of your vulgar Latine text, but where is the promiſe of reformation theſe fiue or ſix yeeres? Your like fidelity in citing and applying the ſayings of the ancient Fathers, ſhall God willing be laid open in this anſwere to your Annotations: but as for the humble acknowledging of your errors, & the correction of the ſame, we haue ſmall hope to ſee. For ſo long as your heads be occupied in contriuing moſt horrible conſpiracies, of treaſon and murder of the moſt Honourable Prince in the world, your naturall ſoueraigne Lady and Queene, and the ouerthrow of your owne Countrey which hath bred and nouriſhed you: we cannot be perſwaded that any heauenly wiſdome can enter into ſo malicious ſoules, or that there is any feare of God, regard, honour or loue of his truth, that moueth you to any thing, whatſoeuer you pretend: But euen as the booke you lately wrote againſt the murdering of Princes, had no other purpoſe of the ſetters forth, but to make our Prince and her Counſell ſecure of your deuilliſh practices, while you intended nothing ſo carefully, as the moſt cruell and vnnaturall ſlaughter of her ſacred perſon, and of all her faithfull Counſellers and truſtie ſubiects, by that helliſh and Sathanicall conſpiracie of *Sauadge, Ballard, Babington*, and the reſt, by *Gifford* and *Allen*, principall pillars of that your Seminary of Rhemes, enchanted and confirmed thereunto, openly teſtified by their owne confeſſions, at their arraignements. That in tranſlation of the Scriptures, the very words muſt be kept, as neere as it is poſſible, and the phraſe of the tongue into which we tranſlate will beare, we doe acknowledge with S. *Hier. ad Pammach.* That which you cite out of S. *Auguſtine*, is not to be found in the place by you quoted: but whereſoeuer it is written, it ſeemeth to be intended of termes vſuall in the Church, againſt Heretikes, rather then of tranſlation. That the ancient Doctors refuſed not the barbariſmes and ſolæciſmes of the vulgar Latine tranſlation, which they then had, it was becauſe they did write in Latin, to be vnderſtood of the common people, to whom the Latine tongue was vulgar, and that tranſlation familiar: not that thoſe barbariſmes and ſolæciſmes by long vſe became venerable, or that it is any example for you, to bring in Latine and Greeke words into the Engliſh text, neither vſed before, nor vnderſtood now of the Engliſh people. Although the place you cite out of S. *Ambroſe*, is by him defended to be a commendable phraſe, by authority of thoſe which made choice of words and eloquent ſpeeches, of which one ſaid, *Loco editiore quam victoribus decebat*. Neither doth S. *Hierom* in the Epiſtle to *Damaſus*, ſay, that he keepeth religiouſly theſe and ſuch like barbarous ſpeeches, although he vſe ſome of them in his Commentaries, for the cauſe before alledged, but rather he ſheweth, that recourſe muſt be had to the originall truth of the Greeke text. Neuertheleſſe he ſaith, he hath ſo tempered his pen, that thoſe things onely being corrected that might ſeeme to change the ſenſe, he ſuffered the reſt to remaine as they were.

Cap.10.ſec.12

De ciuit. lib. 10.cap.12.

Neither had S. *Auguſtine* any Religion in falſe or barbarous Latine, although he did

beare with [illegible] was willing to vſe it where it was beſt vnderſtood, or did [illegible] the
originall Greeke. For in the firſt place by you quoted, hee would have the [illegible]
out of which the [illegible] is made, to be looked vnto, & that which is barbarous & ob-
ſcure, to be corr[illegible] by it, as in ſtead of *vitul[illegible]*, he would have *plantationes*: that which
Sapien. 4. is commonly vnderſtood, to be borne with, if it cannot be amended, and [illegible] example
Pſal. 131. of *That, which* [illegible] he) *we cannot take away frõ the mouth of the people* [illegible] *Vpon him*
ſhal my ſanctifi[illegible] flouriſh, where the barbarous word floriet, *doth nothing hinder the ſenſe: yet a*
cunning hearer had rather have it corrected, that it might be ſaid, not floriet, *but* florebit. *And no-*
thing doth hinder the correction, but the cuſtome of the ſingers. But theſe things may be eaſily con-
tẽned. Lo this is the moſt religious care, that he hath to keepe barbariſmes & ſolecismes, this
is the ſpeciall pride & infirmity that he counteth in them, that would have them corrected.
In the ſecond place by you noted, for avoiding of ambiguity, he ſaith, he had rather ſpeake
barbarouſly then purely: as where the text is, *Non eſt abſconditum à te os meum*, becauſe *os* ſig-
nifieth a mouth & a bone, the certainty muſt be learned out of the Greek tongue, *Wherefore*
many times (ſaith he) *the vulgar cuſtome of ſpeaking is more profitable for ſignification of things,*
Pſal. 138. *then the learned purity. For I had rather it be ſaid with barbariſme,* Non eſt abſconditum à te
oſſium meum, *then that it ſhould be therefore leſſe plaine, becauſe it is more Latine-like.* His mea-
ning is, he had rather have a barbarous word uſed (that is underſtood of the cõmon people)
then a pure Latine word, either not underſtood, or uncertaine how it ſhould be underſtood.
In the third place he ſaith, that *ſanguines*, in the plurall, is no good Latine word, yet be-
cauſe it is the plurall number in the Greeke, the Interpreter did chuſe rather to expreſſe the
truth according to the ſound of words, though he ſpake not ſo pure Latine, according to
the Grammarians, for if he had ſpoken it in the ſingular number, he had not expreſſed the A-
poſtles meaning: *Therefore let vs ſpeake* (ſaith he) *and not be afraid of the Grammarians pal-*
mer, ſo that we may come to the ſound and more certaine truth.

These things I haue examined particularly, though the matter be not weighty, that the
Reader may ſee how ſoundly and ſincerely, you gather out of the Fathers, where no great
need inforceth you, that he may the rather ſuſpect your dealing with them in matters of
greater importance.

Of the Annotations why they were made, and what matter they containe.

RHEM. 23 *Now, though the text thus truly tranſlated, might ſufficiently, in the ſight of the learned, & al in-*
different men, both controule the aduerſaries corruptions, & prove that the holy Scripture, whereof
they have made ſo great vaunts, make nothing for their new opiniõs, but wholy for the Catholike
Churches beleefe and doctrine, in all the points of difference betwixt vs: yet knowing that the
2 Cor. 2. *good and ſimple may eaſily be ſeduced by ſome few obſtinate perſons of perdition (whom we ſee gi-*
uen ouer into a reprobate ſenſe, to whom the Goſpel, which in it ſelfe is the odour of life to ſaluati-
on, is made the odour of death to damnation, ouer whoſe eyes for ſin and diſobedience God ſuffereth
2 Cor. 3. *a vaile or couer to lie, while they reade the new Teſtament, euen as the Apoſtle ſaith, the Iewes*
have till this day, in reading of the old, that as the one ſort cannot finde Chriſt in the Scriptures,
reade they neuer ſo much, ſo the other cannot finde the Catholike Church, nor her doctrine there
De doctrin. Chriſt. lib. 3. cap. 10. *neither) and finding by experience the ſaying of S.* Auguſtine *to be moſt true,* If the preiudice of
any erronious perſwaſion preoccupate the minde, whatſoeuer the Scripture hath to the con-
trary, men take it for a figuratiue ſpeech: *for theſe cauſes, and ſomewhat to helpe the faithfull*
Reader in the difficulties of diuers places, we haue alſo ſet forth large Annotations, thereby to
ſhew the ſtudious reader in moſt places pertaining to the controuerſies of this time, both the here-
ticall corruptions and falſe deductions, and alſo the Apoſtolike tradition, the expoſitions of the
holy Fathers, the decrees of the Catholike Church and moſt ancient Councels: which meanes
whoſoeuer truſteth not, for the ſenſe of holy Scriptures, but had rather follow his private judge-
ment, or the arrogant ſpirit of theſe Sectaries, he ſhall worthily through his owne wilfulneſſe be de-
ceived; beſeeching all men to looke with diligence, ſinceritie, and indifferencie, into the caſe that
concerneth no leſſe then every ones eternall ſaluation or damnation.

FVLKE 23 Although the text be not truly tranſlated by you, yet ye are not able by it to diſprove
the truth of our doctrine, nor to defend your owne hereſies. Whatſoeuer in your *Annota-*
tions, you have obſerved to charge vs with hereticall corruptions, or falſe deductions, hath
for the one beene ſufficiently confuted already, the other ſhall receive anſwere now. As for
the old brag of Apoſtolike tradition, expoſition of Fathers, decrees of Church and Coun-
cels, ſhall be declared now to be as vaine as ever it was. And whoſoeuer with diligence, ſin-
cerity, and indifferencie will vouchſafe to reade, as well your *Annotations*, as our anſwer to
the ſame, I doubt not but they ſhall acknowledge more to be performed concerning this
matter in the end, then we promiſe in the beginning. As for the wilfull blinde, that will be
led by none other, but by your blinde Pharizaicall guides, we muſt let them alone, to fall to-
gether with you, into the pit of everlaſting deſtruction.

RHEM. 24 *Which if hee do, we doubt not but he ſhall to his great contentment, find the holy Scriptures moſt*
clearly & invincibly to prove the articles of cat[illegible] doctrine againſt our aduerſaries, which per-
haps he had thought before this diligẽt ſearch, either not to be conſonant to Gods word, or at leaſt
not

In Pſalm. 67. prope finem. *not contained in the ſame, and finally he ſhall prove this ſaying of S,* Aug. *to be moſt true.* Multi
ſenſus, &c. Many ſenſes of holy Scriptures lie hidden, and are knowne to ſome few of grea-
ter underſtanding: neither are they at any time avouched more commodiouſly and accep-
tably then at ſuch times, when the care to anſwer Heretikes doth force men thereunto. For
then, euen they that be negligent of matters of ſtudy and learning, ſhaking off ſluggiſhneſſe,
are ſtirred vp to diligent hearing, that the Aduerſaries may be refelled. Againe, how many
ſenſes of holy Scriptures, concerning Chriſts God-head, haue beene avouched againſt *Photi-*
nus: how many of his Man-hood, againſt *Manichans*: how many, of the Trinity, againſt
Sabellius: how many, of the unity in Trinity, againſt the *Arrians, Eunomians, Macedoni-*
ans: how many of the Catholike Church diſperſed thorowout the whole world, and of the
mixture of good and bad in the ſame, untill the end of the world, againſt the *Donatiſts* and
Luciferians, and other of the like errour: how many againſt all other Heretikes, which it
were too long to rehearſe? Of which ſenſes and expoſitions of holy Scripture the appro-
ved authours and avouchers, ſhould otherwiſe either not be knowne at all, or not ſo well
knowne as the contradictions of proud Heretikes haue made them.

Hereſies make Catholikes more diligent to ſearch and find the ſenſes of holy Scripture for refelling of the ſame.

FVLKE 24 We may ſee, there is no ſmall account made of theſe your annotations, that you promiſe
the diligent Reader, ſuch ſatisfaction and contentment in them, as he could not find in all the
Popiſh Treatiſes, that haue beene ſet forth theſe thirty yeeres. Well, the triall is all. For
my part, by the aſſiſtance of Gods grace, I nothing doubt, but as I haue in twenty other of
your Treatiſes, laid open the weakneſſe of your part, with the lewde meanes you uſe to up-
hold it, in ſuch ſort as you haue no liſt to reply: ſo in this worke, I ſhall performe the like,
that the ſaying of S. *Auguſtine*, by you ſet downe, ſhall be found moſt true. That the con-
tradiction of Papiſts (as of all other like Heretikes) is the occaſion, that the true meaning of
the Scripture by diligent ſearch is better underſtood, then it were like to haue beene, if no
ſuch Hereſie had ariſen, and that the true Catholikes be better diſcerned from the arrogant
1 Cor. 11. Heretikes, according to the ſaying of the Apoſtle. There muſt be Hereſies, that they which
are approved may be made manifeſt. So the malice of Satan, the father of lies, is by the in-
vincible power of God, converted to the avouching of the truth, and to the benefit of the
Church, which by Hereſies the Deuill ſeeketh to overthrow.

RHEM. 25 *Thus he ſaith of ſuch things as not ſeeming to be in holy Scriptures to the ignorant or heretikes,*
yet indeed be there. But in other points doubted of, that indeed are not decided by Scripture, he gi-
ueth vs this godly rule to be followed in all, as he exemplifieth in one. Thẽ we do hold, *ſaith he*, the
verity of the Scriptures, when we do that which now hath ſeemed good to the Vniuerſall
Church, which the authority of the Scriptures themſelues doth cõmend: ſo that, foraſmuch
as the holy Scriptures cannot deceive, whoſoeuer is afraid to be deceived with obſcuritie
of queſtions, let him therein aske counſell of the ſame Church, which the holy Scripture
moſt certainly and evidently ſheweth and pointeth unto. *Aug. lib. 1. cont. Creſcon. c. 13.*

FVLKE 25 Your application of S. Auguſtines place, is as true as your quotation: for you quote, cap.
13. inſtead of 33. cap. And he ſpeaketh not of points of doctrine, that indeed are not
decided by Scripture, for the point of doctrine in controverſie betweene him and the
Donatiſts, that ſuch as were baptized by Heretikes, might not be rebaptized, hee ſaith in
the Chap. going before, *Sequimur ſane nos in hac re etiam Canonicarum authoritatem certiſ-*
ſimam Scripturarum. Truly we follow in this thing alſo, the moſt certain authority of the Canoni-
call Scriptures. And a little before, he had alledged for the ſame queſtion among other au-
Ioan. 13. thorities of Scriptures, the ſaying of our Saviour Chriſt to *Peter*: He that is once waſhed,
need not to be waſhed againe. But the matter that was not to be found in the Scripture, was
an example of one baptized by Heretikes, received by the Church without re-baptiſme.
For he had alſo before alledged the ſame example of the Samaritanes, who being circum-
ciſed in Schiſme and Hereſie, were not circumciſed againe, when they were converted to
the true Religion of the Iewes: which prooveth the point of doctrine invincibly. But the
contentious heretike, would ſtill urge the like example to be ſhewed of Baptiſme, where-up-
on Saint Auguſtine ſaith, *Proinde quamvis hujus rei certè de Scripturis canonicis, non profera-*
tur exemplum, &c. Therefore although indeed, an example be not brought forth of this thing,
out of the canonicall Scriptures, yet in the ſame thing alſo the truth of the ſame Scriptures is
holden of vs, when we doe that which hath now pleaſed the whole Church, whom the authority of
the Scriptures themſelues doth commend, that for as much as the holy Scripture cannot deceive,
whoſoeuer feareth to be deceived with the obſcurity of this queſtion, let him aske counſell of the
ſame Church, which the holy Scripture without all ambiguity, doth demonſtrate or ſet out. The
obſcurity of this queſtion, grew by the contrary iudgement and practice of S. *Cyprians*
time, which the whole Church, by authority of the Scriptures, had reformed in S. *Augu-*
ſtines time. He ſaith not therfore, *that of points not decided by ſcriptures, the church muſt be cõ-*
ſulted, but where queſtion of contrary iudgment & practice doth ariſe, the iudgment of the
whole Church muſt be enquired, what is agreeable to the holy Scriptures, and preferred
before

before the particular opinions and practiſes of any other, though otherwiſe godly and learned, as *Cyprian* was.

The Church therefore hath wiſdome to decide queſtions by Scripture, not authority to determine of points of doctrine, not decided by the Scriptures, for there are none ſuch neceſſary for Gods people, to know or practiſe.

RHEM. 26 *Now to give thee alſo intelligence in particular, moſt gentle Reader, of ſuch things as it behoveth thee ſpecially to know concerning our Tranſlation: We tranſlate the old vulgar Latine text, not the common Greeke text, for theſe cauſes.* Many cauſes why this new Teſtament is tranſlated according to the ancient vulgar Latine text.

It is moſt ancient. *1. It is ſo ancient, that it was vſed in the Church of God above 1300. yeeres agoe, as appeareth by the Fathers of thoſe times.*

FVLKE 26 You tranſlate the vulgar Latine text, and not the originall Greeke text, for ten cauſes. The firſt is the Antiquity, that it was in vſe the in Church of God aboue 1300. yeeres agoe. This is more boldly affirmed, then it can be ſoundly proved: for it appeareth not by the Fathers of thoſe times, that any one tranſlation was generally uſed. S. *Auguſtine*, as we ſhewed before, ſaith, There was an infinite variety of Latine tranſlations. S. *Hieronym* in effect ſaith as much *in præfat. ad Damaſum in 4. Euang.* Yea, it will be hard for you to name any one Father of the Latine Church, that vſed it more then 1300. yeeres agoe.

Cont. Marc. lib. 5. In ep. ad Gal. ca. 6. in 1 Cor. 1. c. 1. & Rom. cap. 1. First, *Tertullian* vſed it not, as appeareth by an hundred texts that he citeth, differing from it: one or two ſhall ſuffice for example. Your vulgar Latine hath *Alter alterius onera portate*, *Tertullian* citeth it: *Onera veſtra invicem ſuſtinete*. Your text hath, *prudentiam prudentium reprobabo*, *Tertullians* text was, *irritam faciam*. Your text hath, *Non enim erubeſco Evangelium*, *Tertullians* text was, *Non enim me pudet Evangelij*.

S. *Cyprian* vſed it not, as appeareth by infinite texts, which he citeth in his bookes of Teſtimonies *ad Quirinum*, and thorowout his workes, whereof I will ſhew a few examples. Your text hath Matth. 3. *Non ſum dignus calceamenta portare*. *Cyprians* text had, *Non ſum idoneus; ad Quirinum, lib. 1. num, 12.* Againe, Luke 1. Your text hath, *Quia viſitavit & fecit redemptionem plebis ſuæ*: *Cyprians* text was, *Quia proſpexit redemptionem populo ſuo, lib. 2. num. 7.* Againe, your text Iohn 1. hath *In principio erat verbum*. S. *Cyprians* text had, *In principio erat Sermo, lib. 2. num.* 6. Your text Rom. 2. hath, *An divitias bonitatis ejus & patientiæ, & longanimitatis contemnis?* S. *Cyprians* tranſlation had, *An numquid opulentiam bonitatis ejus & ſuſtinentiam & patientiam contemnis? lib. 3. num.* 35. The Clergie of Rome in S. *Cyprians* time, uſed not your vulgar Latine text, as appeareth by divers texts cited in their Epiſtles: As for example, Your text hath, Mat. 18. *Omne debitum dimiſi tibi quoniam rogaſti me.* The Romanes text had, *Donavi tibi omne debitum quia me rogaſti, Cler. Rom. epiſt.* 31. Your text hath, Rom. 1. *Quia fides veſtra annunciatur in univerſo mundo.* Their text had, *Quia fides veſtra prædicatur in toto mundo.*

Irenæus, or he that tranſlated him into Latine, which is very ancient, followed another tranſlation, then your vulgar Latine. I will forbeare examples, which are many, becauſe it is not certaine of what time the tranſlatour of *Irenæus* lived, who is thought to have written in Greeke.

Com. in Pſal. 67. In Pſal. 106. *Arnobius* an ancient writer uſed not your text, as appeareth by divers places which he citeth: for example, Your text hath, 1 Ioh. 2. *Filioli noviſſima hora eſt.* *Arnobius* did reade, *Pueri noviſſima hora, &c.* Your text, Luk. 22. hath, *Satanas expetivit vos ut cribraret.* *Arnobius* did reade, *ventilet*. Your text ſaith, *Ego autem rogavi*; *Arnobius* ſaith, *Ego autem interceſſi.*

S. *Hilarie* uſeth not your vulgar Latine text, as appeareth thorow all his Commentarie upon S. *Matthew*, whereof take theſe examples: Your text hath Mat. 7. *In quo enim judicio judicaveritis judicabimini.* S. *Hilarie* ſaith, *Iudicabitur de vobis.*

Againe, cap. 11. your text hath, *Arundinem vento agitatam*; *Hilarie* readeth, *vento moveri.* Your Latine text hath, Matth. 26. *Extendens manum exemit gladium ſuum & percutiens ſervum principis Sacerdotum amputavit auriculam ejus.* S. *Hilarie* ſaith, *gladium exerens ſervo principis Sacerdotum aurem abſcidit.*

S. *Ambroſe* you confeſſed before, to uſe a more ancient tranſlation, then your vulgar Latine, and leſt the unlearned Reader ſhould thinke it were in that one only place, I will give a few examples, whereby it may appeare, that he uſed not your vulgar Latine in his whole Commentarie upon S. *Luke*, which is his without controverſie. In the Angels ſalutation, Luke 1. your text hath, *in mulieribus*. S. *Ambroſe* ſaith, *inter mulieres*. In the anſwere of *Mary*, your text hath, *fiat mihi*. *Ambroſe* ſaith, *contingat mihi*. In the 12. cha. where your text hath *ager*, *Ambroſe* hath *poſſeſſio*. Yours hath *Quid induamini*, *Ambroſe* hath, *quid veſtiamini.*

Pacianus uſed it not, as Ep. 1. Luc. *Dignus eſt mercenarius*, your text is, *Operarius*. 2 Cor. 2. *Non enim verſutias ejus ignoramus.* Yours, *Non enim ignoramus cogitationes ejus.*

Iulius Firmicus, tra. 1. *Qui aufert. Vul. Qui tollit.* Apo. 5. *Proſtraverunt ſe. Vul. Ceciderunt.* *Victorinus* Col. 1. *ſedes. Vulg. throni. Condita. Vulg. creata.* 1 Tim. 3. *myſterium Vulg. Sacramentum. Receptum, Vulg. aſſumptum.*

Gaudentius

Gaudentius Brixianus uſed it not, as appeareth, *Ep. ad Germinium*, where he rehearſeth the whole parable of the unjuſt Steward out of another tranſlation.

Sect. 22. Seeing none of theſe Fathers of theſe times, uſed your vulgar Latine text, I pray you tell us in good earneſt, what Fathers you meane? for theſe are the chiefe, and almoſt all, whoſe workes remaine of thoſe times. Againe, where you ſay in the margent, it is moſt ancient, you forget what you ſaid before, that *Ambroſe* followed an elder tranſlation then the vulgar Latine tranſlation.

RHEM. 27 2 *It is that (by the common received opinion, and by all probability) which S.* Hierome *afterward corrected according to the Greeke, by the appointment of* Damaſus *then Pope, as he maketh mention in his preface before the foure Evangeliſts, unto the ſaid* Damaſus: *and* in Catalogo in fine, *and* ep. 102. Corrected by S. Hieronym.

FVLKE 27 The places by you quoted, doe ſhew, that *Hieronym* did correct a vulgar Latine text, that was much uſed before his time, at the requeſt of *Damaſus*, but the common received opinion of Papiſts, which call it S. *Hieronymus* tranſlation, is no good argument to prove it to be the ancient vulgar text of his correction. All probability, is but your owne authority. For it is againſt all probability, that *Hieronym* who corrected it, according to the Greeke, as he profeſſeth, would have left ſo many places, that are not warranted by any Greeke copie.

Againe, there are in it, ſome of thoſe faults which S. *Hieronym* did correct, as in S. *Marke* the firſt, the name of *Eſay*, which he thinketh to be the fault of the writers, Com. in Matth. cap. 3. The like is in ſome copies of the vulgar Latine, *Iudæa* for *Iudæ*. Matth. 2. and cap. 6. he correcteth the word *exterminant*, which remaineth in your vulgar Latine text.

Alſo cap. 16. 4. it appeareth that S. *Hieronymus* text was *vade retro me*, yours is *vade poſt me*.

In the Epiſtle to the Gal. cap. 1. where your vulgar Latine hath *expugnabam illam*, S. *Hieronym* in his Commentarie, rehearſeth the text *& devaſtabam illam*. Likewiſe for *acquievi* in the ſame chapter, he correcteth *contuli* according to the Greeke. Againe, vpon the third chapter he ſaith expreſly, *Legitur in quibuſdam codicibus, quis vos faſcinavit non credere veritati? Sed hoc quia in exemplaribus Adimantij non habetur, omiſſimus. In ſome bookes it is read, Who hath bewitched you not to beleeve the truth? but becauſe it is not found in the copies of* Origens, *we have omitted it.* But thoſe words which he ſaith he hath omitted, your vulgar text hath. Therefore with greater probability, may I ſay, that your vulgar text is not that which S. *Hieron.* corrected, but rather the ſame text uncorrected, then you can affirme, that by all probability, it is that which he corrected. Many like examples might be brought out of his Commentaries vpon the Epiſtle to the *Epheſians*, and to *Philemon*, and to *Titus*, where he ſheweth his correction out of the Greeke, which is not obſerved in your vulgar Latine text. Therefore your vulgar Latine text is not that which he corrected.

RHEM. 28 3 *Conſequently it is the ſame which S.* Auguſtine *ſo commendeth and alloweth in an Epiſtle to S.* Hierome.*

FVLKE 28 The antecedent being proved falſe, the conſequent cannot be true. S. *Auguſtine* commendeth S. *Hieronymus* labour and diligence in that correction of the vulgar Latine, but we have declared before, this is not that which he corrected, therefore it is not the ſame which *Auguſtine* ſo commendeth. Neither doth *Auguſtine* uſe your vulgar Latine text, as I might ſhew by five hundred examples, but a few ſhall ſuffice to give a taſte. * Epiſt. 10. Commended by S. Auguſtine.

In the 9. of S. Iohn your vulgar Latine text hath, *fecit lutum ex ſputo, & linivit lutum ſuper oculos ejus.* S. *Auguſtines* tranſlation was *de ſaliva ſua lutum fecit & inunxit oculos cæci. Tract. in Ioan. 44.* Alſo Iohn 13. your vulgar Latine hath *poſt buccellam*. S. *Auguſtines* booke had, *poſt panem*, or *poſt panem intinctum*. In the firſt chapter of the firſt Epiſtle of S. Iohn, your vulgar Latine text hath, *& teſtamur & annunciamus vobis vitam æternam, quæ erat apud patrem & apparuit nobis.* S. *Auguſtines* text had, *& teſtes ſumus & annunciamus vobis vitam æternam, quæ erat apud patrem & manifeſta eſt in nobis.* Alſo in the ſecond chapter, to the fift verſe, he addeth theſe words, *Si in illo perfecti fuerimus*, which are not in your vulgar Latine text, in the ſame place he readeth *dilectio Dei*, where your text hath *charitas*. In the fourth chapter of the ſame Epiſtle, your text hath *Omnis ſpiritus qui ſolvit Ieſum*. S. *Auguſtines* text had *omnis ſpiritus, qui non confitetur Ieſum in carne veniſſe, &c.* By theſe it is manifeſt that S. *Auguſtine* followed not your vulgar Latine text, which it is like he would have done, if it had beene the ſame which S. *Hieron.* corrected, & which he ſo commended & allowed.

RHEM. 29 4 *It is that which for the moſt part ever ſince hath beene uſed in the Churches ſervice, expounded in Sermons, alledged and interpreted in the Commentaries and writings of the ancient Fathers of the Latine Church.* Vſed and expounded by the Fathers.

FVLKE 29 You are not able to prove your Church ſervice to be ſo ancient as S. *Auguſtines* time, for many of your Church Leſſons are taken out of *Beda*, and other writers, which lived many hundred yeeres after S. *Auguſtines* age. And ſuch parts of the Scripture, as ſeeme to have beene of moſt ancient time uſed in the Church of Rome, are not taken out of your vulgar

Latine text. In the Lords prayer, it is *panem noſtrum quotidianum*, in your vulgar text *ſuperſubſtantialem*, Likewiſe for *gloria in excelſis*, your vulgar Latine hath *gloria in altiſſimis*. So out of Matthew 21. your Church ſervice hath, *Benedictus qui venit in nomine Domini, Hoſanna in excelſis*, your vulgar Latine hath *in altiſſimis*.

That it hath not beene euer ſince S. *Hieronyms* time alledged, and interpreted in the writings and Commentaries of the ancient Fathers of the Latine Church ſhall appeare by theſe teſtimonies following; Your text hath Matt. 16. *portæ inferi non prævalebunt*. *Optatus Milevitanus* alledgeth, *portæ inferorum non vincent*. Alſo Matth. 7. your vulgar Latine hath *converſi dirumpant vos*. *Optatus* read, *converſi elidant vos*, Againe, Luc. 18. in your vulgar Latine it is thus written, *dixit autem & ad quoſdam qui in ſe confidebant tanquam juſti, & aſpernabantur cæteros*. *Optatus* ſaith it is written, *Dicebat Ieſus hanc ſimilitudinem propter eos qui ſe ſanctos putant, & contemnunt cæteros*.

Fulgentius another ancient Father of the Latine Church, alledged not alwayes your Latine text, as appeareth *Ad Traſimundum lib. 1. c. 5. Omnis ſpiritus qui non confitetur Ieſum Chriſtum in carne veniſſe, ex Deo non eſt*. Your text hath, *qui ſoluit Ieſum*, 1 Ioan. 4. Alſo lib. 2. c. 18. his text had *conforme corpori*, where your text hath *configuratum*, Phil. 3.

Primaſius another old father of the Latine Church, in his Commentarie vpon the Epiſtle to the Hebrewes c. 1. hath *Oleo lætitiæ præ conſortibus*, where your text hath, *oleo exultationis præ participibus*. And cap. 3. ad Gal. in his expoſition he followeth that, which he ſaith was the Latine text, *Quibus ad horam ceſſimus*: whereas the Latine now is negatiuely, *neque ad horam*. And although the Writers or Printers have prefixed the vulgar Latine before his Commentaries: yet it appeareth b ymany places of his Commentaries, that he followed another text.

Proſper Aquitanicus ſomewhat elder then he, alledged Scripture out of another tranſlation, then your vulgar Latine: as *de promiſſ. part. 3, pro. 1.* out of Ioan. 1. *dic, ut habeamus renunciare his*, your text is, *ut reſponſum demus*. In the ſame place, *vox clamantis in eremo, parate viam, &c.* your text is *in deſerto, dirigite*. And out of the Acts 13. he citeth this text, *Cum impleretur curſus Ioannes dixit, quem me ſuſpicamini eſſe, non ſum ego, ſed ecce venit poſt me, de cujus pedibus non ſum dignus ſolvere corrigiam calceamentorum ejus*. Your text is, *cum impleret autem Ioannes curſum ſuum dicebat, quem me arbitramini eſſe non ſum ego, ecce venit poſt me cujus non ſum dignus calceamenta pedum ſolvere*. It were folly to adde more examples in a caſe ſo manifeſt.

Leo Biſhop of Rome, expoundeth not your vulgar Latine text, and therefore it is not like to be that which S. *Hieronym* corrected: for in his Hom. in *feſt. omn. ſanctorum*, interpreting the beginning of S. *Matthewes* Goſpel: next after *Beati pauperes*, he placeth *Beati qui lugent*, as it is in the Greeke, *Poſt prædicationem, &c. After the commendation of this moſt happy poverty, our Lord added, ſaying, Bleſſed are they that mourne*. Your vulgar text placeth, *Beati mites, quoniam ipſi poſſidebunt terram*. And *Leo* when he commeth to the third beatitude, he readeth *hæreditate poſſidebunt terram*, more expreſſing the Greeke word. *Gregorie* indeed, who was three hundred yeeres after the time by you before named, uſed your vulgar Latine text, and that ſo preciſely, that where there is a manifeſt corruption, not of the tranſlator, but of the writers, Luk. 15. *evertit domum*, for *everrit*, he neuertheleſſe expoundeth the text according to that corruption, although he confeſſeth that in another tranſlation it was *emundat*, which is more agreeable to the Greeke. But this errour of *Gregorie*, you are content to give over, for in your tranſlation you ſay, *ſhe doth ſweepe the houſe*, according to the truth of the originall Greek, being aſhamed to follow the groſſe error of the beſt Biſhop of Rome, of all the number that followed him.

Vigilius an ancient Father uſeth not your tranſlation, as appeareth in many places: Lib. 2. he citeth the text thus, Luc. 2. *Puer autem creſcebat & confortabatur, repletus ſapientia, & gratia Dei ſuper eum*. Your text hath, *Plenus ſapientia, & gratia Dei erat in illo*. Againe, this text Heb. 2. he citeth, *Nam paulò minùs minoratum vidimus Ieſum, &c.* Your text is, *Eum autem qui modicè quam Angeli minoratus eſt*. In the ſame place after ſome Greeke copies *Vigilius* readeth, *Sine Deo*, where your text is, *Gratia Dei*.

Gildas our countreyman, Matth. 5. 16. *Magnificent patrem veſtrum*. Vulg. *Glorificent*. Matth. 7. 3. *Trabem in oculo tuo non conſideras*. Vulg. *Non vides*, 1 Timoth. 3. *Si quis Epiſcopatum cupit, bonum opus cupit*. Vulg. *Deſiderat*.

RHEM. 30 Seſſ. 4. 5. *The holy Councell of Trent, for theſe and many other important conſiderations, hath declared and defined this only of all other Latine tranſlations, to be authenticall, and ſo only to be uſed and taken in publike leſſons, diſputations, preachings and expoſitions, and that no man preſume upon any pretence to reject or refuſe the ſame.*

Only authenticall by the holy Councell of Trent.

FULKE 30 The profane particular Chapter of Trent, hath no authority to preferre any tranſlation, much leſſe one ſo corrupted and depraved as that is, before the originall text of the Apoſtles and Evangeliſts owne enditing: nor to forbid any man to reject that, which is found

found diſagreeing from the originall verity. No [illegible] (which your good heads and leaders of the Popiſh French Church, will not acknowledge the Tridentine to have any authority againſt the truth, but onely for it, as S. *Paul* ſaith of himſelfe and other Apoſtles. 2 Cor. 13.

RHEM. 31 6. *It is the graveſt, ſincereſt, of greateſt majeſtie, leaſt partialitie, as being without all reſpect of controverſies, and contentions, ſpecially theſe of our time, as appeareth by thoſe places which* Eraſmus *and others at this day tranſlate much more to the advantage of the Catholike cauſe.*

Moſt grave, leaſt partiall.

FULKE 31 In gravity, ſincerity, and maieſty, it is not to be compared with the authenticall Greeke text, beſide that in many places it is ridiculous, vnſincere, vntrue, and conſequently of no authority, much leſſe maieſty. And although the tranſlator was not partiall in reſpect of the controuerſies of our time, yet his vnapt tranſlation ſometime is abuſed of you, to the maintenance of your errours, as in anſwering your annotations it will appeare.

RHEM. 32 7. *It is ſo exact and preciſe according to the Greeke, both the phraſe and the word, that delicate Heretikes therefore reprehended it of rudeneſſe. And that it followeth the Greeke farre more exactly then the Proteſtants tranſlations, beſide infinite other places, we appeale to theſe,* Tit. 3. 14. Curent bonis operibus præeſſe. προΐστασθαι Engl. Bibl. 1577. to maintaine good works. *and* Heb. 10. 20. Viam nobis initiavit. ἐνεκαίνισεν. Engl. Bible, He prepared. *So in theſe words.* Iuſtificationes, Traditiones, Idola, &c. *In all which they come not neere the Greeke, but avoide it of purpoſe.*

Preciſe in following the Greeke.

FULKE 32 The tranſlatour indeed according to his knowledge, did purpoſe to tranſlate exactly, both words and phraſes: but being neither very good Grecian, nor good Latiniſt, beſide that he erred in many places from the true ſenſe, he hath tranſlated many places barbarouſly, as is confeſſed by *Lindanus*, *Iſidorus Clarius*, and other of indifferent iudgement among you. What hurt is it then, if by learned men of theſe times, which have exact iudgement in both the tongues, that rudenes be amended: Is the Scripture of more credit in falſe Latine or in barbarous Latine, then in true and cleane Latine? No verely, but that you preferre old errours, before old truth newly reſtored. If that vulgar tranſlation follow the truth more exactly then ours, I would wiſh ours were reformed according to the Greeke. Concerning the examples you bring, I anſwer to the firſt, that your (*præeſſe*) doth not follow the Greeke more exactly, then our words, to maintaine, or, to ſhew foorth. For προΐστασθαι doth ſignifie as well that which we tranſlate, as that which your vulgar text hath. We tranſlate it alſo to excell, as *Beza* doth ſay, *Præſtantes eſſe*: and the Greeke ſignifieth all three indifferently, as euery man that is learned therein, will confeſſe, and the Lexicons beare witneſſe. To the ſecond I ſay, The word, Dedicated, as *Beza* tranſlateth it, had beene more proper, then Prepared: yet, becauſe the word ſignifieth to renew, and mention is made before of the new way, it is no hurt to the ſenſe, to ſay, He prepared a new way. As for the words, *Iuſtificationes, Traditiones, Idola*, we expound truly according to the Greeke, as is declared at large, in the booke of the Defence of our tranſlations, vnto which I referre the Reader.

RHEM. 33 8. *The Adverſaries themſelues, namely* Beza, *preferreth it before all the reſt*, In præfat. no. Teſt. an. 1556. *And againe he ſaith, that the old Interpreter tranſlated very religiouſly*, Annot. in Luk. 1. v. 1.

Preferred by *Beza* himſelfe.

FULKE 33 *Beza* preferreth it before the licentious tranſlations of *Caſtalion*, *Illyricus*, and ſuch like, and it is not to be denied, that the old Interpreter of the new Teſtament, according to his knowledge, and after the copy which he followed, tranſlated religiouſly: yet, partly for want of knowledge, partly for lacke of conference of other copies, or iudgement to diſcerne them, he hath tranſlated many things obſcurely, many things vntruly, ſome things ambiguouſly, and often times barbarouſly.

RHEM. 34 9. *In the reſt, there is ſuch diverſity, and diſſention, and no end of reprehending one another, and tranſlating every man according to his fantaſie, that* * Luther *ſaid, If the world ſhould ſtand any long time, we muſt receive againe (which he thought abſurd) the Decrees of Councels, for preſerving the unity of faith, becauſe of ſo divers interpretations of the Scripture. And* Beza *(in the place above mentioned) noteth the itching ambition of his fellow-tranſlators, that had much rather diſagree and diſſent from the beſt, then ſeeme themſelues to have ſaid or written nothing. And* Beza's *tranſlation it ſelfe, being ſo eſteemed in our countrey, that the Geneva* Engliſh Teſtaments be tranſlated according to the ſame, yet ſometime goeth ſo wide from the Greeke, and from the meaning of the holy Ghoſt, that themſelues which proteſt to tranſlate it, dare not follow it. For example,* Luke 3. 36. *They have put theſe words,* The ſonne of Cainan, *which he wittingly and wilfully left out: and* Act. 1. 14. *they ſay,* With the women, *agreeable to the vulgar Latine: where he ſaith,* Cum uxoribus, with their wives.

All the reſt miſliked of the Sectaries themſelues, each reprehending another.

* The new Teſt. printed the yere 1580 in the Title.

FULKE 34 The diſſention of interpreters, muſt be decided by the originall Greeke, as S. *Auguſtine* ſheweth, and S. *Hierome* thinketh as much. Neither is there greater diſſention of our interpreters, then is of the copies of your vulgar Latine text: neither is it like, neither is there any cauſe why *Luther* ſhould ſo ſay, as you report out of his aduerſary *Coclæus*. For ſo long as the Greeke text remaineth, the diuerſity of tranſlations cannot bring the truth in vncertainty, but they that be learned, and louers of truth, may plainly ſee it. Nor yet is *Bezas* tranſlation ſo wide from the Greeke, that it is forſaken of vs: but we vſe our iudgement freely in thoſe points, and are not tied vnto his authority. *The ſon of Cainan*, though it be a ſuperfluous and falſe addition, yet becauſe it is in moſt of the Greek copies, we are content to let it ſtand, as the name of *Ieremie* in S. *Matth.* Goſpel, which yet we doubt not to be a corruption in ſtead of *Zacharie*, or elſe that there ſhould be neither of both named. Yet *Beza* by authority of *Moſes*, and of a very ancient Greeke copie, now remaining in the Librarie of the Vniuerſitie of Cambride, doth leaue it out in his tranſlation.

Cap. 27. 9.

The other example, *Cum uxoribus*, with their wiues, is nothing wide from the Greeke text, but very aptly agreeth therewith, yet becauſe the word ſignifieth women alſo generally, and becauſe it might be, that there were other godly women, beſide the wiues of the Apoſtles, our tranſlator thought good to tranſlate it by the word women, which comprehendeth as well wiues as other women.

RHEM. 35 *It is not onely better then all other Latine tranſlations, but then the Greeke text it ſelfe, in thoſe places where they diſagree.*

It is truer then the vulgar Greeke text it ſelfe.

FVLKE 35 This onely argument, if it were well proued, might iuſtifie your tranſlation out of the vulgar Latine text. The other nine reaſons, if they were all granted (as there is not one of them all true and good) are not ſufficient to proue, that you ought to tranſlate out of the Latine, rather then out of the Greeke. Seeing the water is moſt pure out of the ſpring, and not out of ponds and ditches, that are deriued from it.

The ancient Fathers for proofe hereof, and the aduerſaries themſelues.

RHEM. 36 *The proofe hereof is euident, becauſe moſt of the ancient Heretiks were Grecians, and therfore the Scriptures in Greeke were more corrupted by them, as the ancient fathers often complaine,* Tertullian *noteth the Greeke text which is at this day* (1 Cor. 15. 47.) *to be an old corruption of* Marcion *the Heretike, and the truth to be as in our vulgar Latine,* Secundus homo de cœlo cœleſtis, The ſecond man from heauen heauenly. *So reade other * ancient fathers, and* Eraſmus *thinketh it muſt needs be ſo, and* Calvin *himſelfe followeth it,* Inſt. l. 2. c. 13. parag. 2. *Again,* S. Hierome *noteth that the Greeke text* (1 Cor. 7. 33.) *which is at this day, is not the Apoſtolicall verity, or the true text of the Apoſtle: but that which is in the vulgar Latine,* Qui cum uxore eſt, ſolicitus eſt quæ ſunt mundi, quomodo placeat vxori, & diuiſus eſt. He that is with a wife, is carefull of worldly things, how he may pleaſe his wife, and is diuided or diſtracted. *The Eccleſiaſticall hiſtorie called the* Tripartite, *noteth the Greeke text that now is* (1 Ioh. 4. 3.) *to be an old corruption of the ancient Greeke copies, by the Neſtorian Heretikes, and the true reading to be as in our vulgar Latine,* Omnis ſpiritus qui ſoluit Ieſum, ex Deo non eſt. Euery ſpirit that diſſolueth Ieſus, is not of God: *and* Beza *confeſſeth that* Socrates *in his Eccleſiaſticall hiſtory readeth ſo in the Greeke,* πᾶν πνεῦμα ὃ λύει τὸν Ἰησοῦν Χριστὸν, &c.

* Lib. 5. cont. Marcionem.
* Ambroſe.
Hierom. lib. 1. cont. Iovin. c. 7.
Lib. 12. cap. 4.
Lib. 7. c. 32.

FVLKE 36 The proofe is like your accuſtomed proofes, where you heap on words with a little apparance to deceiue the ignorant, which being rightly weighed, haue no ſubſtance at all of truth in them. Your firſt argument is, that moſt of the ancient Heretiks were Grecians, which did corrupt the Scriptures in Greeke. A feeble reaſon, as though the prouidence of God, which cauſed the new Teſtament to be written in Greek, either could not, or would not, preſerue it from the corruption of Heretikes, in Greeke, as well as in Latine. But ſome of theſe corruptions, you ſay, remaine in the Greeke books unto this day: it may be in ſome copies they do, which yet are conuinced by other copies. But that you deny: and for example you ſay, *Tertullian* affirmeth the Greeke text, which is at this day, 1 *Cor.* 15. 47. to be an old corruption of *Marcion* the Heretike, and the truth to be as your vulgar Latine hath: but *Lindanus* whom you follow, miſtooke *Tertullian* greatly, and ſo doth *Beza*. For *Tertullian* laieth not *Marcions* corruption in that verſe, but in the 45. verſe, and by authority of the Apoſtle in the 47. ver. diſcouereth his corruption, as well as by the order of the ſame verſ. For after he hath proued out of the Apoſtle againſt *Marcion*, that the reſurrection pertaineth vnto the body, and not unto the ſoule onely: he declareth that the Apoſtle confirmeth the ſame of Chriſt himſelfe, where he ſaith, *Factus primus* Adam, &c. *The firſt* Adam *was made a liuing ſoule, the laſt* Adam *a quickning ſpirit, although the moſt fooliſh Heretik would not haue it to be ſo: for he hath placed the laſt Lord, in ſtead of the laſt* Adam, *fearing indeed, leſt if he ſhall haue the Lord to be the laſt* Adam, *we alſo might defend Chriſt in the laſt* Adam, *to be of the ſame nature, whereof the firſt* Adam *was. But the falſhood doth plainly appeare: for why is there the firſt* Adam, *but becauſe there is the laſt* Adam? *There is no order of things one to another, except they be equall, and be either of the ſame name, or ſubſtance, or author: For although in diuers things alſo, there may be one thing firſt, and another laſt, yet they muſt be of one author. But if the author be another, he alſo may be called the laſt: yet that which he hath brought in, is firſt, but laſt, if it be equal to the firſt, but equal to the firſt it is not, becauſe it is not of the ſame author: after the ſame manner he ſhall be conuinced in the name of man. The firſt man* (*ſaith* he*) *is of the earth earthly,* the

Marcion denied the humanitie of Chriſt.

Marcion denied God to be Creator of the world.

* Meaning the Apoſtle.

the ſecond is the Lord from heauen. Why is he called the ſecond, if he be not a man as the firſt? or is the firſt the Lord, if the ſecond be? But it ſufficeth, if in the Goſpell he calleth Chriſt the ſonne of man, and man, and in the man Adam, cannot deny him. The words following alſo, doe proue him together: for when the Apoſtle ſaith, ſuch as he is which is of the earth, namely the man, ſuch are the men earthly. Therefore ſuch as the man is, that is from heauen, ſuch are the men which are from heauen. This place of *Tertullian* being rightly vnderſtood, doth not charge the Greeke text with any corruption, but rather reproueth the corruption of *Marcion* in the 45. verſe, and is a good teſtimonie for the antiquitie of that reading, which is now of that 47. verſe in the Greeke text. And whereas in his booke, *De reſurrectione carnis*, it is now read, *Secundus homo de Cælo*: it ſeemeth that *Dominus* is left out, through fault of the writers, ſeeing he addeth immediately, *id eſt ſerm*[illegible], *id eſt Chriſtus*, which agreeth properly to *Dominus*, and addeth not *Cæleſtis*, as it is in the vulgar Latine. And although ſome ancient Fathers of the Latine Church, as *Ambroſe*, and *Hieronyme* doe reade ſo, and *Caluine* miſliketh not the ſenſe, which is true: yet all the Greeke copies, and ancient Fathers of the Greeke Church, as *Athanaſius* alledging it againſt *Marcion* himſelfe, *Euthy. Pan. part. 1. tit. 9. Chryſoſtome, Damaſcen,* and *Oecumenius*, holding the Greeke text, and the ſenſe thereof, being good and godly, there is no reaſon why it ſhould be counted a corruption. Another corruption, of the Greeke text, you ſay, is noted by S. *Hierom.* in 1 *Cor.* 7. 33. *Aduerſus Iouinian. lib.* 1. where indeed he ſaith, that the Latine bookes of his time, were as the Greeke is now, and that the Apoſtolike truth is as your vulgar text is, and as he in that place tranſlateth: yet he confeſſeth, that he hath cited it otherwiſe, and ſo he doth in his booke againſt *Heluidius*, and in *Ep. ad Euſtoc. de Virgin. cuſtodia.* But ſeeing S. *Baſil* that was ſomewhat elder then he, and a father of the Greeke Church, doth oftentimes cite the text as we reade it now, and ſo doth *Chryſoſtome* likewiſe reade and expound it, *Oecumenius* alſo, and *Theophylactus*: and almoſt all the old Greeke copies doe agree in this reading, with that which was the ancient Latine text in S. *Hieronymus* time: it is rather like S. *Hieronymus* Greeke booke was faulty, and lacked the coniunction, then that all the Greeke Church was deceiued in it. The third corruption, you ſay, is noted by the *Tripartite hiſt. li.* 12. *c.* 4. in 1 *Ioan.* 4. 3. and the true reading to be *omnis ſpiritus qui ſoluit Ieſum*, as alſo *Socrates* contendeth, affirming that text which we now reade, is a corruption of the Neſtorians, as *Beza* confeſſeth. But *Beza* telleth you alſo that S. *Cyprian l. 2. aduerſ. Iudæos c.* 8. citeth it in Latine, according to that we now reade in the Greeke, who ſeeing he liued certaine hundred yeres before *Neſtorius*: *Socrates*, or *Caſſiodorus*, which liued ſo long after him, doe vniuſtly charge him with corruption, although ſome old copies in their time, whom your vulgar interpreter followed, might haue λύει τὸν Ἰησοῦν, as *Socrates* ſaith. Yet all the Fathers of the Greeke Church, as appeareth by *Oecumenius*, retaining the Greeke text, as it is now, and all the ancient copies thereunto agreeing, and the Syrian tranſlation confirming it, the teſtimonie of one no very ancient Hiſtorian, *Socrates*, and that manifeſtly falſe, is not ſufficient to conuince the Greeke Teſtament of corruption: eſpecially, ſeeing not onely *Cyprian*, and long before him *Tertullian de præſcriptionibus aduerſ. hæret.* and after them *Auguſtine*, and other ancient fathers of the Latine Church, doe acknowledge this reading, to be the true text and word of God.

De virginitate.

RHEM. 37 *But the proofe is more pregnant, out of the Aduerſaries themſelues. They forſake the Greeke text as corrupted, & tranſlate according to the vulgar Latine, namely,* Beza *and his ſcholers the Engliſh tranſlatours of the Bible, in theſe places,* Heb. c. 9. ver. 1. *ſaying,* The firſt couenant, *for that which is in the Greeke,* The firſt Tabernacle, *where they put* couenant, *not as of the text, but in another letter, as to be underſtood according to the vulgar Latine, which moſt ſincerely leaueth it out altogether ſaying,* Habuit quidem & prius iuſtificationes, &c. The former alſo indeed had iuſtifications, &c. *Againe,* Rom. 12. verſ. 11. *They tranſlate not according to the Greeke text.* Tempori ſeruientes, ſeruing the time, *which* Beza *ſaith muſt needs be a corruption: but according to our vulgar Latine,* Domino ſeruientes, ſeruing our Lord. *Againe,* Apo. 11. v. 2. *they tranſlate not the Greeke text,* Atrium quod intra templum eſt, the court which is within the temple, *but cleane contrary according to the vulgar Latine, which* Beza *ſaith is the true reading,* Atrium quod eſt foris templum, the court which is without the temple. *Only in this laſt place one Engliſh Bible of the yeere* 1562. *followeth the error of the Greeke. Againe,* 2 Tim. 2. v. 14. *they adde,* but, *more then is in the Greeke, to make the ſenſe more commodious and eaſie, according as it is in the vulgar Latine. Againe,* Iam. 5. v. 12. *they leaue the Greeke, and follow the vulgar Latine, ſaying,* Leſt you fall into condemnation. *I doubt not* (*ſaith* Beza) but this is the true and ſincere reading, and I ſuſpect the corruption in the Greeke came thus, &c. *It were infinite to ſet downe all ſuch places, where the Aduerſaries* (*ſpecially* Beza) *follow the old vulgar Latine and the Greeke copie agreeable thereunto, condemning the Greeke text that now is of corruption.*

[illegible]

[illegible]

[illegible]

The Caluiniſts themſelues often forſake the Greeke as corrupt, and tranſlate according to the ancient vulgar Latine text.

FVLKE 37 It is a ſhameleſſe cauillation to ſay, we acknowledge the Greeke text to be corrupt, becauſe [illegible] in ſome few places, where the Greeke copies doe vary, through the [illegible] of the [illegible] being deceived by ſimilitude of letters, or otherwiſe, we chuſe that reading which being [illegible] agreeable to the circumſtance of the text, is confirmed alſo by [illegible] of the vulgar Latin tranſlation: as in the firſt example you bring out of *Heb.9.1.* Some Greeke copies [illegible] the word *tabernacle*, which is in many copies [illegible] to the circumſtance of the place requireth. The ſame is the interpretation of *Photius* and *Oecumenius*, and before them of *Chryſoſtome*, in whoſe copy it was left out. The *Syrian* tranſlation alſo omitteth it, as well as the vulgar Latine. Is the Greeke text then corrupted (though many coppies be corrupted) when we have ſo good teſtimony of the true reading thereof, both out of ſome ancient Greeke copies yet extant, out of the ancient Fathers of the Greeke text, and alſo out of the ancient tranſlations into other Languages?

The ſecond, *Rom.*12. likewiſe, hath moſt of the ancient Greeke copies to warrant it, beſide the authoritie of *Clemens Alexandrinus, Baſil, Chryſoſtome, Photius, Oecumenius, Theophylactus*, old writers of the Greeke Church, the *Syrian* tranſlation, and the vulgar interpreter of the Latine: yet forſooth we forſake the Greeke text as corrupted, when in diverſitie of Greeke readings, we follow that which is ſo ſubſtantially advouched.

The third example, *Apoc.*11. beſides the *Complutenſe* Edition, which doubtles followed ſome ancient Greeke copies, hath the authority of *Arethas*, and thoſe ancients of the Greeke Church, out of whom he gathered his Commentarie, which is ſufficient to iudge of that diverſitie, which is in miſtaking of one onely letter in the Greeke word,

The fourth, 2.*Tim.*1.14. is no departing or forſaking of any Greeke text, but only a neceſſary explication of that Greeke according to our Engliſh phraſe. In ſo infinite a number of places, as you ſpeake of in the end of this ſection, you had ſmall wit to bring this for one, but that you were come to the end of your quarrels, though you place another after it for a faſhion. You your ſelues have other manner of additions then this is, in your tranſlation, whereof ſome are neceſſary, and ſome needleſſe: yet you would not be charged to forſake the Latine text as corrupt, although ſometimes you doe, and cleave to the Greeke, wherein no wiſe man will blame you.

The laſt example, *Ioh.*5. 11. hath alſo ancient Greeke copies, the *Syrian* tranſlation, and the iudgement of *Oecumenius*, with ſuch ancient Fathers as he doth follow, together with the vulgar Latine.

To conclude, we forſake not the Greek text as corrupted, when we forſake the fault of the Printer, or of the writer, and follow the Greek text, which is warranted by ancient copies, written or printed, and by the authorities of ancient Fathers, the ſenſe of the holy Ghoſt, and the circumſtances of the places agreeing that to be the very true reading of the Greeke text, and the right Scripture of God, no more then you forſake the vulgar Latine text as corrupted, when you leave the common reading, and follow that which out of ſome ancient written coppies, is placed in the Margent, as I noted before, of the text of *Luke*, *evertit domum*, for *everrit*, & yet the error of *evertit*, is above nine hundred yeere old, as appeareth by *Gregorie*. And you your ſelues acknowledge in the ende of this Preface, that ſometimes you tranſlate the word that is in the Latine margent, and *not that in the text, when by the Greeke, or the Fathers, we ſee it is a manifeſt fault of the writer thereof, that miſtooke one word for another*. And may not we doe the ſame in the Greeke, which you doe in the Latine, without forſaking the Greek text as corrupted. O conſcience of Papiſts!

Luke 15. 8.
Hom. 34. in Evang.

Rhem. 38.

Superfluities in the Greeke, which Eraſmus calleth trifling and raſh additions.

Againe, Eraſmus *the beſt tranſlatour of all the later, by* Bezas *iudgement, ſaith, that the Greeke ſometime hath ſuperfluities corruptly added to the text of holy Scripture, as* Mat.6. *to the end of the* Pater noſter, *theſe words*, Becauſe thine is the kingdome, the power, and the glory for evermore. *Which he calleth*, nugas, *trifles, raſhly added to our Lords prayer, and reprehendeth* Valla *for blaming the old vulgar Latine becauſe it hath not. likewiſe*, Rom, 11, 6. *theſe words in the Greeke, and not in the vulgar Latine*: But if of works, it is not now grace: otherwiſe the worke is no more a work. *and* Mar.10.29. *theſe words*, or wife, *and ſuch like. Yea the Greeke text in theſe ſuperfluities condemneth it ſelfe, and iuſtifieth the vulgar Latine exceedingly: as being marked throughout in a number of places, that ſuch and ſuch words or ſentences are ſuperfluous in all which places our vulgar Latin hath no ſuch thing, but is agreeable to the Greeke, which remaineth after the ſuperfluities be taken away. For example, that before mentioned in the end of the* Pater noſter, *hath a marke of ſuperfluity in the Greeke text thus* ⁽⁽, *and* Mar.6.11. *theſe words*, Amen I ſay to you, it ſhall be more tollerable for the land of Sodom and Gomorrhe in the day of iudgement, then for that Citie. *and* Mat.20.22. *theſe words*, And be baptized with the baptiſme that I am baptized with? *Which is alſo ſuperfluouſly repeated againe, v.*23. *and ſuch like places exceeding many: which being noted ſuperfluous in the Greeke, and being not in the vulgar Latine, proove the Latine in thoſe places to be better, truer, and more ſincere then the Greeke.*

See No. Teſt. Græc. Rob. Stephani in folio, & Criſpini.

[illegible] [illegible] *Eraſmus*, or any other man, ſhall reiect out of the

Greeke

[illegible]

Greeke [illegible] [illegible] doth reade it and expound it. Therefore [illegible] the Lords Prayer in the fifth Tome, where it is omitted, [illegible] of the Latine Church, rather then by *Chryſoſtome*. [illegible] agree with the exception of [illegible] brought in [illegible] by S. Cyprian, [illegible] who gathered his expoſition out of [illegible] ancient Fathers of the Greeke Church, doth in like manner reade it and expound it. The Syrian interpretation alſo, which is very ancient, doth acknowledge it. So doth the Hebrew text, [illegible] of S. Matthew, yet it is very ancient.

The Latine Church indeed [illegible] in the forme of Prayer, becauſe it is not a petition, but [illegible] of the [illegible] glory of God, to whom the petitions are directed. Yet it [illegible] that *Tertullian* did reade it: for although in his booke *De Oratione*, where he [illegible] the petitions, he make no mention of it, yet *lib. 4. adverſ. Mar.* it is very like he hath reſpect vnto it, where after a ſhort conviction of the hereticke out of every petition of the Lords Prayer, he addeth, *Proinde à quo petam, &c. Therefore of whom ſhall I aske, that I may receive? At whom ſhall I ſeeke, that I may finde? At whom ſhall I knocke, that it may be opened unto me? Who hath to give to him that asketh? but he whoſe are all things, whoſe alſo I am which doe aske.*

And whereas ſome ancient Greeke copies, whom it ſeemeth that the vulgar Latine Interpreter did follow, as the booke came into his hand, doe lacke this concluſion, yet it followeth not that it is raſhly added in all the reſt, and ſo raſhly received of the Greeke Church, but rather it is moſt like, that the writers of thoſe copies omitted it as a thing commonly knowne, and daily rehearſed of every man: by which meanes alſo, it is like the omiſſion of certaine petitions in S. *Lukes* Goſpel came.

Concerning the ſecond example of ſuperfluity noted by *Eraſmus*, *Rom.* 11. 6. Seeing all the Greeke copies that we can heare of extant in theſe dayes (except one) doe agree in this text: And the ancient Fathers, *Chryſoſtome* in his Commentary upon this place: Likewiſe *Photius*, *Oecumenius*, and *Theophylact* doe reade it, and the text requireth it to make a perfect *antitheſis*, we muſt rather thinke it a defect in your vulgar Latine text, then a ſuperfluitie in the Greeke: For the third ſuperfluity of the word *wife*, *Marke* 10. 29. *Eraſmus* hath nothing but his bare conjecture, all the Greeke copies, none excepted, being againſt him. But it is a proper device that you have found out, to make the Greeke text condemne it ſelfe of ſuperfluity, and to juſtifie the vulgar Latine exceedingly. Becauſe the Printers *Stevens* and *Criſpine* doe ſet a marke at thoſe words or ſentences, which are found in the moſt of the written copies, yet not in all: that the Readers may know, that ſuch words or ſentences are not found in every written copie: which by no Logicke in the world argueth the one of ſuperfluity, more then the other of defect, but leave it to the judgement and diſcerning of the learned, whether is moſt agreeable to the truth. Your owne vulgar Latine text printed by *Plantine*, and corrected by *Hentenius*, hath more then 200 places in the new Teſtament, marked with an *Obeliske*, that are more then is found in divers ancient copies. Wherefore if Popiſh Logicke be as good againſt Latine, as againſt Greeke, I may be bold likewiſe to conclude, that the vulgar Latine text in theſe ſuperfluities, condemneth it ſelfe, and juſtifieth the Greeke text exceedingly, as being marked thorowout in a number of places, that ſuch and ſuch words and ſentences are ſuperfluous, in which our Greeke text hath no ſuch thing: for example, *Acts* 5.8. this word *mulier*, woman, hath a marke of ſuperfluitie. And in the ſame Chapter, verſe 15. this ſentence, *Et liberarentur omnes ab infirmitatibus ſuis*, and might be all delivered from their infirmities. And Chap. 15.41. this ſentence is noted with a marke of ſuperfluity, *præcipiens cuſtodire præcepta Apoſtolorum & Seniorum*, commanding them to keepe the precepts of the Apoſtles and Elders, not one of all which is in our Greeke text, and therefore prove the Greek to be better and more ſincere then the Latine. This is your owne argument, therefore you may not deny it.

Rhem. 39

The vulgar Latin tranſlation agreeth with the beſt Greeke copies by Beza's owne judgement.

Whereupon we conclude of theſe premiſes, that it is no derogation to the vulgar Latine text, which we tranſlate, to diſagree from the Greek text, whereas it may notwithſtanding be not only as good, but alſo better; and this the adverſary himſelfe, their greateſt and lateſt tranſlatour of the Greeke, doth avouch againſt Eraſmus *in behalfe of the old vulgar Latine tranſlation, in theſe notorious words*. How unworthily and without cauſe (*ſaith he*) doth *Eraſmus* blame the old interpreter, as diſſenting from the Greeke? he diſſented, I grant, from thoſe Greeke copies which he had gotten: but we have found, not in one place, that the ſame interpretation which he blameth, is grounded upon the authority of other Greeke copies, and thoſe moſt ancient. Yea in ſome number of places we have obſerved, that the reading, or the latin text

Beza præfat. No. Te. 1556. See him alſo, Annot. in 13. Act. verſ. 20.

the

[illegible] the beſt tranſlation.

When the Fathers ſay, that the Latine text muſt yeeld to the Greek, and be corrected by it, they meane the true & uncorrupted Greeke text.

FVLKE 39 How good your concluſion is, I have ſhewed before: but [illegible], you ſhould ſay, that it is no derogation to the vulgar Latine [illegible] every Greeke copie, ſo it agree with the moſt, or [illegible]. But to diſa[illegible] es) from al, ſometimes from [illegible] and the [illegible] it muſt ne[illegible] be [illegible].

The teſtimony of [illegible] you cite, is no[illegible] aga[illegible], neither doe[illegible] juſtifie your vulgar [illegible] where it followed [illegible] copies of the Greeke text, as ſome [illegible]: unto which you doe well confeſſe with S. *Auguſtine*, that the Latine tranſlations that faile in any thing, muſt needs yeeld. But the chiefeſt matter is, to prove firſt, that it was tranſlated out of the more learned and diligent Greeke copies, partly extant, partly not extant. And ſecondly, that it hath ſo continued ever ſince, without alteration or corruption. The firſt you take upon you to prove by eight reaſons, all which ſhall be ſeverally examined.

RHEM. 40 1. *If it agree with the Greeke text (as commonly it doth, and in the greateſt places concerning the controverſies of our time, it doth moſt certainly) ſo far the adverſaries have not to complaine: unleſſe they will complaine of the Greeke alſo, as they doe,* Iam. 4. v. 2. *and* 1 Pet. 3. v. 21. *where the vulgar Latine followeth exactly the Greeke text, ſaying,* Occiditis: *and* Quod vos ſimilis formæ, &c. *But Beza in both places correcteth the Greeke text alſo as falſe.*

The vulgar latine tranſlation is many wayes juſtified by moſt ancient Greeke copies, and the Fathers.

FVLKE 40 If it agree with the true and uncorrupted Greeke text, we will not complaine, but you muſt remember that every Greeke copy, either extant or not extant, is not ſufficient to excuſe it: Neither can you prove, that it agreeth with the true and uncorrupted text in all places, as where it is not onely againſt all old copies extant, but alſo againſt the reading and interpretation of all the fathers of the Greeke Church. Where you doubt, leſt we will forſake the Greeke, it is needleſſe. *Beza* in Iam. 4. 2. with *Eraſmus*, ſuppoſeth a letter might be changed through default of the writers, in a matter of no controverſie or advantage againſt you. In the other place he maketh no queſtion, but ſheweth how the Greeke word is taken, even in the ſame ſenſe that your vulgar Tranſlatour doth.

RHEM. 41 2. *If it diſagree here and there from the Greeke text, it agreeth with another Greeke copie ſet in the margent, whereof ſee examples in the foreſaid Greeke Teſtament of* Robert Stevens *and* Criſpin *thorowout, namely,* 2 Pet. 1. 10. Satagite ut per bona opera certam veſtram vocationem faciatis. [illegible] *and* Mar. 8. 7. Et ipſos benedixit, [illegible].

FVLKE 41 Sometimes it doth agree with other Greeke copies ſet in the margent, but not alwaies, and therefore this is no good argument to iuſtifie it to agree with the Greeke in all places. Secondly, if it did alwayes agree with that which is in the margent, it were not enough to warrant it, except you could prove all that is in the margent to be alway the true and uncorrupted, the more learned and diligent Greeke copie.

RHEM. 42 3 *If theſe marginall Greeke copies be thought leſſe authenticall then the Greeke text, the adverſaries themſelves tell us the contrary, who in their tranſlations often follow the marginall copies, and forſake the Greeke text: as in examples above mentioned,* Rom. 11. Apoc. 11. 2 Tim. 2. Iam. 5. &c. *it is evident.*

FVLKE 42 You make very good concluſions, all of particulars: we our ſelues doe ſometimes follow the marginall copies as the true text, and leave the common reading, *Ergo* the marginall copies be alwayes the true text. In the examples by you noted, I have ſhewed you what reaſons we have to preferre theſe marginall copies. Bring you the like for thoſe which agree with your vulgar Latine, diſſenting from the common Greeke reading, and then your argument will be of ſome force, otherwiſe you may be aſhamed to uſe it.

RHEM. 43 4 *If all* Eraſmu's *Greeke copies have not that which is in the vulgar Latine,* Beza *had copies which have it, and thoſe moſt ancient (as he ſaith) and better. And if all* Beza's *copies faile in this point, and will not helpe us,* Gagneie *the French Kings Preacher, and he that might command in all the Kings Libraries, he found Greeke copies that have juſt according to the vulgar Latine: and that in ſuch place as would ſeeme otherwiſe leſſe probable, as* Iac. 3. v. 5. Ecce quantus ignis quam magnam ſilvam incendit! Behold how much fire what a great wood it kindleth! *A man would thinke it muſt bee rather as in the Greeke text.* A little fire what a great wood

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Codex [illegible] [illegible]

[illegible] *copies,* [illegible]

FVLKE 43 [illegible] the ſame with the former. Therefore, except you prove that which any copie of *Eraſmus, Beza, Gagneie,* or any other may [illegible] Latine, to be a true, uncorrupted, and more learned and diligent copie, then the common Greeke text, you ſay nothing to the purpoſe. For the Latine text (as you ſaid before in the margent) muſt yeeld and be corrected, according to the Fathers meaning, by the true and uncorrupted Greeke text, and by S. *Auguſtines* iudgement, by the more learned and diligent copies, therefore cannot be juſtified by following any Greeke copie, though it be falſe, corrupted, leſſer learned, and more negligent. And as for ſome Greeke copies, it is [illegible] like but they have by ſome perverſe writers, beene altered according to the Latine, or negligently beene [illegible] copied out of more truer copies.

RHEM. 44 5 *If all* [illegible] *copies be not ſufficient, the ancient Greeke Fathers had copies and expounded them, agreeable to our vulgar Latine, as* 1 Tim. 6. 20. Prophanas vocum novitates. *So readeth* S. Chryſoſtome, *and expoundeth it againſt hereticall and erronious novelties. Yet now we know no Greeke copie that readeth ſo. Likewiſe* Ioh. 10. 29. Pater meus quod mihi dedit majus omnibus eſt; *ſo readeth S.* Cyril, *and expoundeth it,* lib. 7 *in* Ioh. cap. 10. *Likewiſe* 1 Ioh. 4. 3. Omnis ſpiritus qui ſolvit Ieſum, ex Deo non eſt; *ſo readeth S.* Irenæus, l. 3. c. 18. *S.* Auguſtine, tract. 6. *in* Io. *S.* Leo ep. 10. c. 5. *beſides* Socrates *in his Eccleſiaſticall hiſtory,* l. 7. c. 22. *and the Tripartite,* l. 12. c. 4. *who ſay plainely, that this was the old and true reading of this place in the Greeke. And in what Greeke copie extant at this day is there this text,* Ioh. 5. 2. Eſt autem Hieroſolymis probatica piſcina? *and yet S.* Chryſoſtome, *S.* Cyril, *and* Theophylact *read ſo in the Greeke, and* Beza *ſaith it is the better reading, and ſo is the Latine text of the Roman Maſſe booke juſtified, and eight other Latine copies that reade ſo; for our vulgar Latine here, is according to the Greeke text,* Super probatica; *and* Rom. 5. v. 17. Donationis & juſtitiæ, *ſo readeth* Theodoret *in Greeke; and* Luke 2. v. 14. Origen *and* Chryſoſtome *reade,* Hominibus bonæ voluntatis, *and* Beza *liketh it better then the Greeke text that now is.*

The Greeke Fathers.

FVLKE 44 This reaſon hath more pith then all the foure that went before, therefore whereas your vulgar Latine hath the conſent of the ancient Fathers of the Greeke Church, although there be no Greeke copie extant at this day to warrant it, yet will we not condemne it, as diſagreeing from the Greeke text. As in the firſt example you bring, 1 *Tim.* 6. 20. Although *Oecumenius* doth reade, as the common reading is now, yet he telleth you that *Chryſoſtome* did reade as your vulgar Latine hath. *Beza* addeth, *Baſil*; and of the Latine Fathers, *Ambroſe* and *Auguſtine*, and confeſſeth that it hath a very good ſenſe, yet he preferreth the other, peradventure being moved by the authority of the Syrian Interpreter, who tranſlateth it vanities and not novelties. But in your ſecond example of *Ioan.* 10. 29. you were fowly beguiled to ſay, So readeth S. *Cyril, and expoundeth it, lib. 7. in Ioan. cap.* 10. For that ſeventh booke, as the fifth, the ſixth, the eighth, are none of S. *Cyrils* bookes, nor of any ancient Fathers, but were added by *Iodocus Clicthoveus*, a very late writer, becauſe theſe foure bookes of *Cyril* are loſt, and are no where extant at this day. You ſhew your ſelves to be diligent readers of antiquity, by this example. And yet you might have bin admoniſhed, to beware of this ridiculous errour at this time, if you would have vouchſafed to peruſe my rejoynder to *Briſtow*, ſometime one of your crew, who made ſport with this authority of *Cyril*, to defend the vulgar Latine ones before, and was well laught at for his labour, as you are much more, among all the learned, which by his ſtumbling in the darke, could not beware of falling in the broad day light.

Your third example is of 1 *Ioh.* 3. *Omnis ſpiritus qui ſolvit Ieſum*, which *Ireneus* readeth ſo, but of *Ireneus* there may be a doubt, becauſe he did write in Greeke, and is tranſlated into Latin by one that followed the vulgar Latine text very much, and was not ſo preciſe in expreſſing the words of *Ireneus*, as may appeare by that parcell of *Ireneus* in Greeke, which is reſerved in *Epiphanius*, if any man will beſtow a little time in comparing them. As for S. *Auguſtine in tract. 6. in Ioannem*, readeth this text before his Treatiſe, according to the Greeke text that now is, and afterward diſcourſeth at large upon it. But towards the end, he repeateth the text according to the vulgar Latine, and doth briefly expound it, whereby it ſeemeth, that his booke had both the texts. Except we ſhould ſuſpect, that thoſe few lines which concerne the vulgar Latine, were interlaced by ſome that would ſhew what ſenſe the words of the vulgar Latine might have. And indeed the words in the concluſion, *Quid nos docet, niſi ut facta interrogemus, verba non credamus*, doe very aptly agree with the end of the ſentence immediately before thoſe lines, *adeo ut noveritis, quia ad facta retulit.*

But

for let the much of [illegible] be examined by the ancient [illegible] *ſine. Ludovicus Vives* noteth [illegible] inſerted in his booke *De Civitate Dei*, which in other ancient copies were not to be found.

Section 36. *Leo* indeed, which lived after S. *Auguſtine*, and was a Biſhop of Rome, [illegible] herein the vulgar Latine text. *Socrates* and the Tripartite ſtory, which is but a repetition of *Socrates*, I have anſwered before. So that except you had *Irenaus* in Greeke, you have gained little certainety out of the ancient Fathers. *Tertullian* and *Cyprian* being for the Greeke reading that now is, as I have ſhewed before, with all the Greeke Church.

Touching your fourth example, *Ioan*.5.2. if you can be content to let *Piſcina* be the Nominative caſe, and by *probatica* underſtand a gate of Ieruſalem neere to the Temple ſo called, your vulgar Latine text is agreeable to the Greeke text, and need not to be altered. And this is *Beza's* iudgement for the name of that gate, citing, *Nehe*.3.1.*&c*. And although *Chryſoſtome* and *Cyril*, and *Theophylact* deceived by them, reade otherwiſe, yet *Euthymius*, who followed other ancient Fathers of the Greeke Church, readeth agreeably to the Greeke text that now is, and to the vulgar Latine.

Concerning your fifth example, *Theodoret* (as *Beza* telleth you) readeth the copulative coniunction ϗ, betweene the two Nownes, ſignifying gift and iuſtice, but it appeareth not ſo by his Commentary. And his reading is not ſufficient to controule all the copies, and all other the Fathers of the Greeke Church, as *Chryſ. Phot. Oecum. Theoph*. Laſt of all, Luc.2.14. the vulgar Latine is maintained not onely by *Origen* and *Chryſoſtome*, but alſo by a moſt ancient copie which *Beza* had, now kept in the Library of the Vniverſity of Cambridge, and is not miſliked of *Beza*, although he follow the common reading warranted by all the reſt of his Greeke copies, and many other of the ancient Fathers. To conclude, if all the varieties of the vulgar Latine, had ſome ancient Greeke Father, or ſome old copy to avouch them, as a great number have not: yet were that not ſufficient to iuſtifie them, if the better learned and more diligent copies be againſt them, and the ſenſe of the place doe plainely require another reading.

RHEM. 45 6 *Where there is no ſuch ſigne or token of any ancient Greeke copie in the Fathers, yet theſe latter interpreters tell us, that the old Interpreter did follow ſome other Greeke copie, as* Marke 7.3. Niſi crebro laverint. Eraſmus *thinketh that he did reade in the Greeke* πυκνῇ, often: *and* Beza *and others commend his coniecture, yea and the Engliſh Bibles are ſo tranſlated, whereas now it is* πυγμῇ, *which ſignifieth the length of the arme up to the elbow. And who would not thinke that the Evangeliſt ſhould ſay, The Phariſees waſh often, becauſe otherwiſe they eat not, rather then thus,* Vnleſſe they waſh vp to the elbow they eat not?

FVLKE 45 We thinke verely, that the old Interpreter did follow ſome Greeke copie which he had, in places where he hath not been depraved. But whether it was alwayes a true & incorrupted copy which he followed, we muſt be bold to examine by other copies, by conſent of the Greeke Fathers, by diligent marking the ſcope of the text, and by the ancient tranſlations, which ſeeing they are often againſt your vulgar Latine text, although the Interpretour followed ſome Greeke copie, whether extant or not extant, he is not altogether to be excuſed, nor his tranſlation, according to ſome corrupt copie to be embraced as authenticall. Beſide this, it is oftentimes manifeſt, that when his reading was the ſame that ours is, yet ſomtimes becauſe he underſtood not the property of the Greeke word or phraſe, ſometime becauſe he was not able to expreſſe it aptly in the Latine tongue, he hath committed many errours meet to be amended, as in the annotations of *Beza, Eraſmus*, and others, a great number may be ſeene. This reaſon therefore is of no force, to make it better then the Greeke generally, though the truth of πυκνῇ, for πυγμῇ, were granted vnto you: no more then a beggars cloake with a hundred patches in it, is better then a faire gowne of velvet, that hath but one ſtitch amiſſe in it. Now as for the word in queſtion, if it ſignifie vp to the elbow, as *Theophylact* and *Euthymius* doe take it, I ſee no abſurditie, although the Popiſh Prieſt at Maſſe waſheth only his fingers ends, (as ſuperſtition is ſometimes nice, ſomtimes inſatiable) if we thinke that the Phariſees waſhed their hands to the elbowes. And peradventure it is more probable that they waſhed to the elbow, then that they waſhed oftentimes before every meale. But ſeeing the word commeth of πυγμῆς, which ſignifieth a fiſt, the meaning may be, they waſhed diligently, as they doe which oftentimes rub one fiſt in another: and ſo it may be taken for often waſhing, as the Interpretour of *Euthymius* ſaith it is taken of all the Interpretours.

RHEM. 46 7 *If all ſuch coniectures, and all the Greeke Fathers helpe vs not, yet the Latine Fathers with great conſent will eaſily iuſtifie the old vulgar tranſlation, which for the moſt part they follow and expound, as* Ioh.7.39. Nondum erat ſpiritus datus; *ſo readeth* S. Auguſt. l.4. de Trin. c.20. *and* l.83. quaeſt. q.62. *and* tract.52. in Ioan. Leo ſer.2. de Pentecoſte. *Whoſe authoritie were ſufficient, but indeed* Dydimus *alſo a Greeke Doctor readeth ſo;* lib.2. de Spirit. Sancto, *tranſlated by* S. Hierom, *and a Greeke copie in the Vaticane, and the Syriake new Teſtament.*

See Annot. Lovan. in No. Teſt. & Anno. Lucas Brugenſis in Biblia.

The Latine Fathers.

Likewiſe

Likewiſe Ioh.21.22. Si eum volo manere, *ſo read S. Ambroſe in* Pſal.45. *and* Pſal.118. octonario Reſ. *S. Auguſtine and venerable* Bede *upon S.* Iohns *Goſpel.*

FVLKE 46 The conſent of the Latine Fathers which followed the vulgar text, which S. *Hieronym* in his time confeſſed to be corrupted, will not iuſtifie the vulgar tranſlation againſt all the Greeke copies, all the Fathers, all old tranſlations, all circumſtances of the text, and that which you adde, all ſuch coniectures.

The former example is not agreeable to the rule, for (as you ſay) it hath a Greeke copie in the Vaticane, it hath the Syriake tranſlation, and a Greeke author to warrant it, beſide the authoritie of *Auguſtine* and *Leo*, Fathers of the Latine Church. And yet two make not ſo great a conſent, to carry the matter from all copies, Fathers, tranſlations, circumſtances and coniectures. But in truth, your vulgar text, in ſome copies, hath according to the Greeke, *Spiritus ſanctus*, and leaveth out *datus*, yet indeed, this is not to be accounted a fault or varitie, though it be not preciſely according to the word, which expreſſeth the true meaning of the text, as all men, except Macedonian Heretikes (which deny the Divinity of the holy Ghoſt) will confeſſe.

In your ſecond example, you have ſmall conſent, ſeeing *Eraſmus* telleth you, that *Auguſtine* is corrupted, and *Hieronymus* (as you confeſſe in the next Section) is againſt you, and ſo are ſome copies of your vulgar tranſlation. Then have you no more but S. *Ambroſe*: for venerable *Beda* hath according to the Greeke, *ſi eum volo manere*, by whom the corruption of S. *Auguſtine* is plainely diſcovered, ſeeing he hath nothing in a manner of his owne, but the very words of S. *Auguſtine* upon that place.

RHEM. 47 8 *And laſtly, if ſome other Latine Fathers of antient time reade otherwiſe either here, or in other places, not all agreeing with the text of our vulgar Latine, the cauſe is, the great diverſitie and multitude that was then of Latine copies, (whereof S.* Hierom *complaineth) till this one vulgar Latine grew only into uſe. Neither doth their divers reading make more for the Greeke, then for the vulgar Latin, differing oftentimes from both, as when S.* Hier: *in this laſt place readeth,* Si ſic eum volo manere, lib.1 adu.Iou. *it is according to no Greeke copie now extant. And if yet there be ſome doubt, that the readings of the Greeke or Latine Fathers, differing from the vulgar Latine, be a checke or condemnation to the ſame: let* Beza, *that is, let the Adverſary himſelfe, tell us his opinion in this caſe alſo.* Whoſoever, *ſaith he*, ſhall take upon him to correct theſe things, (*ſpeaking of the vulgar Latine tranſlation*) out of the ancient Fathers writings, either Greeke or Latine, unleſſe he doe it very circumſpectly, and adviſedly, he ſhall ſurely corrupt all, rather then amend it, becauſe it is not to be thought, that as often as they cited any place, they did alwayes looke into the booke, or number every word. *As if he ſhould ſay, We may not by and by thinke that the vulgar Latine is faulty and to be corrected, when we reade otherwiſe in the Fathers, either Greeke or Latine, becauſe they did not alwayes exactly cite the words, but followed ſome commodious and godly ſenſe thereof.*

Præfat. in 4. Evang. ad Damaſum.

Præfat. citata.

FVLKE 47 I perceive you will needs have your vulgar Latine text to ſtand, though it have neither Greeke copies, nor Greeke Fathers, nor good reaſon, which you call coniectures, nor the conſent of the Latine Fathers, to maintaine it. For the divers reading of the Latine fathers, maketh no more for the Greeke, then for the vulgar Latine (you ſay) differing oftentimes from both. Admit it bee ſo, when they differ from both, yet when they agree with the Greeke, as you cannot deny, but oftentimes they doe, they make more for the Greeke, then for the vulgar Latine. And where you ſay, they differ often from both, that one example that you bring, argueth that you have no great ſtore of examples, where they differ from both. For the place of *Hieronymus* agreeth fully with the ſenſe of the Greeke, although hee adde the word *ſic*, which is not in the Greeke, yet maketh no alteration in the ſentence, which is conditionall, whereas your vulgar Latine is abſolute, without condition.

But to put the matter out of doubt, that no readings of ſome Latine or Greeke Fathers, differing from the Latine, is a checke or condemnation to the ſame, *Beza* his authoritie is cited, ſaying, That whoſoever ſhall take upon him to correct the vulgar Latine tranſlation, out of the ancient Fathers writings, Greeke or Latine, unleſſe he doe it very circumſpectly and adviſedly, he ſhall rather marre then mend. This is your uſuall kinde of reaſoning, of a particular to inferre an univerſall. But what if he doe it circumſpectly and adviſedly? what if he have not onely ſome Fathers writing, but alſo ſome Greeke copies, or all, or moſt that are extant? What if he have good reaſons taken of the ſcope of the text, and circumſtances thereof? May he not then be bold to correct ſomething in the vulgar Latine tranſlation? As whenſoever *Beza*, or any other learned man reproveth the vulgar Latine interpreter, he doth it not upon the onely writing of ſome Father, who had not alwayes the booke by him, when hee cited places of the Scripture, but either all or ſome of thoſe proofes, leading him to approve the writing of that Father, to be the true text, and ſpecially ſome Greeke copie to warrant it.

RHEM. 48 *Thus then we ſee that by all meanes the old vulgar Latine tranſlation is approved good, and* *better then the Greeke text it ſelfe, and that there is no reaſon why it ſhould give place to any other text, copies, or readings. Mary if there be any faults evidently crept in by thoſe that heretofore wrote or copied out the Scriptures (as there be ſome) them we grant no leſſe, then we would grant faults now adayes committed by the Printer, and they are exactly noted of Catholike writers, namely in all* Plantines *Bibles, ſet forth by the Divines of* Lovan: *and the holy Councell of* Seſſ. 4. Trent *willeth that the vulgar Latine text be in ſuch points thorowly mended, and ſo to be moſt authenticall. Such faults are theſe,* In fide, *for,* in fine: Præſcientiam, *for* præſentiam: Suſcipiens, for ſuſpiciens: *and ſuch like very rare, which are evident corruptions made by the copiers, or growne by the ſimilitude of words. Theſe being taken away, which are no part of thoſe corruptions & differences before talked of, we tranſlate that text, which is moſt ſincere, and in our opinion, and as we have proved, incorrupt. The Adverſaries contrary, tranſlate the text, which themſelues confeſſe, both by their writings and doings, to be corrupt in a number of places, and more corrupt then our vulgar Latine, as is before declared.*

The few and ſmall faults negligently crept into the vulgar Latine tranſlation.

FVLKE 48 They have very dimme eyes, that thorow theſe groſſe paralogiſmes, can ſee the vulgar Latine tranſlation, in all points approved good, yea better then the true text it ſelfe of the Greeke, ſo that it may *not give place to any other text, copies, or readings*, except it be in ſuch faults as are evidently crept in by the negligence of the writers, which you affirme to be very rare. But if you would correct your bookes, but euen according to ſome ancient readings and copies, obſerved in *Plantines* Bible, which you ſpeake of, you ſhould reforme many hundred places even in the new Teſtament, and make them to be more agreeable to the Greeke text, then that you take to be your vulgar Latine tranſlation. But except it be groſſe corruptions, that may be felt with the hand, you will not bend one ioynt to the Greeke text, ſuch malice you beare againſt the truth. Neuertheleſſe, you tranſlate that text (you ſay) which in your opinion is uncorrupt, we tranſlate the Greeke, which we confeſſe to be corrupt, as you have declared. What you have declared, we have I hope ſufficiently confuted: it is now time to ſee what you have more to charge vs, with confeſſion of corruption in the Greeke text.

RHEM. 49 *And if we would here ſtand to recite the places in the Greeke, which* Beza *pronounceth to be corrupted, we ſhould make the Reader to wonder, how they can either ſo plead otherwiſe for the Greeke text, as though there were no other truth of the new Teſtament but that: or how they tranſlate onely that (to deface, as they thinke, the old vulgar Latine) which themſelues ſo ſhamefully diſgrace, more then the vulgar Latine, inventing corruptions where none are, nor can be, in ſuch univerſall conſent of all, both Greeke and Latine copies. For example,* Matth. 10. The firſt Simon, who is called Peter, *I thinke (ſaith* Beza) *this word* πρῶτος, firſt, *hath been added to the text, of ſome that would eſtabliſh* Peters *Primacie. Againe,* Luke 22. *The Chalice,* that is ſhed for you. *It is moſt likely (ſaith he) that theſe words being ſometime but a marginall note, came by corruption out of the margent into the text. Againe,* Act. 7. *Figures which they made,* to adore them. *It may be ſuſpected (ſaith he) that theſe words, as many other, have crept by corruption into the text, out of the margent. And* 1 Cor. 15. *He thinketh the Apoſtle ſaid not* νῖκος, victorie, *as it is in all Greeke copies, but* νεῖκος, contention. *And* Act. 13. *he calleth it a manifeſt errour, that in the Greeke it is* 400. *yeeres, for three hundred. And* Act. 7. v. 16. *he reckoneth up a whole catalogue of corruptions, namely,* Mark. 12. v. 42. ὅ ἐστι κοδράντης, which is a farthing. *And* Act. 8. v. 26. αὕτη ἐστὶν ἔρημος, This is deſert. *And* Act. 7. v. 16. *the name of* Abraham, *and ſuch like. All which he thinketh to have beene added or altered into the Greeke text by corruption.*

* In Annot. Nou. Teſt. an. 1556.

The Calviniſts confeſsing the Greeke to be moſt corrupt, yet tranſlate that onely, and hold that only for authenticall Scripture.

FVLKE 49 The Calviniſts (you ſay) confeſſe the Greeke text to be moſt corrupt, and yet tranſlate it onely: yes forſooth, they have tranſlated the Syriake, and ſome parts of the Arabike, as they could get the copies. But who are they, that confeſſe the Greeke text to be moſt corrupt? You anſwere, *Beza*, bringing in his ſuſpicion onely, in foure places. But a ſuſpicion or opinion, is neither an affirmation, nor a confeſſion. Yet let vs ſeverally examine them. In the firſt place, he doth not ſo much as ſuſpect the matter, but onely maketh an obiection, and anſwereth it, approving alſo with the ancient Fathers, the Primacie of *Peter*, the Primacie of order (I ſay) not of dignity. Yea, he is ſo farre from ſuſpicion of this matter, that *Mar.* 3. 16. he readeth *Simon the firſt*, where neither your vulgar Latine readeth ſo, nor the common printed Greeke text hath it ſo.

In the ſecond place, Luk. 22. 20. he ſaith it may be, that it came out of the margent into the text, but he doth not affirme it. He ſaith further, that *Baſile* readeth the Participle, with his Article in the Dative caſe, which taketh away all difficulty, yet becauſe all the copies extant, have it in the Nominative caſe, he concludeth in the end, that the ſolæciſme may be excuſed by the property of the Hebrew tongue, expreſſed ſometime in the Greeke, as I have ſhewed at large in mine anſwere to *Gregorie Martin, cap. 1. ſect. 37, 38, 39.*

In the third place, he hath ſome light ſuſpicion, that the words, *to adore them*, might be removed out of the margēt into the text, as in all written books, many ſuch like words have beene.

beene. The ground of this ſuſpicion, is the authority of *Iuſtinus Martyr*, who citing this place againſt *Tryphon* the Iew, leaveth out theſe words, *to adore them*, yet he ſheweth how it may ſtand with the ſenſe of the Hebrew text of the Prophet *Amos*: and ſpeaketh never a word of corruption.

In the fourth place, he noteth the grounds of his ſuſpicion, to be the Greeke text of *Oſee*, and the authority of *Auguſtine, in Ioan. tract. 12.* who readeth, *Vbi eſt mors contentio tua?* whereby it appeareth that the tranſlation which he followed, did reade νεῖκος, and not νῖκος. So readeth S. *Cyprian ad Quirinum l. 3. c. 58.* and *Tertullian de reſur. carn.* yet becauſe of the generall conſent of all copies, and other writers, *Beza* retaineth the uſuall reading.

Now come we to thoſe places, which are paſt ſuſpicion, as being manifeſtly affirmed to be corruptions. Of the firſt (you ſay) he calleth it a manifeſt errour, that in the Greeke it is 400 yeeres for 300 yeeres, *Act.* 13. but that is not ſo: for rehearſing many accounts, of *Beroaldus*, of *Iunius*, and other, he ſuſpecteth onely with *Luther*, that error to be in the number, he doth not affirme it to be manifeſt.

The next place is, *Act.* 7. 15. where he thinketh the name of *Abraham*, by ſome unskilfull perſon to be added, as the name of *Ieremie, Mat.* 27. and of *Eſay, Mar.* 1 and *Matth.* 13. as *Hieronym* confeſſeth in ſtead of *Aſaph*, where neither of both is read, at this day. And certaine it is, that *Abraham* bought his field of *Ephron*, not of the ſonnes of *Emor*. And *Iacob* it was that purchaſed the field of *Emor*, the father of *Shechem*, as Saint *Hierom* ſaith. Now if you can give the true ſenſe, not leaving out the name of *Abraham*, you ſhall deſerve great commendation. In the meane time, *Beza* telleth you, it maketh no uncertaintie or corruption in the Scripture, if a name or two, by errour of ſome bold Writers, not of the Authour, be placed amiſſe, which by conference of other places, may eaſily be eſpied, and reformed. The place, *Marke* 12. 42. though he was long troubled, as he confeſſeth, about the reckoning of it, yet in the end he findeth out the true account, how two mites make a quadrant, and ſuſpecteth no manner of corruption at all.

Neither in the laſt place, doth he ſo much as ſuſpect any corruption or addition, but onely referreth the word *Deſert*, to the way, and not to the Citie: although the Citie of *Gaza* at that time was not inhabited. This Section therefore proveth not, that the Calviniſts, (as you terme them) confeſſe the Greeke to be moſt corrupt. For here is onely one name certainly iudged to be untruly added, as all men confeſſe, the name of *Ieremie, Matth.* 27. to be, and two or three light and uncertaine ſuſpicions, about matters of ſmall weight, and ſuch as can make no alteration of doctrine, the reſt are falſe and uniuſt accuſations.

RHEM. 50 *But among other places, he laboureth exceedingly to prove a great corruption,* Act. 7. ver. 14. *where it is ſaid (according to the* Septuaginta, *that is, the Greeke text of the old Teſtament) that* Iacob *went downe into Egypt with 75. ſoules. And* Luc. 3. v. 36. *he thinketh theſe words,* τοῦ Καϊνᾶν, Which was of Cainan, *to be ſo falſe, that he leaveth them out in * both his editions of the new Teſtament: ſaying, that he is bold ſo to do, by the authority of* Moſes. *Whereby he will ſignifie that it is not in the Hebrew text of* Moſes, *or of the old Teſtament, and therefore it is falſe in the Greeke of the new Teſtament. Which conſequence of theirs (for it is common among them, and concerneth all Scriptures) if it were true, all places of the Greeke text of the new Teſtament, cited out of the old according to the* Septuaginta, *and not according to the Hebrew (which they know are very many) ſhould be falſe, and ſo by tying themſelues onely to the Hebrew in the old Teſtament, they are forced to forſake the Greeke of the new: or if they will maintaine the Greeke of the new, they muſt forſake ſometime the Hebrew in the old, but this argument ſhall be forced againſt them elſe where.*

* Ann. Dom. 1556. & 1565.

They ſtanding preciſely vpon the Hebrew of the old, and Greeke text of the new Teſtament, muſt of force deny the one of them.

FVLKE 50 He ſheweth out of *Hieron.* that the Greeke text of the *Septuaginta*, in his time, agreed with the originall of the Hebrew in the number of 70. and therefore he thinketh πέντε is but in ſtead of πάντες. But all men be not of his opinion, therefore although the matter be not great, it is no reaſon, that the whole Church, (for that they meane by the Calviniſts) ſhould be charged for one mans opinion, (and that but in one matter of no moment, to change the doctrine) to confeſſe the Greeke text to be moſt corrupt.

In the place, *Luc.* 3. 36. he iudgeth τοῦ Καϊνᾶν, to be falſly added to S. *Luke*, not onely by authority of *Moſes*, which were ſufficient, but alſo by teſtimony of an ancient Greeke copie, which now is at Cambridge. But all your quarrels, touching *Qui fuit Cainan*, I have confuted in my Defence againſt *Gregorie Martine*, in the Preface, *Sect.* 18. 20.

RHEM. 51 *By this little, the Reader may ſee what gay patrones they are of the Greeke text, and how little cauſe they have in their owne iudgement to tranſlate it, or vaunt of it, as in derogation of the vulgar Latine tranſlation, and how eaſily we might anſwere them in a word, why we tranſlate not the Greeke: forſooth becauſe it is ſo infinitely corrupted. But the truth is, we doe by no meanes grant it ſo corrupted as they ſay, though in compariſon we know it leſſe ſincere and incorrupt then the vulgar Latine, and for that cauſe and others before alledged, we preferre the ſaid Latine, and have tranſlated it.*

They ſay the Greek is more corrupt then we will grant them.

The

FVLKE 51 The Greeke text of the new Testament needeth no patronage of [illegible] which is the very word and truth of God. The sincerity of our translations, against all your frivolous cavillations, hath hitherto, thankes be to God, beene so strongly defended, as you have no liſt any more to aſſaile it. And as touching your eaſie anſwere that you can make, why you tranſlate not the Greeke, *forſooth becauſe it is ſo infinitely corrupted*, all men of reaſonable underſtanding may conceive, how well you have proved this infinite corruption. The ſumme of all your reaſons being drawne together, your argument is this: One man ſuſpecteth here and there, in three or foure places, ſome depravation, or elſe in a name and a number, thinketh there is ſome corruption, *ergo* by confeſſion of all the Calviniſts, the Greeke text is infinitely corrupted. But you tell vs, you will not grant the Greeke to be ſo corrupt, as we ſay, though you know it leſſe ſincere, and uncorrupt then the *Latine*, and therefore you preferre it, and have tranſlated it. Well, if you know the Greeke text that now is, to be ſincere, where any of us hath but ſuſpected or iudged it to be corrupt; and we have proved it to be ſincere, where you have ſlandered it to be corrupt: there is no reaſon, why you ſhould not acknowledge it to be very perfect, and therefore have tranſlated it, rather then the vulgar Latine: which your owne Bibles of *Plantines* edition, whereunto you referre vs, doe convince of infinite variety, which as S. *Hieronym* ſaith, is a manifeſt argument of falſhood; and as yet it is not decided among you, in that variety, which reading is to be followed, as true and authenticall.

Praefat. ad Damaſ. in 4. Evangelia.

RHEM. 52 *If yet there remaine one thing which perhaps they will ſay, when they cannot anſwere our reaſons aforeſaid: to wit, that we preferre the vulgar Latine before the Greeke text, becauſe the Greeke maketh more againſt vs: we proteſt that as for other cauſes we preferre the Latine, ſo in this reſpect of making for us or againſt us, we allow the Greeke as much as the Latine, yea in ſundry places, more then the Latine, being aſſured that they have not one, and that we have many advantages in the Greeke, more then in the Latine, as by the Annotations of this new Teſtament ſhall evidently appeare: namely in all ſuch places where they dare not tranſlate the Greeke becauſe it is for us, and againſt them, as when they tranſlate,* δικαιώματα, ordinances, *and not iuſtifications, and that of purpoſe, as* Beza *confeſſeth*, Luc.1.6. παραδόσεις, ordinances, *or* inſtructions, *and not* traditions, *in the better part*, 2 Theſſ. 2. 15. πρεσβυτέρους, Elders, *and not* Prieſts: εἴδωλα, Images, *rather then* Idols, *and ſpecially when S.* Luke *in the Greeke ſo maketh for us, (the vulgar Latine being indifferent for them and us) that* Beza *ſaith it is a corruption crept out of the margent into the text. What need theſe abſurd devices and falſe dealings with the Greeke text, if it made for them more then for us, yea if it made not for us againſt them? But that the Greeke maketh more for us, ſee* 1 Corinthians 7. *In the Latine*, Defraud not one another, but for a time, that you give your ſelves to prayer, *in the Greeke*, to faſting and prayer. Act.10.30. *In the Latine* Cornelius *ſaith*, From the fourth day paſt, vntill this houre I was praying in my houſe, and behold a man, &c. *in the Greeke*, I was faſting, and praying. 1 Ioh. 5. 18. *In the Latine*, We know that every one which is borne of God, ſinneth not; but the generation of God preſerveth him, &c. *in the Greeke*, but he that is borne of God preſerveth himſelfe. Apoc.22.14. *In the Latine*, Bleſſed are they that waſh their garments in the blood of the Lambe, &c. *in the Greeke*, Bleſſed are they that doe his Commandements. Rom 8.31. *Certus ſum, &c.* I am ſure that neither death nor life, nor other creature is able to ſeparate vs from the charity of God, *as though he were aſſured, or we might and ſhould aſſure our ſelves of our predeſtination. In the Greeke,* πέπεισμαι, I am probably perſwaded that neither death nor life, &c. *In the Evangeliſts, about the Sacrifice and bleſſed Sacrament, in the Latine thus,* This is my blood that ſhall be ſhed for you: *and in S.* Paul, This is my body which ſhalbe betrayed or delivered for you: *both being referred to the time to come, and to the ſacrifice on the Croſſe. In the Greeke,* This is my blood which is ſhed for you: *&* my body which is broken for you: *both being referred to that preſent time when Chriſt gave his body & blood at his Supper, then ſhedding the one, & breaking the other, that is, ſacrificing it ſacramentally & myſtically. Loe theſe & the like our advantages in the Greeke, more then in the Latine.*

We prefer not the vulgar Latine text, as making more for vs.

The Greeke text maketh for vs more then the vulgar Latine.

Luc.22.v.20.

For the Reall preſence.

For faſting.

For free-will.

Againſt onely faith.

Againſt ſpecial aſſurance of ſalvation.

For the ſacrifice of Chriſts body and blood.

FVLKE 52 A great token of your true meaning, that you preferre not the vulgar Latine, as making more for you, in which reſpect in theſe Annotations it ſhall appeare, that you have more advantage in the Greeke, then in the Latine, being aſſured that we have not one, and you many advantages in the Greeke. Theſe Popiſh brags, all that reade your writings, are ſo well acquainted with them, that we need not ſtand in doubt of them: having tried by often experience, that when the matter commeth to approovement, your arguments are no better then a falſe and feeble cauſe can affoord you, as in anſwere to the Annotations, by Gods helpe, it will be made manifeſt: In the meane ſpace, you note vnto vs certaine places, where you have more advantage in the Greeke, then in the Latine. Firſt, in ſuch places where we dare not tranſlate the Greeke, becauſe it maketh for you, againſt vs. Secondly, where the Greeke hath ſome words making for you, which the Latine hath not. Of the firſt ſort, is the word *Iuſtificationes, Luke* 1. which we call ordinances of purpoſe (as *Beza* confeſſeth) and why ſhould we not of purpoſe avoid that terme, which may be the cauſe of [illegible] errour, when the word in that place ſignifieth another thing? as I have ſhewed at large in my Defence againſt *Martine, Cap. 1. Sect. 50.* and *Cap. 8. Sect. 1.* and the other Sections following.

For the word *Traditiones*, mine anſwere is, *Cap. 2.* in all the Sections: for the words, Elders, and Prieſts, *Cap. 6.* for Images and Idols, *Cap. 3.* for the place of *Luke* 22. 20. as I have ſhewed before, *Cap. 1. Sect. 37. 38, 39.*

But to come to the latter ſort, firſt you bring two texts, 1 *Cor. 7.* and *Act. 16. 30.* where faſting is mentioned in the Greeke text, which is not in the vulgar Latine. O impudent ſlanderers, doe we deny faſting, becauſe we deny your Antichriſtian prohibition and abſtinence from meats, to be Chriſtian faſting? God be praiſed, our doctrine is ſound for faſting, would God our practice were as often, as our iudgement is pure and agreeable to the holy Scriptures, in an hundred places almoſt, that commend faſting.

Your next advantage is for free-will, not flat Pelagianiſme I hope, but catercouſin with it, that mans will being holpen with Gods grace, is free: and we hold, that it is free from conſtraint, but not from bondage of ſin, *Rom. 7.* And what other things can you prove out of that text, 1 *Ioh. 5. 18. He that is borne of God, preſerveth himſelfe*: dare you ſay by force of free-will, and not by the ſtrength of Gods grace? Make your ſyllogiſme, and give vs a plaine concluſion, and wee ſhall ſee what advantage the Greeke text giveth you.

Another giveth you advantage againſt onely faith. What is that, I pray you, *Apoc.* 22. 14. Bleſſed are they that doe his Commandements: a goodly advantage, I promiſe you. They that are iuſtified by faith only in his merits doe his Commandements and none other. Againſt ſpeciall aſſurance of ſalvation, you have, *Rom.* 8. 38. S. *Paul* ſaith not as it is in the Latine, *Certus ſum*, I am ſure, but πέπεισμαι, I am probably perſwaded. Verily, either the Greeke word ſignifieth I am ſure, ſo as I cannot bee deceived, or elſe your vulgar Latine tranſlation is falſe. And where he ſaith, I am perſwaded, he noteth the certainety of the word and Spirit of God, whereby he hath this aſſurance.

Your laſt advantage is about the ſacrifice of the bleſſed Sacrament, where the Greeke text uſeth the preſent tenſe, referring that breaking of his body, and ſhedding of his blood, to the preſent ſacrificing of it ſacramentally, and myſtically: but I would adviſe you to beware, leſt while you ſeeke advantage for a ſacrifice, you leeſe your beſt argument for the reall preſence, as you terme it. For you are wont to reaſon thus: He gave that which ſhould be crucified, but his naturall body was crucified, therefore he gave his naturall body: and ſo he did, to be received ſpiritually, as in a Sacrament or myſterie. But to ſhut you from your ſacrifice, the word of ſhedding ſo often repeated will be ſufficient, except you have forgotten your old diſtinction of his unbloody ſacrifice from his bloody ſacrifice: if his blood be ſhed in the Sacrament, then is the Sacrament alſo a bloody ſacrifice. When you have weighed all, I hope you will ſee, it is ſmall gaines that you gather by this advantage, that you need not to cry out and ſay, *Loe theſe and the like our advantages in the Greeke, more then in the Latine.* Nay rather theſe bee your fantaſies of the Greeke, and of the Latine.

RHEM. 53 *But is the vulgar tranſlation for all this Papiſticall, and therefore doe we follow it? (for ſo ſome of them call it, and ſay it is the* * *worſt of all other.) If it be, the Greeke (as you ſay) is more, and ſo both Greeke and Latine, and conſequently the holy Scripture of the new Teſtament is Papiſticall. Againe if the vulgar Latine be Papiſticall, Papiſtry is very ancient; and the Church of God for ſo many hundred yeeres wherein it hath uſed and allowed this tranſlation, hath beene Papiſticall. But wherein is it Papiſticall? forſooth in theſe phraſes and ſpeeches,* Poenitentiam agite. Sacramentum hoc magnum eſt. Aue gratia plena. Talibus hoſtijs promeretur Deus. *and ſuch like. Firſt, doth not the Greeke ſay the ſame? ſee the Annotations upon theſe places. Secondly, could he tranſlate theſe things Papiſtically, or partially, or rather prophetically, ſo long before they were in controverſie? Thirdly, doth he not ſay for,* Poenitentiã agite, *in another place,* Poenitemini: *and doth he not tranſlate other myſteries, by the word,* Sacramentum, *as* Apoc. 17 Sacramentum mulieris, *and as he tranſlateth one word,* Gratia plena, *ſo doth he not tranſlate the very like word,* plenus ulceribus, *which themſelues doe follow alſo? Is this alſo Papiſtry? when he ſaid,* Heb. 10. 29. Quanto deteriora merebitur ſupplicia, &c. *and they like it well enough, might he not have ſaid according to the ſame Greeke word,* Vigilate ut mereamini fugere iſta omnia & ſtare ante filium hominis. Luc.21.36. *and* Qui merebuntur ſeculum illud & reſurrectionem ex mortuis, &c. Luc.20. 35. *and* Tribulationes quas ſuſtinetis, ut mereamini regnum Dei, pro quo & patimini, 2 Theſſ. 1.5. *Might he not (we ſay) if he had partially affected the word merit, haue uſed it in all theſe places, according to his and* * *your tranſlation of the ſame Greeke word,* Heb.10.29? *which he doth not, but in all theſe places ſaith ſimply,* Vt digni habeamini, *and* Qui digni habebuntur. *And how can it be iudged Papiſticall, or partiall, when he ſaith,* Talibus hoſtijs promeretur Deus, Heb. 13? *Yet Primaſius alſo, S. Auguſtines* *ſcholer,*

Againſt Doct. Sand. Rocke pag. 147. See Chemniſ. in exam. Concil. Trid. ſeſſ.4.

The Proteſtants condemning the old vulgar tranſlation as making for vs, condemne themſelues.

Mat.3. & 11.
Epheſ. 5.
Luke 1.
Heb.13.
Mar.1.

κεχαριτωμένη
εἱλκωμένος.
Luc.16.v.20.

It is void of all partialitie.

No. Teſtam. 1580.

In Ep. ad Heb.

14.& 28 *ſcholer, a Papiſt, for uſing this text, and all the reſt, that have done the like? Was S. Cyprian a Papiſt for uſing ſo often this ſpeech,* Promereri Dominum iuſtis operibus, *pœnitentia, &c? Or is there any difference, but that S.* Cyprian *uſeth it as a deponent more Latinly, the other as a paſſive leſſe finely? Was it Papiſtry to ſay,* Senior *for* Presbyter, Miniſtrantibus *for* ſacrificantibus, *or* liturgiam celebrantibus; ſimulachris *for* idolis, fides tua te ſalvum fecit, *ſometime for* ſanum fecit? *Or ſhall we thinke he was a Calviniſt for tranſlating thus, as they thinke he was a Papiſt, when any word ſoundeth for us?*

FVLKE 53 There is none of us, that calleth the vulgar tranſlation of the new Teſtament Papiſticall, as though it were tranſlated by Papiſts, or elſe made ſo greatly for Papiſts, when it is rightly underſtood: but becauſe it is ſo magnified by the Papiſts, that it is preferred before the Greeke, which is the originall tongue, in which the new Teſtament was written, and commanded by the *Tridentine* Papiſts, to be counted the only authenticall text. And he that ſaid, the vulgar tranſlation is worſt of all, ſpake of the vulgar tranſlation of the whole Bible, in compariſon of the Hebrew of the old Teſtament, and of the Greek of the new Teſtament, and of the *Septuaginta* in Greeke, and the Latine thereof. Your fond concluſions, *the Greeke is more Papiſticall, and Papiſtry is very ancient, if the vulgar tranſlation be Papiſticall,* be as good as your antecedent: *Some of them call it ſo,* which I am ſure, no man of learning hath done, otherwiſe then I have before declared, except it be for that it is abuſed of Papiſts, to maintaine Popery, when indeed the tranſlatour had no ſuch meaning, as in the three firſt examples it is manifeſt: for by *pœnitentiam agite,* he meant not Popiſh doing of penance, but true and Chriſtian repentance: yet you will not give over the ſhew of Popiſh penance and ſatisfaction, that you have by that tranſlation. Likewiſe, by *Sacramentum, Epheſ.5.32.* he meant nothing but a myſterie generally, as the truth of the Greeke is, and as you doe well prove out of his tranſlation of the ſame word, *Apoc.17.* Neverthеleſſe, if you give over the hold, you would ſeeme to have of that tranſlation, to make Matrimonie a Sacrament of the new Teſtament, in that ſenſe that Baptiſme and the Lords Supper are called Sacraments: you ſhall have no ſhew in the Scriptures to dazell the eyes of the ignorant. For *Gratia plena,* I thinke, if he had underſtood the force of the Greeke word rightly, he would have tranſlated it otherwiſe. That he tranſlateth the very like word, *plenus ulceribus,* which we alſo tranſlate, *full of ſores,* it may excuſe him of partiall affection, but cannot defend his tranſlation, to expreſſe the ſenſe of the Greeke word. For the very like word he tranſlateth *iuſtificati,* being iuſtified, or made iuſt, not full of iuſtice, *Rom.3.24.* and 1 *Cor.4.4.* *Iuſtificatus ſum,* I am iuſtified. But concerning the laſt phraſe, *Heb.13:* becauſe he could not expreſſe his owne minde in Latine, I know not what his meaning was, but leave it to God and himſelfe. Neverthеleſſe it is certaine, that it is not onely barbarous, but alſo falſe and blaſpemous to ſay, that by good workes Gods favour is deſerved.

The active of this verbe, *Heb.11.5.& 6.* he tranſlateth *placuiſſe* and *placere,* to pleaſe and to have pleaſed: what elſe can the paſſive then ſignifie, but to be pleaſed? which perhaps he meant, if he had knowne any Latine word of the paſſive voyce that had ſignified ſo much, for lacke of which, he uſed that terme, which was of the common people uſed in that ſenſe.

Now where he uſeth the word *mereri, Heb.10.29.* you ſay we like it well enough: but how know you our liking ſo well? we may allow the ſenſe of the tranſlation as good, becauſe wicked men are thought worthy puniſhment according to their deſerts: but we doe not allow the tranſlation, to be agreeable to the ſenſe of the Greeke word ἀξιωθῆτε, and therefore he could not have ſaid truly, according to the ſame Greeke verbe: *watch that you may deſerve to eſcape all theſe things, and to ſtand before the ſonne of man,* and ſo of the reſt: for not onely his tranſlation had beene untrue, but the ſentences thorow his untrue tranſlation had beene falſe: for though men deſerve, and are accounted worthy of puniſhment and damnation by ſin, yet they deſerve not Gods graces and his kingdome by their works, but are accounted worthy of his bleſſing and eternall felicity, for Chriſts ſake of Gods meere mercy. But you aske whether *Primaſius,* S. *Auguſtines* ſcholer, were a Papiſt for uſing this text, & all the reſt that have done the like? I anſwer no. For *Primaſius* meaneth nothing elſe, but that God is pleaſed, (as the Greeke word ſignifieth) to accept ſuch ſacrifices. *Talibus enim hoſtijs & muneribus eleemoſynarum, promeretur Deus adipiſci, vnde dicit per Prophetam, Miſericordiam volo & non Sacrificium: non eſt conſiderandus pauper, qui videtur accipere, ſed potius qui iuſſit dare: eleemoſyna enim quæ pauperi largitur in terra, à Deo recipitur in cœlo. Et noli attendere quod hoc ſit tibi redditurus quod accepit: tu enim terrena dediſti, æterna mercaberis. With ſuch ſacrifices and gifts God is pleaſed to receive them: wherfore he ſaith by the Prophet, I will mercy and not ſacrifice. The poore man is not to be conſidered, which ſeemeth to receive, but rather he which commanded to give: for the almes which is given to the poore man upon earth, is received of God in heaven. And thinke not that he will render unto thee that which he hath received: for thou haſt given earthly things, but thou ſhalt purchaſe eternall*

things.

things. Theſe be the words of *Primaſius* upon that text, which declare, that *promereor* was vulgarly taken for *delector,* to be pleaſed or delighted. Neither doth he meane any meriting by the name of purchaſing, which he uſeth: for he was an utter enemy to the *Pelagians,* as his Maſter *Auguſtine* was, but onely, that God of his mercy doth crowne and reward his owne gifts, not our merits, as S. *Auguſtine* ſaith. And when he uſeth the name of merits, he meaneth ſimply, workes, as many of the old Writers did in that time: for otherwiſe there is no Father ſo cleere for iuſtification by faith onely, as *Primaſius* is, *Rom.3.* upon theſe words, *being iuſtified freely. Audi gratis* (ſaith he) *& tace de meritis:* Heare this word *freely,* and hold thy peace of *merits.* Likewiſe upon *Rom.4.* and many other places; and who ſo uſed this text according to this meaning, we take them not for Papiſts.

But further you demand, whether S. *Cyprian* was a Papiſt, for uſing ſo often this ſpeech, *Promereri Dominum iuſtis operibus, pœnitentia, &c.* I anſwere as before. The uſing of the words maketh not a Papiſt, but the Popiſh meaning, which S. *Cyprian* hath not, but that God is pleaſed with iuſt workes and obedience, repentance and humility, not merited or deſerued: for he citeth the Scripture plentifully, that we ought to glory in nothing, ſeeing nothing is ours. *Teſt. ad Quirin, cap.4.* And that we muſt put our onely truſt in God, and glory in him. *cap.10.* Your laſt queſtion, Was it Papiſtry to ſay *Senior* for *Presbyter, &c.* is fooliſh trifling: We accuſe not your Tranſlatour of Papiſtry, though you abuſe his untrue or unperfect tranſlations ſometime to the defence of Papiſtry.

RHEM. 54 Matth. 16. Iohn 20. Matth. 16. Iames 2. 1.Tim.5. 1 Iohn 5. Heb.12.

Againe, was he a Papiſt in theſe kinde of words onely, and was he not in whole ſentences? as, Tibi dabo claves, &c. Quicquid ſolveris in terra, erit ſolutum & in cœlis; *and,* Quorum remiſeritis peccata, remittuntur eis; *and* Tunc reddet unicuique ſecundum opera ſua; *and* Nunquid poterit fides ſalvare eum; Ex operibus iuſtificatur homo & non ex fide tantum; *and* Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt; *and* Mandata eius gravia non ſunt; *and* Aſpexit in remunerationem. *Are all theſe, and ſuch like Papiſticall tranſlations, becauſe they are moſt plaine for the Catholike faith which they call Papiſtrie? Are they not word for word as in the Greeke? and the very words of the holy Ghoſt? And if in theſe there be no accuſation of Papiſticall partiallity, why in the other? Laſtly, are the ancient Fathers, generall Councels, the Churches of all the Weſt part, that uſe all theſe ſpeeches and phraſes now ſo many hundred yeeres, are they all Papiſticall? Be it ſo, and let vs in the name of God follow them, ſpeake as they ſpake, tranſlate as they tranſlated, interpret as they interpreted, becauſe we beleeve as they beleeved. And thus far for defence of the old vulgar Latine tranſlation, and why we tranſlate it before all others. Now of the maner of tranſlating the ſame.*

The Pa thereof (as they terme it) is in the very ſentences of the holy Ghoſt, more then in the tranſlation.

FVLKE 54 We have anſwered before of the words: and for the ſentences we ſay, they are no Papiſticall tranſlations, neither doe they any thing in the world favour Papiſtry: for they are well tranſlated, and they are the very words of the holy Ghoſt: when you can conclude any Papiſtry out of theſe ſentences in good and lawfull forme of arguments, we will yeeld to your Papiſtry. Finally, the ancient Fathers, generall Councels, and Churches of the Weſt part, that uſed theſe ſpeeches before Papiſtry was hatched and fully ſhapen, were not all Papiſts, but moſt of them profeſſed enemies to the uſurped tyrannie of the Pope, to the pride of his Clergie, to merit of works and of free-will: and were maintainers of iuſtification by faith onely, of the marriage of them that were not able to keepe the vow of continence (as in anſwere to theſe Annotations it ſhall more fully appeare) and by their owne words not mangled, gelded, and falſified, as they are in your Annotations, but truly ſet downe as their bookes ſhall teſtifie, whereby it ſhall be evident, that you beleeve not as they beleeved, nor interpret as they interpreted, as you uſe not the tranſlation that many of them uſed, nor ſpeake as they ſpake.

RHEM. 55 *In this our Tranſlation, becauſe we wiſh it to be moſt ſincere, as becommeth a Catholike tranſlation, and have endeavoured ſo to make it: we are very preciſe and religious in following our copie, the old vulgar approved Latine: not onely in ſenſe, which we hope we alwayes doe, but ſometimes in the very words alſo and phraſes, which may ſeeme to the vulgar Reader, and to common Engliſh eares not yet acquainted therewith, rudeneſſe or ignorance: but to the diſcreet Reader that deeply weigheth and conſidereth the importance of ſacred words and ſpeeches, and how eaſily the voluntary tranſlatour may miſſe the true ſenſe of the holy Ghoſt, we doubt not but our conſideration and doing therein ſhall ſeeme reaſonable and neceſſarie: yea, and that all ſorts of Catholike Readers, will in ſhort time thinke that familiar, which at the firſt may ſeeme ſtrange, and will eſteeme it more, when they ſhall * otherwiſe be taught to underſtand it, then if it were the common knowne Engliſh.*

The maner of this tranſlatiō, and what hath been obſerved therein.

* See the laſt Table at the end of the booke.

For example, we tranſlate often thus, Amen, Amen, I ſay vnto you. *Which as yet ſeemeth ſtrange: but after a while it will be as familiar, as* Amen *in the end of all prayers and Pſalmes; and even as when we end with* Amen, *it ſoundeth farre better then* So be it: *ſo in the beginning,* Amen, Amen, *muſt needs by uſe and cuſtome ſound farre better then* Verily, Verily. *Which indeed doth not expreſſe the aſſeveration and aſſurance ſignified in the Hebrew word; beſides that*

Certain words not Engliſh, nor as yet familiar in the Engliſh tongue.

it is

e annot.
h.6.8.ver.34
Apoc.
cap.19.ver.4.

it is the ſolemne and uſuall word of our Saviour * *to expreſſe a vehement aſſeveration, and therefore is not changed, neither in the Syriake, nor Greeke, nor vulgar Latine Teſtament, but is preſerved and uſed of the Evangeliſts and Apoſtles themſelves, even as Chriſt ſpake it,* propter ſanctiorem authoritatem, *as S.* Auguſtine *ſaith of this and of* Allelu-ja, for the more holy and ſacred authority thereof, lib.2. doct.Chriſt. cap.11. *And therefore doe we keepe the word* Allelu-ja, Apoc. 19. *as it is both in Greeke and Latine, yea and in all the Engliſh tranſlations, though in their bookes of Common prayer, they tranſlate it,* Praiſe ye the Lord. *Againe, if* Hoſanna, Raca, Belial, *and ſuch like, be yet untranſlated in the Engliſh Bibles, why may not we ſay,* Corbana, *and* Paraſceve: *ſpecially, when they Engliſhing this latter thus,* The preparation of the Sabbath, *put three words more into the text, then the Greeke word doth ſignifie;* Matt.27. 62. *And others ſaying thus,* After the day of preparing, *make a cold tranſlation and ſhort of the ſenſe, as if they ſhould tranſlate,* Sabbath, the reſting; *for* * Paraſceve *is as ſolemne a word for the Sabbath eve, as* Sabbath *is for the Iewes ſeventh day, and now among Chriſtians much more ſolemner, taken for good friday onely. Theſe words then we thought it farre better to keepe in the text, and to tell their ſignification in the margent or in a table for that purpoſe, then to diſgrace both the text and them with tranſlating them. Such are alſo theſe words,* The Paſche. The feaſt of Azymes. The bread of propoſition. *Which they tranſlate,* The Paſſeover, The feaſt of ſweet bread, The ſhew bread. *But if* Pentecoſt, Act. 2. *be yet untranſlated in their Bibles, and ſeemeth not ſtrange: why ſhould not* Paſche *and* Azymes *ſo remaine alſo, being ſolemne feaſts, as* Pentecoſt *was? or why ſhould they Engliſh one rather then the other? ſpecially whereas* Paſſeover *at the firſt was as ſtrange, as* Paſche *may ſeeme now, and perhaps as many now underſtand* Paſche, *as* Paſſeover; *and as for* Azymes, *when they Engliſh it,* The feaſt of ſweet bread, *it is a falſe interpretation of the word, and nothing expreſſeth that which belongeth to the feaſt concerning unleavened bread. And as for their tearme of* ſhew bread, *it is very ſtrange and ridiculous. Againe, if* Proſelyte *be a received word in the Engliſh Bibles,* Mat.23. Act.2. *Why may not wee bee bold to ſay,* Neophyte, 1 Tim.3? *ſpecially when they tranſlating it into Engliſh, doe falſly expreſſe the ſignification of the word thus,* a young ſcholer. *Whereas it is a peculiar word to ſignifie them that are lately baptized, as* Catechumenus, *ſignifieth the newly inſtructed in faith not yet baptized, who is alſo a young ſcholer rather then the other, and many that have beene old ſcholers, may be* Neophytes *by differring baptiſme. And if* Phylacteries *be allowed for Engliſh,* Mat. 23. *we hope that* Didragmes *alſo,* Prepuce, Paraclete, *and ſuch like, will eaſily grow to be currant and familiar. And in good ſooth there is in all theſe ſuch neceſſity, that they cannot conveniently be tranſlated; as when S.*Paul *ſaith,* Conciſio non circumciſio: *how can we but follow his very words and alluſion? And how is it poſſible to expreſſe* Evangelizo, *but as we doe* Evangelize? *for* Evangelium *being the Goſpell, what is* Evangelizo *or to* Evangelize, *but to ſhew the glad tidings of the Goſpell, of the time of Grace, of all Chriſts benefits? All which ſignification is loſt, by tranſlating as the Engliſh Bibles doe,* I bring you good tidings, Luc.2.10. *Therefore we ſay* Depoſitum, 1 Tim.6. *and,* He exinanited *himſelfe,* Phil. 2. *and,* You have reflouriſhed, Phil. 4. *and to* exhauſt, Heb. 9. 28. *becauſe we cannot poſſibly attaine to expreſſe theſe words fully in Engliſh, and we thinke much better, that the Reader ſtaying at the difficultie of them, ſhould take an occaſion to looke in the table following, or otherwiſe to aske the full meaning of them, then by putting ſome uſuall Engliſh words that expreſſe them not, ſo to deceive the Reader. Sometime alſo we doe it for another cauſe, as when we ſay,* The advent of our Lord, *and* Impoſing of hands; *becauſe one is a ſolemne time, the other a ſolemne action in the Catholike Church: to ſignifie to the people, that theſe and ſuch like names come out of the very Latine text of the Scripture. So did* Penance, doing penance, Chalice, Prieſt, Deacon, Traditions, Altar, Hoſt, *and the like (which we exactly keepe as Catholike termes) proceed even from the very words of the Scriptures.*

Amen.

Alleluia.

o. Teſt. an.
1580. Bib.
o 1577.

Paraſceve.

r.14.v.42.

1577.
th.26.17.

Paſche.
Azymes.

Neophyte.

Why we ſay, *our Lord,* not *the Lord* (but in certaine caſes) ſee the annotations, 1 Tim. 6. pag. 706.

Catholike termes proceeding from the very text of Scripture.

FULKE 55

Not the deſire of ſincerity, but rather of obſcurity, hath made you to thruſt in a great number of words, not onely Hebrew, or Syriake, which are found in the Greeke text, but alſo Greeke and Latine words, leaving the Engliſh words of the ſame, which by long uſe, are well knowne and familiar in the Engliſh tongue. And as for Hebrew and Syriake words, which are found in the Greeke text, it is not to be miſliked that they ſhould bee brought alſo into the Engliſh tongue: becauſe the Spirit of God, not without cauſe writing Greeke, did thinke it meet to reteine them. And therefore in our tranſlations, we reteine them all, except a few that are uſually expreſſed in Engliſh: as Amen, Amen, in the begining of a ſentence, which might well have beene uſed, but that the tranſlatour ſtudied to be more plaine, and to expreſſe the meaning of that aſſeveration. *Allelu-ja* we uſe in the new Teſtament, becauſe we finde it in the Greeke Teſtament: but when we tranſlate the old Teſtament, there is no reaſon why we ſhould not tranſlate it into Engliſh, as well as other words of the text. We ſay alſo *Hoſanna, Raca, Belial,* yea, and *Corbona,* becauſe we finde them in the originall text. But as for Greeke termes which may well enough be expreſſed in the Engliſh tongue, we ſee no cauſe why we ſhould reteine them; as *Paraſceve, Azymes,*

Azymes, Neophyte. And if you had [illegible] in [illegible] Greeke [illegible] in your Engliſh [illegible] you [illegible] theſe have [illegible] like Greeke [illegible], *Magi, Eccleſia, A*[illegible], *Encaenia,* [illegible]*is, Pyra, Nauclerus,* [illegible], *Bolis, Artemon, Dithalaſſus.* [illegible], Encenes, Dyſ[illegible], Pyre, Nauclere, Typhonike, Bole, Artemon, Dithalaſſe, and not as you have done, Sages, Church, chiefe [illegible], Dedication, Wayward, Fire, Maſter of the ſhip, Tempeſtuous, Sownd, Mainſaile, a place betweene two Seas; where if we ſhould picke quarrels as you doe againſt us, we ſhould make our ſelves, to all wiſe people, ridiculous, as you are. You neither like that our tranſlation calleth *Paraſceve,* the day of preparing, nor the preparation of the Sabbath, and yet both are true, according as the word is taken in that place. You ſay it is a ſolemne word for the Sabbath Eve: but you are ſhort of the ſenſe, for it is taken for a whole day before the Evening, and for the day of preparing: neither of which things are contained in your Popiſh terme, Eve. Where you ſay, it is taken for good Friday onely; *Ignatius* is againſt you, *Epi.5.* uſing it for every Friday. We tranſlate *Paſcha,* Eaſter, or Paſſeover, the one being the uſuall Engliſh terme for that Feaſt, the other expreſſing the meaning of the Hebrew word. And what ſignifieth *Azyma* but ſweet Bread, and unleavened Bread, as we tranſlate it, and *Panes propoſitionis* but ſhew Bread, or bread that is ſhewed? Yet you ſay, that the one is falſe, the other ridiculous and ſtrange: nevertheleſſe, ſome of the beſt learned among you, have uſed thoſe termes, as *Heskins, lib.1. cap.15.* and 22. *Stapleton's* tranſlation of *Beda, lib. 5. cap.22.* You miſlike that *Neophytus* is tranſlated a young ſcholer, and will have it reſtrained to thoſe that are newly baptized, though they be old ſcholers. We know, that *Neophytus* doth ſignifie one lately planted, and ſo were they called, that were lately baptized, in as much as by the viſible ſigne of Baptiſme they were newly ingraffed into the faith: but if any ſuch were well learned, he was not excluded from the office of a Biſhop, from which S. *Paul* excludeth *Neophytum,* as appeareth by the ſtory of S. *Ambroſe,* who was choſen Biſhop before he was baptized, and ordained Biſhop the eighth day after he was baptized. Neither doth *Catechumenus* ſignifie alway him that is not baptized, for S. *Paul* uſeth it, *Gal.6.6.* for every one that is inſtructed. If *Phylacteria* could as well be Engliſhed either for ſenſe or terme, as *Didragma, Paracletus,* and ſuch like, I thinke the tranſlatours would not have fained a terme of the Greeke word: although the word *Phylacteries* was uſuall in the Engliſh tongue, before our tranſlations, as appeareth in the Homel. of *Wickleffe* upon Tueſday in the ſecond weeke of Lent, where he ſheweth alſo what they were. *Conciſion* we uſe alſo, to expreſſe the alluſion unto Circumciſion: but there is no ſuch like reaſon, for *Prepuce, Depoſitum, Gratis,* and ſuch like Latine words as you uſe. *Evangelium* ſignifieth the glad tidings of the Goſpel, and ſo we tranſlate, *Luke 2. Evangelizo,* I bring you glad tidings. And yet *Iodochus Lorichius* a Popiſh Doctor, in his Goſpel, contendeth that *Evangelium* ſignifieth properly *Bonum nuntium,* Good tidings, rather then glad tidings. So that by his iudgement, that which you reprove, is the better tranſlation. But why doe you not call *Evangelium* the Evangile, as the Scotes doe? as well as *Evangelizare* to Evangelize, but that you affect novelty of words, to obſcure the Goſpel, as much as you can. In the reſt which you call Catholike termes, you are glad to have a ſound of words out of the Scripture for a ſhew, ſeeing you have no matter at all to iuſtifie your Popiſh Advent, Penance, Traditions, and ſuch like.

Evangelium Lorichij.

RHEM. 56

Moreover, we preſume not in hard places to mollifie the ſpeeches or phraſes, but religiouſly keepe them word for word, and point for point, for feare of miſſing, or reſtraining the ſenſe of the holy Ghoſt to our fantaſie, as Epheſ. 6. Againſt the ſpirituals of wickedneſſe in the celeſtials; *and,* What to me and thee woman? *wherefore ſee the Annotations upon this place; and,* 1 Pet. 2. As infants even now borne, reaſonable, milke without guile deſire ye. *We doe ſo place* reaſonable, *of purpoſe, that it may be indifferent both to infants going before, as in our Latine text: or to milke that followeth after, as in other Latine copies, and in the Greeke.* Ioh.3. *we tranſlate,* The Spirit breatheth where he will, &c. *leaving it indifferent to ſignifie either the holy Ghoſt, or wind: which the Proteſtants tranſlating* wind, *take away the other ſenſe more common and uſuall in the ancient Fathers. We tranſlate,* Luke 8. 23. They were filled, *not adding of our owne,* with water, *to mollifie the ſentence, as the Proteſtants doe; and* cap. 22. This is the Chalice, the new Teſtament, &c. *not,* This Chalice is the new Teſtament; *likewiſe* Marke 13. Thoſe dayes ſhall bee ſuch tribulation, &c. *not as the Adverſaries,* In thoſe dayes, *both our text and theirs being otherwiſe; likewiſe* Iac. 4. 6. And giveth greater grace, *leaving it indifferent to the* Scripture, *or to the* holy Ghoſt, *both going before. Whereas the Adverſaries too too boldly preſumptuouſly adde, ſaying,* The Scripture giveth, *taking away the other ſenſe, which is farre more probable; likewiſe,* Heb.12. 21. *we tranſlate,* So terrible was it which was ſeene, Moſes ſaid, &c. *neither doth Greeke or Latine permit us to adde,* that Moſes ſaid, *as the Proteſtants preſume to doe. So we ſay,* Men brethren, A widow woman, A woman a ſiſter,

Iohn 2.

Certaine hard ſpeeches and phraſes.

The Proteſtants preſumptuous boldneſſe, and liberty in tranſlating.

Math. 5.

Gehenna ignis.

ſiſter, Iames of Alphæus, *and the like. Sometime alſo we folow of purpoſe the Scripture phraſe, as,* The hell of fire, *according to the Greeke and Latine; which we might ſay perhaps, the fiery* hell, *by the Hebrew phraſe in ſuch ſpeeches, but not,* hell fire, *as commonly it is tranſlated; likewiſe* Luke 4. 36. *What word is this? that in power and authoritie he commandeth the uncleane ſpirits? as alſo* Luke 2. *Let us paſſe over, and ſee the* word *that is done, Where we might ſay,* thing, *by the Hebrew phraſe, but there is a certaine maieſtie and more ſignification in theſe ſpeeches; and therefore both Greeke and Latine keepe them, although it is no more the Greeke or Latine phraſe, then it is the Engliſh. And why ſhould we be ſo ſquemiſh at new words or phraſes in the Scripture, which are neceſſary: when we doe eaſily admit and follow new words coined in court and in courtly or other ſecular writings?*

FVLKE 56 By all meanes you labour to ſuppreſſe the light of truth, under one pretence or another. For what preiudice had it beene to the ſenſe, if you had tranſlated *ſpirituales nequitiæ*, ſpirituall wickedneſſe, as you doe *deſiderijs carnis luxuriæ*, the deſires of fleſhly riotouſneſſe, 2 *Pet.* 2. 18? Your ſecond example, *Iohn* 2. is no hard phraſe in Greeke, but very vulgar and common, ſignifying as we have tranſlated, *What have I doe with thee woman?* but that you are angry with Chriſt for reprehending his mother, when ſhee was in fault: whom you hold to be void of all ſinne, even originall; contrary to the Scriptures. Otherwiſe you are not ſo preciſe in the ſame phraſe: For *Mat.* 8. 29. *Quid nobis & tibi*, you tranſlate, What is betweene us and thee?

In the third example, ſome of your old copies agreeing with the truth of the Greeke, why doe you follow the error of the reſt of your copies, but that you love darkneſſe rather then light? In the fourth example, the words of the Text following, *Thou heareſt the ſound thereof*, doe plainely argue, that *ſpiritus* in that place ſignifieth the wind, and not the holy Ghoſt. For the ſound or noiſe of the holy Ghoſt is not heard. Neither doe the ancient Fathers otherwiſe tranſlate it, though by that text, as they may well, they prove the free working of Gods Spirit.

In the fifth, it is plaine both out of the text, and out of S. *Matthew* 8. 24. that the veſſell was filled with the waves of water. In the ſixth example, *Luke* 22. 5. S. *Paul*, 1 *Corinth.* 11. doth warrant us, that this is S. *Lukes* meaning, *This cup is the new Teſtament.* But you know why you would have hidden it as much as is poſſible, becauſe it is direct againſt Tranſubſtantiation. In the ſeventh, our tranſlation is according to the meaning, as appeareth, *Matt.* 24. 21. though yours be more preciſe to the word of S. *Marke.*

In the eighth place, you ſay, that we too too boldly and preſumptuouſly adde the word *Scripture, Iames* 4. 6. ſaying, *the Scripture giveth greater grace*, whereas you leave it indifferent to the Scripture, and the holy Ghoſt, both going before. By which reprehenſion you verifie the ſaying of the Apoſtle, *The ſpirit that dwelleth in you luſteth to envie.* For except envie of our well doing, had blinded your eyes, you would never have ſaid, that the holy Ghoſt is that Spirit that luſteth unto envie, as both your uulgar tranſlation, and you your ſelues doe render the text.

In the ninth, you ſeeke a knot in a ruſh, *Heb.* 12. 21. for whether this word *(that)* be added or omitted, the ſenſe is all one. And you your ſelues adde many other words for explication, as it is neceſſary for every tranſlatour.

Men and brethren, is our Engliſh phraſe, as Maſters and friends, of the ſame perſons. And what difference is there betweene a widow woman, and a wowan that was a widow? A woman a ſiſter, the originall text ſaith not, 1 *Cor.* 9. but a ſiſter to wife: for it were abſurd to ſay, A ſiſter a woman. But where you ſay, the hell of fire, ſeeing your Latine is *gehenna ignis*, why ſay you not, the *gehenna* of fire, as you ſay, *Paſche*, and not Paſſeover, *Amen, Amen*, and not verily, verily? If you may expreſſe not onely the phraſe, but alſo the Hebrew word in Engliſh, without offence againſt the maieſtie of that ſpeech, we may be bold to bring the Hebrew phraſe into the Engliſh tongue, ſo as it may be underſtood of Engliſh men.

Gehenna ignis.

The Greeke added often in the margent for many cauſes.

RHEM. 57 *We adde the Greeke in the margent for divers cauſes. Sometimes when the ſenſe is hard, that the learned Reader may conſider of it, and ſee if he can helpe himſelfe better then by our tranſlation; as* Luke 11. Nolite extolli. μὴ μετεωρίζεσθε, *and againe,* Quod ſupereſt date eleemoſynam; τὰ ἐνόντα. *Sometime to take away the ambiguity of the Latine or Engliſh; as* Luke 11. Et domus ſupra domum cadet. *Which we muſt needs Engliſh,* and houſe upon houſe ſhall fall; *by the Greeke, the ſenſe is not, one houſe ſhall fall upon another; but, if one houſe riſe upon it ſelfe, that is, againſt it ſelfe, it ſhall periſh, according as he ſpeaketh of a kingdome divided againſt it ſelfe, in the words before. And* Acts 14. Sacerdos Iovis qui erat; *in the Greeke,* qui, *is referred to* Iupiter. *Sometime to ſatisfie the Reader, that might otherwiſe conceive the tranſlation to be falſe; as* Philip. 4. v. 9. But in every thing by prayer, &c. ἐν παντὶ τῇ προσευχῇ, *not,* in all prayer, *as in the Latine it may ſeeme. Sometime when the Latine neither doth, nor can, reach to the ſignification of the Greeke word, we adde the Greeke alſo as more ſignificant.* Illi ſoli ſervies, him onely ſhalt thou ſerue. λατρεύσεις. *And* Acts 6. Nicolas *a* ſtranger *of Antioche,* προσήλυτος; *and*

Math. 4.

Act. 15.
2 Theſſ. 2.
1 Cor. 11.

and Rom. 9. The ſervice, ἡ λατρεία, *and* Epheſ. 1. to perfit, inſtaurare omnia in Chriſto, ἀνακεφαλαιώσασθαι; *and,* Wherein he hath gratified us, ἐχαρίτωσεν, *and* Epheſ. 6. Put on the armour, πανοπλίαν; *and a number the like. Sometime, when the Greeke hath two ſenſes, and the Latine but one, we adde the Greeke;* 2 Cor. 1. By the exhortation wherewith wee alſo are exhorted; *the Greeke ſignifieth alſo* conſolation, &c. *and* 2 Cor. 10. But having hope of your faith increaſing, to be, &c. *where the Greeke may alſo ſignifie,* as or when your faith increaſeth. *Sometime for advantage of the Catholike cauſe, when the Greeke maketh for us more then the Latine, as,* Seniores, πρεσβυτέρους. Vt digni habeamini, ἵνα ἀξιωθῆτε. Qui effunditur, τὸ ἐκχυνόμενον. Præcepta, παραδόσεις; *and* Iohn 21. ποίμαινε, Paſce & rege. *And ſometime to ſhew the falſe tranſlation of the heretike; as when Beza ſaith,* Hoc poculum in meo ſanguine qui; τὸ ποτήριον ἐν τῷ αἵματί μου τὸ ἐκχυνόμενον, Luk. 22. *and* Quem oportet cœlo contineri; ὃν δεῖ οὐρανὸν δέξασθαι, Act. 3. *Thus we uſe the Greeke divers wayes, and eſteeme of it as it is worthy, and take all commodities thereof for the better underſtanding of the Latine, which being a tranſlation, cannot alwayes attaine to the full ſenſe of the principall tongue, as we ſee in all tranſlations.*

FVLKE 57 Seeing that you confeſſe, that the Latine being a tranſlation, cannot alwayes attaine to the full ſenſe of the principall tongue, why did you not tranſlate out of the Greeke which is the principall tongue? And why doth the *Tridentine* aſſembly authorize that tranſlation for onely authenticall, which neither doth nor can attaine to the full ſenſe of the principall tongue, before the text of the principall tongue it ſelfe? As for the advantage of your cauſe whereof you ſpeake, hath beene exactly examined already, and more ſhall be in the proper places.

The latin text ſomtime noted in the margent

RHEM. 58 *Item we adde the Latine word ſometime in the margent, when either we cannot fully expreſſe it, (as* Act. 8. *They tooke order for* Stevens *funerall,* Curaverunt Stephanum; *and, All take not this word,* Non omnes capiunt) *or when the Reader might thinke, it cannot be as we tranſlate, as* Luke 8. *A ſtorme of wind deſcended into the lake, and* they were filled, & complebantur; *and* Iohn 5. *when Ieſus knew that he had now a long time,* quia jam multum tempus haberet; *meaning, in his infirmity.*

FVLKE 58 If you added the Latine word every time that you give not the preciſe ſignification thereof, you ſhould make you ſelues ſometimes, and ſometimes your vulgar Latine tranſlation ridiculous, even to children that are young Grammarians, as when you tranſlate *fœnerator*, a creditour, *Luke* 7. *ſtabulum*, an inne, *Luke* 10. *navis*, a boat, *Marke* 8. *navicula*, a ſhip, *Luke* 5. *Non quia de egenis pertinebat ad eum*, Not becauſe he cared for the poore, and ſuch like.

In the beginning of bookes, Matth. Paul, &c. not S. Matthew, S. Paul, &c.

RHEM. 59 *This preciſe following of our Latine text, in neither adding nor diminiſhing, is the cauſe why we ſay not in the title of Bookes, in the firſt page,* S. Matthew, S. Paul: *becauſe it is ſo neither in Greeke nor Latine; though in the tops of the leaves following, where we may be bolder, we adde* S. Matthew, &c. *to ſatiſfie the Reader. Much unlike to the Proteſtants our adverſaries, which make no ſcruple to leave out the name of* Paul *in the title of the Epiſtle to the Hebrewes, though it be in every Greeke booke which they tranſlate. And their moſt authorized Engliſh Bibles leave out (Catholike) in the title of* S. Iames *Epiſtle and the reſt, which were famouſly knowne in the Primitive Church by the name of* Catholicæ Epiſtolæ, Euſeb. hiſt. Eccleſ. lib. 2. cap. 22.

Bib. an. 1579. 1580.
Ann. 1577. 1561.

Another reading in the margent.

Item we give the Reader in places of ſome importance, another reading in the margent, ſpecially when the Greeke is agreeable to the ſame, as Ioh. 4. tranſiet de morte ad vitam. *Other Latine copies have* tranſijt, *and ſo it is in the Greeke.*

FVLKE 59 How preciſe you are, let thoſe few examples laſt before remembred teſtifie. And for adding, let your owne confeſſion beare witneſſe, *Curaverunt Stephanum. They tooke order for Stevens funerall.* Where a plaine dreſſing of his battered body unto buriall is ſignified, and no pompous funerall. And if I ſhould follow ſuch ſmall quarrels, as you doe, I might bring in plenty of examples, as 2 *Cor.* 8. *Qui multum*, he that had much, and *Qui modicum non minoravit*, he that had little, wanted not. 2 *Cor.* 1. *Supra virtutem*, above our power, 1 *Cor.* 13. *Evacuavi quæ erant parvuli*, I did away the things that belonged to a little one.

For diminiſhing, take theſe examples. 1 *Cor.* 14. *Si quid autem volunt diſcere, but if they learne any thing*, Will or deſire left out. *Act.* 25. Feſtus *autem reſpondit ſervari* Paulum *in Cæſarea.* But *Feſtus* anſwered that *Paul* is in Cæſarea, this word (kept) being omitted. But *Act.* 10. 41. in a place of great importance, and a matter of ſome controverſie, the text is diminiſhed of a whole clauſe, *teſtibus præordinatis à Deo*, for which you give us no Engliſh at all. Likewiſe *Heb.* 7. 28. in a matter of controverſie, where the Latine is, *Lex enim homines conſtituit Sacerdotes, infirmitatem habentes*, you tranſlate for the *Law appointeth Prieſts, them that have infirmity*, leaving out *homines*; where the *antitheſis* is betweene the Prieſthood of men, and of the Sonne of God.

Theſe bee diminiſhings of your Latine text, which otherwiſe is defective from the

Greeke

G[illegible] in a [illegible]; yet you [illegible], in the title of [illegible] to the [illegible] of the Epistle of S. *I[illegible]s*. [illegible] the titles are [illegible] of [illegible] of God; yet [illegible] tles in some of our [illegible]tions. And one [illegible] copie [illegible] *Paul*. Againe, those other five Epistles are [illegible] or Gen[illegible] the doctrine of them, were more sound and Catholike then the do[illegible] of S. *Paul's* [illegible]istles, but because they are directed to no speciall city or countrey, but either univers[illegible]y to all Christians, or to all Iewes, inhabiting many nations.

Rhem. 60 *We binde not our selues to the points of any one copy, print, or edition of the vulgar Latine in places of no controversie, but follow the pointing most agreeable to the Greeke, and to the Fathers Commentaries. As* Col. 1. 10. Ambulantes dignè Deo, per omnia placentes. Walking worthy of God, in all things pleasing. ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρεσκείαν. Eph. 1. 17. *We point thus*, Deus Domini nostri Iesu Christi, Pater gloriæ; *as in the Greeke, and S.* Chrysostome, *and S.* Hierom *both in text and Commentaries. Which the Catholike Reader specially must marke, lest he finde fault, when he seeth our translation disagree in such places from the pointing of his Latine Testament.*

The pointing sometime altered.

We translate sometime the word that is in the Latine margent, and not that in the text, when by the Greeke or the Fathers we see it is a manifest fault of the writers heretofore, that mistooke one word for another; as in fine, *not* in fide, 1 Pet. 3. v. 8. præsentiam, *not* præscientiam, 2 Pet. 1. v. 16. Heb. 13. latuerunt, *not* placuerunt.

The margent reading sometime preferred before the text.

Thus we have endeavoured by all meanes to satisfie the indifferent Reader, and to helpe his understanding every way both in the text, and by annotations: and withall to deale most sincerely before God and man, in translating and expounding the most sacred text of the holy Testament. Farewell good Reader, and if we profit thee any whit by our poore paines, let us for Gods sake be partakers of thy devout prayers, and together with humble and contrite heart call upon our Saviour Christ to cease these troubles and stormes of his derest Spouse: in the meane time comforting our selues with this saying of S. Augustine: That Heretikes, when they receive power corporally to afflict the Church, doe exercise her patience: but when they oppugne her onely by their evill doctrine or opinions, then they exercise her wisedome, *De civit. Dei, lib. 18. cap. 51.*

Fvlke 60 You take enough unto you, to use your iudgement in pointing, which may alter the whole sense, and sometimes give a contrary meaning. And as you are bold sometime to preferre the margent reading, before the text, when by the Greeke or the Fathers, you see it is a manifest fault of the writer, so might you have done in many more places, and made your translation more agreeable to the truth of the Greeke text: if you had not rather to flie from the truth, then to come no neerer then you be inforced.

Now that I also in a word, may let the Reader understand my purpose in answere to the Annotations: I meane not to strive for every word in the margent, as the names of Popish feasts, and such like, neither to meddle with those Annotations, which although they be not rightly gathered out of the text, yet containe no impiety or slander of the Church, or the true members thereof. But onely with such as are framed against the truth, and the maintainers thereof.

Rhem.

THE BOOKES OF THE NEVV TESTAMENT, ACCORDING TO THE COVNT OF THE CATHOLIKE CHVRCH.

4. GOSPELS.

THe Gospel of S. Matthew.
The Gospel of S. Marke.
The Gospel of S. Luke
The Gospel of S. Iohn.
The Acts of the Apostles.

S. PAVLS EPIST. 14.

THe Epistle to the Romans
The 1 Epist. to the Corinth.
The 2 Epistle to the Corinthians
The Epistle to the Galatians
The Epistle to the Ephesians
The Epistle to the Philippians
The Epistle to the Colossians
The 1 Epist. to the Thessalonians
The 2 Epist. to the Thessalonians
The 1 Epist. to Timothee
The 2 Epist. to Timothee
The Epistle to Titus
The Epistle to Philemon
The Epistle to the Hebrewes

THE 7. CATHOL. EPISTLES

THe Epistle of S. Iames
The 1 Epistle of S. Peter.
The 2 Epistle of S. Peter
The 1 Epistle of S. Iohn
The 2 Epistle of S. Iohn
The 3 Epistle of S. Iohn
The Epistle of S. Iude
The Apocalypse of S. Iohn

1 *The infallible authoritie and excellencie of them above all other writings.*

S. Augustine lib. 11. cont. Faustum cap. 5.

THE excellencie of the Canonicall authoritie of the Old and New Testament, is distincted from the bookes of latter Writers: which being confirmed in the Apostles times, by the successions of Bishops, and propagations of Churches, is placed as it were in a certaine Throne on high, whereunto every faithfull and godly understanding must be subiect and obedient. There, if any thing move or trouble thee as absurd, thou mayest not say, The Author of this booke held not the truth: but either the copie is faulty, or the Translatour erred, or thou understandest not. But in the works of them that wrote afterward, which are contained in infinite bookes, but are in no case equall to that most sacred authority of Canonicall Scriptures: *in which soever of them is found even the same truth, yet the authority is farre unequall.*

2 The

RHEM. A. 2 *The diſcerning of Canonicall from not Canonicall, and of their infallible truth, and ſenſe, commeth unto us, onely by the credit we give unto the Catholike Church: through whoſe commendation wee beleeve both the Goſpel and Chriſt himſelfe. Whereas the Sectaries meaſure the matter by their fanſies and opinions.*

S. Auguſtine cont. Epiſt. fundament. cap. 5.

I for my part, would not beleeve the Goſpel, unleſſe the authoritie of the Catholike Church moved me. They therefore whom I obeyed, ſaying, Beleeve the Goſpel: why ſhould I not beleeve them, ſaying, Beleeve not * Manichæus? *Chuſe whether thou wilt. If thou wilt ſay, Beleeve the Catholikes: loe they warne me that I give no credit unto you: and therefore beleeving them, I muſt needs not beleeve thee. If thou ſay, Beleeve not the Catholikes: it is not the right way, by the Goſpel to drive me to the faith of* Manichæus, *becauſe I beleeved the Goſpel it ſelfe by the preaching of Catholikes.*

Luther, Calvin.

Againe, lib. de utilit. credend. cap. 14.

I ſee that concerning Chriſt himſelfe, I have beleeved none, but the confirmed and aſſured opinion of peoples and nations: and that theſe peoples have on every ſide poſſeſſed the myſteries of the Catholike Church. Why ſhould I not therefore moſt diligently require, ſpecially among them, what Chriſt commanded, by whoſe authority I was moved to beleeve that Chriſt did command ſome profitable thing? Wilt thou (O Heretike) *tell me better what he ſaid? whom I would not thinke to have beene at all, or to be, If I muſt beleeve becauſe thou ſayeſt it. What groſſe madneſſe is this, to ſay, Beleeve the Catholikes, that Chriſt is to be beleeved: and learne of us, what he ſaid.*

Againe, cont. Fauſtum lib. 11. cap. 1.

Thou ſeeſt then in this matter what force the authority of the Catholike Church hath, which even from the moſt grounded and founded ſeats of the Apoſtles, is eſtabliſhed untill this day, by the line of Biſhops ſucceeding one another, and by the conſent of ſo many peoples. Whereas thou ſayeſt, This is Scripture, or, this ſuch an Apoſtles, that is not: becauſe this ſoundeth for me, and the other againſt me. Thou then art the rule of truth, whatſoever is againſt thee, is not true.

FULKE A The truth and ſenſe of the Scripture commeth not onely by the credit we give unto the Church, but alſo by the Spirit of God which giveth witneſſe to his word, as the Prophet ſaith, * My Spirit which is within thee, and my word which I have put in thy mouth, and the mouth of thy ſeed, ſhall not faile for ever. And therefore you falſifie S. *Auguſtines* authority, in tranſlating *Commoveret*, moved. For he ſaith, as there were many things, which held him in the Catholike faith, ſo if he were an infidell, he would not beleeve the Goſpel, unleſſe the authority of the Church *Commoveret*, with other things did move him. And although the authority of the Church (for the moſt part) doe firſt move the outward man to know and reverence the Scriptures: yet afterward by the Spirit and the Word, hee is confirmed in the faith of them, ſo that now he beleeveth not onely for the authority of the Church, which conſiſteth of men, but by the aſſurance of the Spirit of God, and the authority of the word it ſelfe, expreſſed in the Scriptures. And therefore S. *Auguſtine* in the 14. Chapter of the ſame Booke, ſaith of the Manichees, as we may ſay of the Papiſts; *what have we to doe but to forſake them, that invite us to know things certaine, and afterward command us to beleeve uncertaine things: and to follow them which invite us firſt to beleeve, that which we are not yet able to behold, that being made ſtronger through faith it ſelfe, we may attaine to underſtand that wee beleeve, now not men, but God himſelfe, confirming and lightening our minds inwardly.* The other two ſentences of S. *Auguſtine*, although they bee not truly and wholly cited, yet they containe nothing for the Popiſh Church which is not Catholike, but particular and hereticall, yea Antichriſtian, and

* Eſay 51.

Many borne and bred in ſchiſme and hereſie, are even by heretiks and ſchiſmatiks moved firſt to give credit to the Scriptures.

and hath no ſucceſſion of doctrine, from the Apoſtles and the Biſhops of the Primitive Church, whoſe doctrine it hateth and perſecuteth. For it is continuance in the ſame doctrine, that S. *Auguſtine* commendeth, and not ſitting in the ſame place, where the Apoſtles, and ancient Biſhops ſate.

RHEM. B. 3 *No Heretikes have right to the Scriptures, but are uſurpers: the Catholike Church being the true owner and faithfull keeper of them. Heretikes abuſe them, corrupt them, and utterly ſeeke to aboliſh them, though they pretend the contrary.*

Tertullian lib. De præſcriptionibus, bringeth in the CATHOLIKE CHURCH ſpeaking thus to all Heretikes.

Who are you, when, and from whence come you? What doe you in my poſſeſſion, that are none of mine? By what right (Marcion) *doeſt thou cut downe my wood? Who gave thee licence* (O Valentine) *to turne the courſe of my fountaines? By what authority* (Apelles) *doeſt thou remove my bounds? And * you the reſt, why doe you ſow and feed for theſe companions at your pleaſure? It is my poſſeſſion, I poſſeſſe it of old, I have aſſured origins thereof, even from thoſe Authors whoſe the thing was. I am the heire of the Apoſtles. As they provided by their Teſtament, as they committed it to my credit, as they adjured me, ſo doe I hold it. You ſurely they diſherited alwayes, and have caſt you off, as forreiners, as enemies.*

O Luther, Zuinglius, Calvin.

* Their ſcholers and followers.

Againe in the ſame booke.

Encountring with ſuch by Scriptures, availeth nothing, but to overturne a mans ſtomacke or his braine. This Hereſie receiveth not certaine Scriptures: and if it doe receive ſome, yet by adding and taking away, it perverteth the ſame to ſerve their purpoſe: and if it receive any, it doth not receive them wholly: and if after a ſort it receive them wholly, neverthleſſe by deviſing divers expoſitions, it turneth them cleane another way, &c.

FULKE B. *Luther, Zuinglius* and *Calvin*, which received and beleeved all the Scriptures of God, and alwayes gave ſoveraigne authoritie onely unto them, are unfitly compared with ſuch Heretikes, as *Tertullian* named, which refuſed what Scriptures they would, and corrupted the reſt at their pleaſure. Therefore although all their Hereſies are condemned by the Scriptures, which is ſufficient to eſtabliſh the faithfull, yet it was in vaine to encounter with them, by authority of the Scriptures, which they did not admit; whereas by the argument of preſcription, they were plainely convinced. For as *Tertullian* ſaith, *That it is true which is firſt, and that is falſe which is latter*, which is the meaning of *Tertullian*, and his ſcope in that booke of Preſcription againſt Heretikes.

RHEM. C. 4 *Yet doe they vaunt themſelves of Scriptures exceedingly, but they are never the more to be truſted for that.*

S. Hierom adverſus Luciferianos in fine.

Let them not flatter themſelves, if they ſeeme in their owne conceit to affirme that which they ſay, out of the Chapters of Scriptures: whereas the Devill alſo ſpake ſome things out of the Scriptures, and the Scriptures conſiſt not in the reading, but in the underſtanding.

Vincentius Lirinenſis lib. cont. profanas hæreſum Novationes.

Here perhaps ſome man may aske, whether Heretikes alſo uſe not the teſtimonies of divine Scriptures. Yes indeed doe they, and that vehemently: For thou ſhalt ſee them flie thorow every one of the ſacred Bookes of the Law, thorow Moſes, the Bookes of the Kings, the Pſalmes, the Apoſtles, the Goſpels, the Prophets. For, whether among their owne fellowes, or ſtrangers: whether privately, or publikely: whether in talke, or in their Bookes: whether in banquets, or in the ſtreets: they (I ſay) alledge nothing of their owne, which they indeavour not to ſhadow with the wordes of Scripture alſo. Reade the workes of Paulus Samoſatenus, *of* Priſcillian, *of* Eunomian, *of* Iovinian, * *of the other plagues and peſtilences: thou ſhalt finde an infinite heape of examples, no page in a manner omitted or void, which is not painted and coloured with the ſentences of the new or old Teſtament. But they are ſo much the more to bee taken heed of,* and

* Of [illegible]

and to be feared, the more ſecretly they lurke under the ſhadowes of Gods divine Law. For they know their ſtinkes would not eaſily pleaſe any man almoſt, if they were breathed out nakedly and ſimply themſelves alone, and therefore they ſprinkle them as it were with certaine precious ſpices of the heavenly word: to the end that he which would eaſily deſpiſe the errour of man, may not eaſily contemne the Oracles of God. So that they doe like unto them, which when they will prepare certaine bitter potions for children, doe firſt annoint the brimmes of the cup with honey, that the unwary age, when it ſhall firſt feele the ſweetneſſe, may not feare the bitterneſſe.

FVLKE C. The Papiſts in this point of vaunting, are not behinde, as appeareth in the Preface. And wherefore ſerue theſe Annotations, but to vaunt themſelves of the Scriptures? But they are never the more to be truſted for that, but the Scriptures more diligently to bee ſearched, and ſtudied, that their falſhood in perverting them, may the better be eſpied and diſcovered.

Calvin and *Iewell* have their pages garniſhed not onely with authorities of Scripture, but alſo with ſentences of the ancient Fathers of the Primitive Church, which by the judgement of *Vincentius*, are meanes to bring them to the true underſtanding of the Scriptures, and are teſtimonies, that they teach not their owne new inventions, as *Samoſatenus, Priſcillian, Eunomius, Iovinian, &c.* but the ancient faith of the Church, planted by the Apoſtles, and continued by the ancient Fathers, for many hundred yeeres after Chriſt, even untill the Apoſtacie was made by Antichriſt.

RHEM. D. 5 *The cauſe why, the Scriptures being perfect, yet we uſe other Eccleſiaſticall writings and traditions.*

Vincentius Lirinenſis in his golden booke before cited,
adverſus profanas hæreſum Novationes.

Here ſome man perhaps may aske, foraſmuch as the Canon of the Scriptures is perfect, and in all points very ſufficient in it ſelfe, what need is there, to ioyne thereunto the authority of the Eccleſiaſticall underſtanding? for this cauſe ſurely, for that all take not the holy Scripture in one and the ſame ſenſe, becauſe of the deepeneſſe thereof; but the ſpeeches thereof, ſome interpret one way, and ſome another way, ſo that there may almoſt as many ſenſes be picked out of it, as there be men; for* Novatian *doth expound it one way; and* Sabellius *another way; otherwiſe* Donatus; *otherwiſe* Arius, Eunomius, Macedonius; *otherwiſe* Photinus, Apollinaris, Priſcillianus; *otherwiſe* Iovinian, Pelagius, Celeſtius; *laſtly, otherwiſe* Neſtorius. * *And therefore very neceſſary it is, becauſe of ſo great windings and turnings of divers errours, that the line of Propheticall and Apoſtolicall interpretation, be directed according to the rule of the Eccleſiaſticall and Catholike ſenſe or underſtanding.*

* So he calleth the Churches ſenſe, and the Fathers interpretations of Scriptures.

* Otherwiſe Wicleffe, Luther, Calvin, Puritanes.

S. Baſil. lib. de Spiritu ſancto cap. 27.

Of ſuch Articles of religion as are kept and preached in the Church, ſome were taught by the written word, other ſome we have received by the tradition of the Apoſtles, delivered unto us as it were from hand to hand in myſtery ſecretly: both which be of one force to Chriſtian Religion: and this no man will deny that hath any little skill of the Eccleſiaſticall rites or cuſtomes; for if we goe about to reject the cuſtomes not contained in Scripture, as being of ſmall force, we ſhall unwittingly and unawares mangle the Goſpel it ſelfe in the principall parts thereof, yea rather, we ſhall abridge the very preaching of the Goſpel, and bring it to a bare name.

FVLKE D. While you hold tradition beſide the Scripture to be neceſſary, you cannot defend the Scripture to bee perfect and ſufficient by it ſelfe, unto all points of faith, as *Vincentius* ſaith, Whom you falſifie in tranſlating, *ad omnia*, in all points; and leaving out, that he ſaith before, of the meanes to defend faith, which are the authority of Gods Law, and the tradition of the Catholike Church, which tradition bringeth in nothing that is left out of the Scriptures (as yours doe) but containeth the ſumme of Catholike doctrine grounded in the Scriptures. As appeareth plainly by the words of the ſame Father, abridging his former ſentence.

Diximus

Diximus in ſuperioribus hanc fuiſſe ſemper & eſſe hodieque Catholicorum conſuetudinem, ut fidem veram duobus his modis approbent. Primum divini Canonis authoritate, deinde Eccleſiæ Catholicæ traditione, non quia Canon ſolus non ſibi ad univerſa ſufficiat, ſed quia verba divina pro ſuo plerique arbitratu interpretantes, varias opiniones & errores concipiant. Atque ideo neceſſe ſit, ut ad unam Eccleſiaſtici ſenſus regulam Scripturæ cœleſtis intelligentia dirigatur, in his duntaxat præcipue quæſtionibus, quibus totius Catholici dogmatis fundamenta nituntur. We have ſaid before, that this hath alwayes beene, and is alſo at this day, the cuſtome of the Catholikes, to approve the true faith, by theſe two meanes. Firſt by the authority of the divine Canon, afterward by tradition or delivery of the Catholike Church, not becauſe the Canon alone, is not by it ſelfe ſufficient unto all things: but becauſe many interpreting the words of God after their owne pleaſure doe conceive divers opinions and errours. And therefore it is neceſſary that the underſtanding of the heavenly Scripture be directed to one rule of Eccleſiaſticall ſenſe, onely in thoſe queſtions chiefly, on which the foundations of the whole Catholike doctrine doe leane.

By which ſaying it is plaine, that *Vincentius* allowed another manner of perfection and ſufficiencie of the holy Scriptures, then you doe acknowledge, which teach, that there be Articles of faith neceſſary to be beleeved, which are not to be proved out of the Scripture, but ſtand only upon credit of tradition, as prayer for the dead, invocation of Saints, &c. whereas *Vincentius* ſpeaketh of no tradition but that which is grounded upon the Canon of the Scriptures.

In the ſecond teſtimony of S. *Baſil* alſo, you falſifie his meaning, tranſlating *Dogmata* Articles of Religion, whereby you would have it thought, that he ſpeaketh of Articles of faith and doctrine, preached in the Church, which have no warrant out of the Scriptures, whereas he ſpeaketh onely of formes of ſpeech, by which the Articles of faith taught in the Scripture, are expreſſed, and of Rites or Ceremonies uſed in the Church in his time. As that they uſed to ſing in the Church: Glory be to the Father, and to the Sonne, with the holy Ghoſt. The Heretikes objected, that this forme of ſpeech, *with the holy Ghoſt*, was not found in the Scriptures. S. *Baſil* proveth by the Scripture, that equall glory is due to the holy Ghoſt, with the Father, and the Sonne. But touching the uſe of the prepoſition σὺν, in that forme of glorifying the holy Trinity, which of ancient time had beene uſed in the Church, he referreth it to Apoſtolike tradition, as hee doth a number of Ceremonies beſide, and formes of publike Service then uſed in the Church: which he calleth δόγματα, that are not ſpoken of in the Scriptures, at leſtwiſe not plainly and expreſly, for he defendeth ſome of them to have their reaſon out of the Scriptures: counting among them the forme of this confeſſion: to beleeve in the Father, in the Son, & in the holy Ghoſt, which forme of words in ſo many ſyllables, is not found in all the Scriptures, yet the truth and ſubſtance of this confeſſion is moſt plainly and perfectly contained in the holy Scriptures. S. *Baſil* therefore is no Patrone of traditions, that bring in Articles of faith or religion, not contained in the Scriptures, as it is evident by other places of his writings, as in his morall, Reg. 26. *Every word and deed ought to be warranted by teſtimony of the Scripture inſpired of God. And againe, Reg. 8. If whatſoever is not of faith is ſin (as the Apoſtle ſaith) and faith is of hearing, and hearing by the word of God, whatſoever is without the holy Scripture, ſeeing it is not of faith, is ſin.* The ſame judgement he ſheweth in many other parts of his workes, as he that will, may ſee; *Tract. de vera & pia fide; in regul. brev. inter 1. & 95. & 98. Epiſt. 80.*

ἄλλο γὰρ δόγμ- καὶ ἄλλο κήρυγ- μα.

THE

THE SVMME OF THE New Teſtament.

RHEM. _That which was the ſumme of the Old Teſtament, to wit,_ Chriſt and Auguſt. de cat.
his Church, _as S._ Auguſtine _ſaith, catechiſing the ignorant:_ rud. cap. 3. 4.
the very ſame is the ſumme of the New Teſtament alſo. For (as the
ſame S. Auguſtine _ſaith againe)_ In the Old Teſtament there
is the occultation of the New: and in the New Teſtament
there is the manifeſtation of the Old. _And in another place:_ Super Exod.
In the Old doth the New lie hidden, and in the New doth q. 73.
the Old lie open. _And thereupon our Saviour ſaid:_ I am not Matth. 5.
come to breake the Law or the Prophets, but to fulfill them. For aſſuredly I ſay
unto you, Till heaven and earth paſſe, one jot or one tittle ſhall not paſſe of the
Law, till all be fulfilled. _In which words he ſheweth plainely, that the New Teſtament_
is nothing elſe but the fulfilling of the Old.

Therefore to come to the parts: The Goſpels _doe tell of Chriſt himſelfe (of whom the_
Old Teſtament did foretell) and that even from his comming into the world, unto his going
out thereof againe. The Actes of the Apoſtles _doe tell of his Church, beginning at Hieruſalem_
the head city of the Iewes, & of the propagation thereof to the Gentiles and their head
city Rome. And The Apocalypſe _doth propheſie of it, even to the conſummation thereof:_
which ſhall be in the end of the world. The Epiſtles of the Apoſtles _doe treat partly of_
ſuch queſtions as at that time were moved, partly of good life and good order.

THE SVMME OF THE foure Goſpels.

EM. _The Goſpels doe tell hyſtorically the life of our Lord Ieſus, ſhewing plainely,_
* _that he is Chriſt or the King of the Iewes, whom untill then, all the time of_
the Old Teſtament, they had expected: and withall, that they of their owne Iohn 20. 31.
meere malice and blindneſſe (the iniquity being of the Seniores, but at the
length the multitude alſo conſenting) would not receive him, but ever ſought
his death: which for the redemption of the world, he at length permitted them
to compaſſe; they deſerving thereby moſt juſtly to be refuſed of him, and ſo his Kingdome or
* Chriſt appointed no Pope. _Church to be taken away from them, and given to the Gentiles. For the gathering of which_
Church after him, he chuſeth twelve, and * _appointeth one of them, to be the chiefe of all, with inſtructions_
both to him and them accordingly.

The ſtory hereof is written by foure: who in Ezechiel _and in the_ Apocalypſe _are likened to_
foure living creatures, every one according as his booke beginneth. S. Matthew _to a man, becauſe_ Eze. 1.
he beginneth with the pedegree of Chriſt as he is man. S. Marke _to a lion, becauſe he beginneth_ Apoc. 4.
with the preaching of S. Iohn Baptiſt, _as it were the roaring of a lion in the wilderneſſe._ S. Luke
to a calfe, becauſe he beginneth with a Prieſt of the Old Teſtament (to wit Zacharie _the father_
_of_ S. Iohn Baptiſt) _which Prieſthood was to ſacrifice calves to God._ S. Iohn _to an Eagle, becauſe_
he beginneth with the Divinity of Chriſt, flying ſo high as more is not poſſible.

The firſt three do report at large what Chriſt did in Galilee, after the impriſonment of S. Iohn
Baptiſt. _Wherefore S._ Iohn _the Evangeliſt writing after them all, doth omit his doings in Galilee_
(ſave only one, which they had not written of, the wonderfull bread which he told the Capharnaites
he could and would give, Io. 6.) _and reporteth firſt, what he did whiles_ Iohn Baptiſt _as yet_
was preaching and baptizing: then, after Iohns _impriſoning, what he did in Iury every yere about_
Eaſter. But of his Paſſion all foure doe write at large.

Where it is to be noted, that from his baptizing (which is thought to have beene upon twelfth
day, what time he was beginning to be about 30 yeeres old, _Luke 3.) unto his paſſion, are numbred_
three moneths and three yeeres, in which there were alſo foure Eaſters.

THE ARGVMENT OF S. MATTHEVVES GOSPEL.

RHEM. _Saint Matthevves Goſpel may be well divided into five parts. The firſt part, as touching the Infancie of_
our Lord Ieſus; Chap. 1. & 2.
The ſecond, of the preparation that was made to his manifeſtation, Chap. 3. _and a piece of the 4._
The third, of his manifeſting of himſelfe by preaching and miracles, and that in Galilee: the other
piece of the 4. Chap. _unto the_ 19.
The fourth, of his comming into Iurie, toward his Paſsion, Chap. 19, 20.
The fifth, of the holy weeke of his Paſsion in Hieruſalem, Chap. 21. _unto the end of the booke._

_Of S._ Matthew _we have_ Mat. 9. Mar. 2. Luc. 5. _How being before a Publican, he was called of our Lord, and made_
a Diſciple. Then Luc. 6. Mar. 3. Mat. 10. _How out of the whole number of the Diſciples, he was choſen to be one of the_
twelve Apoſtles, and out of them againe he was choſen (and none but he and S. Iohn) _to be one of the foure Evangeliſtes._
Among which foure alſo, he was the firſt that wrote, about 8. or 10. yeeres after Chriſtes Aſcenſion.

The firſt part of this Goſpel of the Infancie of our Saviour Chriſt.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO MATTHEW.

CHAPTER I.

Gen 12. 22. 2 Reg. 7. _The pedegree of Ieſus, to ſhew that he is Chriſt, promiſed to_ * _Abraham and_ * _David._ 18 _That he was conceived and borne of a Virgin, as Eſay propheſied of him._

The Tranſlation of the Rhemes.

Pſal. 131. Luc. 3. 31. THE ‡ booke of the * generation of IESVS CHRIST, the ſonne of David, the ſonne of Abraham.

Gen. 21. 25. 29. 38. 2 * Abraham begat Iſaac, And Iſaac begate Iacob. And Iacob begate Iudas and his brethren.

1 Par. 2, 5. Ruth 4. 18. 3 And Iudas begat Phares and Zaram of ‖ Thamar, * And Phares begat Eſron. And Eſron begat Aram.

4 And Aram begat Aminadab. And Aminadab begat Naaſſon. And Naaſſon begat Salmon.

5 And Salmon begat Booz, of Raab. And Booz begate Obed, of Ruth. And Obed begat Ieſſe.

2 Re. 12. 14. 6 And Ieſſe begat David the King. And * David the King begate Salomon, of her that was the wife of Vrias.

1 Par. 3. 10. 7 And * Salomon begat Roboam. And Roboam begate Abia. And Abia begat Aſa.

8 And Aſa begate Ioſaphat. And Ioſaphat begat Ioram. And Ioram begat Ozias.

The Tranſlation of the Church of England.

THIS is the * _booke of the generation of Ieſus Chriſt, the ſonne of David, the ſonne of Abraham._ Luke 3.

2 * _Abraham begate Iſahac,_ * _Iſahac begate Iacob,_ * _Iacob begate Iudas and his brethren:_ Gen. 21. 1. Gen. 25. 2 Gen. 29. 35

3 * _Iudas begate Phares and Zara of Thamar._ * _Phares begate Eſrom. Eſrom begate Aram._ Gen. 38. 2 1 Par. 2. 5. ruth 4. 18.

4 _Aram begate Aminadab, Aminadab begate Naaſſon, Naaſſon begate Salmon._

5 _Salmon begate Boos of Rachab, Boos begate Obed of Ruth, Obed begate Ieſſe._

6 * _Ieſſe begate David the King._ * _David the King begate Salomon, of her that was the wife of Vrie._ 1 Reg. 16. 2 Reg. 1

7 * _Solomon begate Roboam, Roboam begate Abia, Abia begat Aſa._ 3 Reg. 11. 4 1 chron. 3

8 _Aſa begat Ioſaphat. Ioſaphat begat Ioram, Ioram begate Ozias._

9 And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias.

10 And Ezechias begat Manaſſes. And Manaſſes begate Amon. And Amon begat Ioſias.

11 And Ioſias begat Iechonias and his brethren *in the Tranſmigration of Babylon.

12 And after the Tranſmigration of Babylon, * Iechonias begat Salathiel. * And Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud. And Abiud begat Eliacim. And Eliacim begat Azor.

14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

15 And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathan begat Iacob.

16 And Iacob begat || Ioſeph the || huſband of MARY: † of whom was borne IESVS, who is called CHRIST.

17 Therefore all the generations from Abraham unto David, fourteene generations. And from David to the Tranſmigration of Babylon, fourteene generations. And from the Tranſmigration of Babylon unto CHRIST, fourteene generations.

18 And the generation of CHRIST, was in this wiſe. When his mother MARY was ſpouſed to Ioſeph, before they came together; ſhe was found to be with childe by the holy Ghoſt.

19 Whereupon Ioſeph, for that he was a juſt man, and would not * put her to open ſhame: was minded ſecretly to dimiſſe her.

20 But as he was thus thinking, behold the Angel of our Lord appeared to him in ſleepe, ſaying: Ioſeph ſonne of David, feare not to take MARY thy wife; for that which is || borne in her, is of the holy Ghoſt.

21 And ſhe ſhall bring forth a Sonne: and thou ſhalt call his name † IESVS: For hee ſhall ſave his people from their ſinnes.

22 And all this was done that it might be fulfilled which our Lord ſpake by the Prophet, ſaying,

23 *Behold || a Virgine ſhall be with childe, and || bring forth a Sonne, and they ſhall call his name Emmanuel,* which being interpreted is *God with us.*

24 And Ioſeph riſing up from ſleepe, did as the Angel of our Lord commanded him, and tooke his wife.

25 And he knew her not || till ſhe brought forth her || firſt borne Sonne: and called his Name IESVS.

9 Ozias begat Ioatham, Ioatham begat Achas, Achas begat Ezechias.

*10 * Ezechias begat Manaſſes, Manaſſes begate Amou, Amon begate Ioſias.* 2 Reg.20.21. 1 chron.3.23.

*11 * † Ioſias begat Iechonias and his brethren, about the time they were carried away to Babylon.* 4 Reg.23.24. 2 par.36.4. † Some reade, Ioſias begat Iacim, Iacim begat Ieconias

*12 And after they were brought to Babylon, * Iechonias begat Salathiel, * Salathiel begat Zorobabel.* 4 Reg.24.6. 2 chron.36.9. 1 Chron.3.16

13 Zorobabel begat Abiud, Abiud begat Eliacim, Eliacim begat Azor.

14 Azor begat Sadoc, Sadoc begat Achen, Achen begat Eliud.

15 Eliud begat Eleazar, Eleazar begat Matthan, Matthan begat Iacob.

16 Iacob begat Ioſeph the husband of Mary, of whom was borne Ieſus, that is called Chriſt.

17 And ſo all the generations from Abraham to David, are fourteene generations: and from David untill the carying away into Babylon, are fourteene generations: and from the carrying away into Babylon unto Chriſt, are fourteene generations.

*18 * The birth of Ieſus Chriſt was on this wiſe. When as his mother Mary was betrothed to Ioſeph (before they came together) ſhe was found with childe of the holy Ghoſt.* Luke 1.27.

*19 Then Ioſeph her husband, being a righteous man, * and not willing to make her a publique example was minded privily to put her away.* Deut.24.1.

20 But while he thought theſe things, behold, the Angell of the Lord appeared unto him in a dreame, ſaying, Ioſeph thou ſonne of David, feare not to take unto thee *Mary thy wife, for that which is conceived in her, is of the holy Ghoſt.*

*21 She ſhall bring forth a Sonne, * and thou ſhalt call his name Ieſus: for he ſhall ſave his people from their ſinnes.* Luke 1.31. acts 4.12.

22 (All this was done, that it might be fulfilled, which was ſpoken of the Lord by the Prophet ſaying,

*23 * Behold, a Virgin ſhall be with child, and ſhall bring forth a Sonne, and they ſhall call his Name Emmanuel, which is by interpretation God with us.)* Eſay 7.14.

24 Then Ioſeph, being raiſed from ſleepe, did as the Angel of the Lord had bidden him, and he tooke his wife:

25 And knew her not, till ſhe had brought forth her firſt borne Sonne, and called his Name Ieſus.

MARGINALL NOTES. CHAP. I.

RHEM. 1 1 The booke.] *This Goſpel is moſt ſolemnely ſung in holy Church at Mattens upon Chriſtmas day. As alſo it is the Goſpell of the* Conception *and* Nativity *of our bleſſed Lady: becauſe here is declared the pedegree of her alſo.*

FVLKE 1 You muſt underſtand this note, where there is a Prieſt or Deacon, that c[illegible] it luſtily, as in Cathedrall Churches, or other great Quieres: as for poore countrey Churches, [illegible]e there is none but one hedge Prieſt that can neither [illegible] or [illegible] is mumbled u[illegible] as the reſt of the [illegible] Maſſe, unleſſe wee ſhall thinke [illegible] poore Churches [illegible] no part of the Popes holy Church. To the feaſts of the Conception and Nativity of your Lady, [illegible] a very idoll, you might have added the Viſitation of *Mary*, of the common

[illegible] Lady day. [illegible] you [illegible] and [illegible] of your o[illegible]. [illegible] ted th[illegible] f[illegible] of the Conception [illegible] Nativity, bec[illegible] to the [illegible] the b[illegible] *Mary* was conceived and borne without the ſpo[illegible] 5. 12. [illegible] And therefore, in ſtead of honouring her with the [illegible] priviledge of Chriſt the [illegible] and [illegible] both of her and us, you honour an idoll, and not her: for [illegible] idoll is nothing in the world. And ſo [illegible] man or woman which is conceived without originall ſinne, except our Saviour C[illegible], who was conceived by the holy Ghoſt, as none other ever was or ſhall be. Likewiſe when you call the bleſſed Virgine our Lady, as you call God and Chriſt our Lord, what doe you but make her equall with God [illegible] Chriſt, in power and redemption? In which reſpect God is called our Lord. For it is no [illegible]rme of civill or temporall dignity and authority, as when we ſay, Our ſoveraigne Lady the Queene, but a re[illegible]us and divine honour that you aſcribe unto her, calling her abſolutely, Our Lady, as blaſphemouſly, as the Frenchmen doe ridicuouſly call other Saints, Monſieur S. *pierre*, Monſieur S. *peter*, or my Lord S. *peter*, and Madame S. *Genofefa*, Miſtreſſe S. *Genofefa*, or, My Lady S. *Genofefa, &c.* In which appellation, as in offering of candles, and other things unto her image and worſhipping thereof, you reſemble the old *Collyridian* heretikes, againſt whom, and generally againſt the worſhipping of images, *Epiphanius* writeth, *Hæreſ.* 78. & 79. calling the making of images to be worſhipped, a deviliſh intent, and the worſhipping of them and of the Virgine *Mary*, to be a deifying of her, and a blaſphemous and wicked worke. What would he have written if he had ſeene the horrible idolatrie committed by the Papiſts in the pilgrimages to the images of the bleſſed Virgine, where you called, and yet call ſtockes and ſtones your Lady, as, Our Lady of *Walſingham*, *Ypſwich*, *Paris*, *Antwerp*? What elſe were they but dead images at thoſe places? If he had heard your blaſphemies uttered in the ſolemne * feſtivities, that you hold in her honour, contained in Hymnes, Anthemes, and eſpecially in that execrable Pſalter of *Bonaventure*, who perverteth whatſoever the holy Ghoſt hath uttered in praiſe of God, abuſing it to magnifie the Virgine *Mary*.

1 Cor.8.4.

ANNOTATIONS CHAP. I.

RHEM. 3 Thamar.] *Chriſt abhorred not to take fleſh of ſome that were ill, as he choſe* Iudas *among his Apoſtles: Let not us diſdaine to receive our ſpirituall birth and ſuſtenance, of ſuch as be not alwayes good.*

Numb. 36. 16 Ioſeph.] Ioſeph *marrying our Lady as neere of kin (for ſo was the * Law) by his pedegree ſheweth hers, and conſequently Chriſts pedegree from* David.

16 Husband.] *True and perfect marriage, and continuall living in the ſame, without carnall copulation,* Aug. lib. 2. Conſen. Evang. cap. 1.

RHEM. 2 20 Borne in her.] *The triple good or perfection of marriage accompliſhed in the parents of Chriſt, to wit, Iſſue, Fidelity, Sacrament,* Aug. de Nup. & Conc. lib. 1. cap. 11.

FVLKE 2 S. *Auguſtine* in the place quoted, by the word *Sacrament*, meaneth the holy myſtery that is in marriage, of the inſeparable conjunction of Chriſt with his Church, therefore he ſaith *Sacramentum, quia nullum divortium; Sacrament, becauſe there was no divorce.* Not that Matrimony is a Sacrament of the new Teſtament (ſeeing it was inſtituted in Paradiſe before the fall of man) as Baptiſme and the Lords Supper are called Sacraments, which he ſaith, are feweſt in number, and findeth no more in the Canonicall Scriptures, *Epiſt. ad Ianuar.* 118. But as he calleth generally every ſacrifice of the old Teſtament, a Sacrament, that is, an holy ſigne of the inviſible ſacrifice, *De Civ. Dei lib.* 10. *cap.* 5. And as he calleth that bread, which in that time was given to young novices in Chriſtian religion, before they were baptized, an holy Sacrament, though it was not the body of Chriſt, *De pec. mer. & remiſſ. lib.* 2. *cap.* 26. Likewiſe in *Pſal.* 44. he ſo calleth all the myſteries of Chriſtian doctrine uttered in divers tongues, *Sacramenta doctrinæ, Sacraments of doctrine.* Sacraments.

RHEM. 3 23 A Virgine.] *Our Saviour borne in marriage, but yet of a Virgine, would honour both ſtates: and withall teacheth us againſt* Iovinian *the old heretike, and theſe of our time, that virginity and the continent life are preferred before marriage that hath carnall copulation.* See Hier. adv. Iov. & S. Gr. Naz. Ser. 20. de ſtudio in pauperes, in initio. Virginity preferred.

FVLKE 3 This is a meere ſlander of the true Catholikes, whom you call heretikes of theſe times, that we teach with *Iovinian*, that virginity and the continent life are not to be preferred before marriage. For we teach even as S. *Paul* doth 1 *Cor.* 7. although we teach that marriage is better then ſingle life, where virginitie or chaſtitie are not kept, but counterfeited. And ſo held *Epiphan.* and the Church in his time, *Cont. Apoſt. hær.* 61. Likewiſe *Hieron. ad Demetr.* Virginitie. Marriage. Single life.

RHEM. 23 A Virgin.] *As our Lady both a Virgin and a mother, brought forth Chriſt the head corporally: ſo the Church a Virgin and a mother bringeth forth the members of this head ſpiritually,* Aug. lib. de Virg. cap. 2.

RHEM. 4 23 And bring forth.] *The heretike* Iovinian *is here refuted, holding that her virginity was corrupted in bringing forth Chriſt,* Aug. hær. 28. l. 1. cont. Iulian. c. 2. Our bleſſed Ladies perpetuall virginity.

FVLKE 4 See *Ioan.* 20. *Sect.* 2.

RHEM. 5 25 Till. Firſt-borne.] Helvidius *of old abuſed theſe words,* till, *and* firſt-borne, *againſt the perpetuall virginity of our bleſſed Lady,* Hier. cont. Helv. *which truth, though not expreſſed in Scripture, yet our adverſaries alſo doe grant, and* Helvidius *f[illegible] thereof was condemned for an heretike by tradition onely,* Aug. hær. 84.

FVLKE 5 You doe moſt impudently alledge *Auguſtine*, to teſtifie that *Helvidius* was condemned for an Heretike by tradition onely; for *Auguſtine* hath no word ſounding to that purpoſe. And *Epiphanius* (whom he ſuppoſeth to have underſtood *Helvidians* by Antidicomarianites) laboureth to convince that errour by Scriptures. And S. *Hierom.* in his booke againſt *Helvidius*, ſheweth that he was condemned for affirming that (of the Virgine *Mary*) which is not read in the Scriptures, in theſe words. *Sed ut hæc quæ ſcripta ſunt non negamus, ita ea quæ non ſunt ſcripta renuimus. N[illegible] Deum eſſe de Virgine credimus, quia legimus* Mariam *nupſiſſe poſt partum, non credimus, quia non legimus. But as we deny not theſe things that are written, ſo we reiect thoſe things that are not written. That God was borne of a Virgin we beleeve, becauſe we reade it: that* Mary *had matrimoniall company with her husband after her delivery, we doe not beleeve, becauſe we reade it not.* Behold what a friend S. *Hierom* was to unwritten tradition? Tradition unwritten.

CHAP. II.

The Gentiles come unto Chriſt with their offrings, and that ſo openly, that the Iewes cannot pretend ignorance. 3 The Iewes with Herod conſpire againſt him. 13 He thereupon fleeth from them into Ægypt. 16 They afterward, ſeeing their ſubtilty prevailed not, imagined to oppreſſe him by open perſecution. 19 But they at length died, and he returneth to the land of Iſrael: all according to the Scriptures.

The holy feaſt of the *Epiphany*, called *Twelfth day*, the ſixt of Ianuary, upon which day this is the Goſpel L[illegible] 2.7.

WHen IESVS therefore was * borne in Bethlehem of Iuda in the daies of Herod the King, || behold, there came Sages from the Eaſt to Hieruſalem, 2 Say-

*WHen * Ieſus was borne in Bethlehem, a city of Iury, in the dayes of Herod the King: behold, there came wiſe men from the Eaſt to Hieruſalem,* Luke 2,6.

2 Saying, where is he that is borne King of the Iewes? For we have ſeene his || Starre in the Eaſt, and || are come to adore him.

3 And Herod the King hearing this, was troubled, and all Hieruſalem with him.

4 And aſſembling together all the high Prieſts, and the Scribes of the people, hee || enquired of them where Chriſt ſhould bee borne.

5 But they ſaid to him, In Bethlehem of Iuda. For ſo it is written by the Prophet:

6 *And thou Bethlehem the land of Iuda, art not the leaſt among the Princes of Iuda: for out of thee ſhall come forth the Captaine that ſhall rule my people Iſrael.*

7 Then Herod ſecretly calling the Sages, learned diligently of them the time of the Starre which appeared to them:

8 And ſending them into Bethlehem, ſaid, Goe and inquire diligently of the Childe: and when you ſhall finde him, make report to me, that I alſo may come and adore him.

9 Who having heard the King, went their way: and behold the Star which they had ſeene in the Eaſt, went before them, untill it came and ſtood over, where the Childe was.

10 And ſeeing the Starre, they reioyced with exceeding great ioy.

11 And entring into the houſe, they found the Childe with MARY his mother, and falling downe || adored him: and opening their || treaſures, they offered to him* || gifts: gold, frankincenſe, and myrrhe. 71.10.

12 And having received an anſwere in ſleepe that they ſhould not returne to Herod, they went backe another way into their countrey. ☞

Goſpel Childermas 13 And after they were departed, behold an Angel of our Lord appeared in ſleepe to Ioſeph, ſaying, Ariſe, and take the Childe and his mother, and flee into Ægypt: and be there untill I ſhall tell thee. For it will come to paſſe that Herod will ſeeke the Childe to deſtroy him.

14 Who aroſe and tooke the Childe and his mother by night, and retired into Ægypt: and he was there untill the death of Herod:

15 That it might be fulfilled which was ſpoken of our Lord by the Prophet, ſaying, ** Out of Ægypt have I called my Sonne.* Oſee 11.1.

The Martyrdome of the holy *Innocents* whoſe holy day is kept the 28. of Decem. 16 Then Herod perceiving that hee was deluded by the Sages, was exceeding angry: and ſending || murdered all the men children that were in Bethlehem, and in all the borders thereof, from two yeeres old and under, according to the time which he had diligently ſought out of the Sages.

17 Then was fulfilled that which was ſpoken by Ieremie the Prophet, ſaying,

2 Saying, Where is he that is borne King of the Iewes? For we have ſeene his Starre in the Eaſt, and are come to worſhip him.

3 When Herod the King had heard theſe things, he was troubled, and all the Citie *of Hieruſalem with him.*

4 And when he had gathered all the chiefe Prieſts and Scribes of the people together, hee demanded of them where Chriſt ſhould be borne.

5 And they ſaid unto him, At Bethlehem in Iury: For thus it is written by the Prophet,

*6 * And thou Bethlehem* in *the land of Iuda, art not the leaſt among the Princes of Iuda: For out of thee ſhall there come a Captaine, that ſhall governe my people Iſrael.* Mich. 5. 2. Iohn 7.41.

7 Then Herod, when he had privily called the Wiſe men, enquired of them diligently what time the Starre appeared.

8 And hee ſent them to Bethlehem, and ſaid, Goe, and ſearch diligently for the yong Childe, and when ye have found him, bring me word againe, that I may come and worſhip him alſo.

9 When they had heard the King, they departed, and loe, the Starre which they ſaw in the Eaſt, went before them, till it came and ſtood over the place *wherein the young Childe was.*

10 When they ſaw the Starre, they reioyced exceedingly with great ioy.

11 And went into the houſe, and they ſaw the young Childe with Mary his mother, and fell downe and worſhipped him: and when they had opened their treaſures, preſented unto him gifts, gold, and frankincenſe, and myrrhe.

12 And after they were warned of God in a dreame that they ſhould not returne to Herod, they departed into their owne countrey another way.

13 When they were departed, behold, the Angel of the Lord appeared to Ioſeph in a dreame, ſaying, Ariſe, and take the yong Childe, and his mother, and flee into Ægypt, and bee thou there till I bring thee word: for it will come to paſſe, that Herod ſhall ſeeke the yong Childe, to deſtroy him.

14 When he aroſe, he tooke the yong Childe, and his mother by night, and departed into Ægypt.

*15 And was there unto the death of Herod, that it might be fulfilled which was ſpoken of the Lord by the Prophet, ſaying, * Out of Ægypt have I called my Sonne.* Oſee 11. 1.

16 Then Herod, when he ſaw that he was mocked of the Wiſe men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, as many as were two yeeres old and under, according to the time, which he had diligently ſearched out of the Wiſe men.

17 Then was fulfilled that which was ſpoken by Ieremie the Prophet, ſaying,

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Iere.31.15. *18 A voyce in Rama was heard, crying out and much wailing: Rachel bewailing her children, and would not be comforted, becauſe they are not.* ☞

The Goſpel on Twelfth eve. 19 But when Herod was dead, behold an Angel of our Lord appeared in ſleepe to Ioſeph in Ægypt.

20 Saying, Ariſe, and take the childe and his mother, and goe into the land of Iſrael, for they are dead that ſought the life of the childe.

21 Who aroſe, and tooke the childe and his mother, and came into the land of Iſrael.

22 But hearing that Archelaus raigned in Iewry for Herod his father, he feared to goe thither: and being warned in ſleepe, retired into the quarters of Galilee.

23 And comming hee dwelt in a City, called Nazareth: that it might bee fulfilled which was ſaid by the Prophets: That hee ſhall be called a Nazarite.

*18 In Rama was there a voyce heard, * lamentation, weeping, and great mourning, Rachel weeping for her children, and would not be comforted becauſe they were not.* Iere.31.

19 But when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioſeph in Ægypt,

20 Saying, Ariſe, and take the young childe and his mother, and goe into the land of Iſrael: For they are dead, which ſought the yong childes life,

21 And he aroſe, and tooke the young childe and his mother, and came into the land of Iſrael.

22 But when he heard that Archelaus did reigne in Iury in the roome of his father Herod, he was afraid to goe thither: notwithſtanding, after he was warned of God in a dreame, he turned aſide into the parts of Galilee:

23 And when he was come thither, he dwelt in a City, which is called Nazareth, that it might be fulfilled which was ſpoken by the Prophets, He ſhall be called a Nazarite.

ANNOTATIONS CHAP. II.

RHEM. 1 Behold,] *Our Lords Apparition or Epiphany to the Sages being Gentiles, their pilgrimage to him, and in them the firſt homage of Gentilitie done unto him * the twelfth day after his Nativitie:* and therefore is Twelfth day *highly celebrated in the Catholike Church, for ioy of the calling of us Gentiles. His Baptiſme alſo and firſt miracle are celebrated on the ſame day.*

FVLKE * The day and yeere [illegible]

2 Starre.] *Chriſts Nativity depended not upon this Starre, as the Priſcillianites falſly ſurmiſed: but the Starre upon his Nativity, for the ſervice whereof it was created* Greg. Hom. 10.

RHEM. 1 Pilgrimage. 2 Come to adore.] *This comming ſo farre of devotion to viſite and adore Chriſt in the place of his birth, was properly a pilgrimage to his perſon: and warranteth the faithfull in the like kinde of externall worſhip done to holy perſons, places, and things.*

FVLKE 1 This comming was by divine inſpiration, and oracle: for the Starre onely could not tell them that Chriſt was borne in Iury. *Their comming* (ſaith Saint *Hierom*) *was to the confuſion of the Iewes, that they might learne the birth of Chriſt by the Gentiles, Chryſoſtom. Hom. 6. in Matth.* Becauſe Chriſt was come to make an end of the old Teſtament, and to call the whole world to adore him, who was to be worſhipped by ſea and land, from the very beginning of his Nativitie, he openeth the doore to the Gentiles; and ſo inſtructeth his domeſticall, that he alſo inviteth ſtrangers; and therefore hath no reſembling to Popiſh Pilgrimage, which is idolatry. Neither doth their example of comming to Chriſt, warrant the faithfull in the like kinde of externall worſhip, done to holy perſons, places, and things. For what faithfull Chriſtian will grant, that whatſoever may bee done to Chriſts owne perſon, their King, the ſame or the like may be done to any of his ſubjects? much leſſe to any places or other dead things. Such ſhameleſſe collections as this, may warrant all Idolatry and Hereſie.

Chryſoſt. in [illegible] Hom. 6.

Pilgrimage.

RHEM. 2 4 Inquired of them.] *The high prieſts were rightly conſulted in queſtion of their law and religion, and be they never ſo ill, are often forced to ſay the truth by priviledge of their unction: as here and after, they did concerning the true Meſſias.*

FVLKE 2 Not the priviledge of their unction forceth the Prieſts ſometimes to ſay the truth, for then they ſhould never lie, becauſe that priviledge remaineth ſtill with them, but the will of God ſometimes expreſſeth the confeſſion of truth, even out of his adverſaries, *Chryſoſt. in Matth. Hom. 7.* The very enemies of the truth are forced for the truth to reade the Scriptures, and to interpret the propheſie of Chriſt to them that were ignorant, although they would not publiſh the whole truth.

RHEM. 3 Adoration of the bleſſed Sacrament. 11 Adored him.] *This body* (*ſaith S.* Chryſoſtome) *the Sages adored in the cribbe. Let us at the leaſt imitate them: thou ſeeſt him not now in the cribbe, but on the altar: not a woman holding him, but the Prieſt preſent, and the holy Ghoſt powred out abundantly upon the ſacrifice,* Hom. 24. in 1 Cor. Hom. 7. in Mat. de ſanct. Philogonio.

FVLKE 3 Adoration of the bleſſed Sacrament. *Chryſoſtome* ſpeaketh not of adoration of the Sacrament, but of the reverent comming to the participation of the Lords Table, that they receive it not unworthily, as the words going before and after do plainly declare; Immediately before he ſaith, *How much the greater the benefit is which we receive, ſo much the more we ſhall be puniſhed, when we appeare unworthy of it.* And after he hath ſet forth the example of the wiſe men, with many amplifications, he concludeth in theſe words: *Let us be ſtirred up therefore, and be afraid, and ſhew forth greater piety, that comming neither negligently, nor coldly, we offer our head to a more vehement fire. This I ſay not, that we ſhould not come at all, but that we ſhould not come raſhly.* It is reverence of the holy myſteries that he requireth, not worſhipping of the outward elements, as his owne words declare. *Thou ſeeſt him, &c.* not with the bodily eyes, but with the eyes of faith, as *thou ſeeſt the holy Ghoſt powred forth,* whoſe nature to the bodily eye is altogether inviſible: yet with the eyes of faith is ſeene, that is, certainely knowne to worke in the divine myſteries, not tranſubſtantion, whereof he never heard or thought, but the ſpirituall feeding of the faithfull, with the body and bloud of Chriſt. Wherefore *aſcend* (ſaith he) *to the gates of heaven, and marke diligently, yea rather not of heaven, but of the heaven of heavens, and then thou ſhalt behold that we ſay: for that which is worthy of higheſt honour, I will ſhew thee in earth:* meaning the body of Chriſt, *which* (ſaith he) *thou doeſt not onely ſee, but alſo handle and eat, &c.* All which ſpeeches muſt be of neceſſity underſtood of a ſpirituall manner of ſeeing, handling, and eating by faith of the inward man, whereof he ſaith, *Wipe thy ſoule therefore from all filthineſſe, and prepare thy minde to the receiving of theſe myſteries.*

Likewiſe *Hom. 7. in Matth.* he ſaith, they are like *Herod,* that abuſe unworthily the communion [illegible]

[illegible]

F[illegible], *Hom. de S. P*[illegible] of the [illegible], to the [illegible] recei[illegible] of the Lords [illegible], but to the [illegible] of the Sacrament after the Popiſh manner: *For if* [illegible] *come with faith* ([illegible]) [illegible] *we ſhall ſee him lying in the* [illegible] *for this Table* [illegible] *the place of the cribbe: for here alſo* [illegible] *body is laid not wrapped in ſwadling clothes* [illegible] *ſide clo*[illegible] *the holy Ghoſt: they which are admitted to theſe* [illegible] *know what is ſaid. And the* [illegible] *men truly did not* [illegible] *but thee we will ſuffer, if thou ſhalt come with a* [illegible] *conſcience to receive* [illegible]*, and to depart after* [illegible] *it.* [illegible] is no word of worſhipping of [illegible] we ſee with our bodily eyes, but to receive [illegible] reverently, [illegible] wee may ſee by faith: ſo that none of theſe places, favour the kneeling, and knocking, that is, the groſſe idolatrie, maintained by the Papiſts unto the [illegible] Bread and Cuppe.

RHEM. 4 11 Treaſures.] *Theſe treaſures are as it were the firſt fruites of thoſe riches and gifts, which (according to the Prophecies of* David *and* Eſay) *Gentilitie ſhould offer to Chriſt and his Church, and now have* [illegible]*, ſpecially from the time of* Conſtantine *the great. As alſo theſe three Sages, being principall men of their* [illegible]*, the whole ſtate of Princes, Kings, and Emperours, that were (according to the ſaid Prophecies) to beleeve in Chriſt, to humble themſelves to his croſſe, to foſter, inrich, adorne and defend his Church. Whereupon it is alſo a very convenient and agreeable tradition of antiquity, and a received opinion among the faithfull, * not lacking teſtimonies of* [illegible] *writers, and much for the honour of our Saviour, that theſe three alſo were Kings, to wit, either according to the ſtate of* [illegible] *Countreys, * where the Princes were* Magi, *and ** Magi *the greateſt about the Prince: as we reade in the Scriptures, of* Melchiſedech *King of* Salem, *and many other Kings that dwelt within a ſmall compaſſe: or as ** Iob's *three friends are called Kings. Theſe are commonly called the three Kings of Colen, becauſe their bodies are there, tranſlated thither from the Eaſt countrey: their names are ſaid to have beene* Gaſper, Melthior, Baltaſar.

Pſal.71.
Eſay 60.
Chryſoſt.
Theophyl.
Cic.de Divinat.
Plin.lib.20.
Eſther 1.13,14.
Tob.2.
Amb.1.
Off.c.12.

[illegible] Kings.

FULKE 4 It is a meere fable without ground of antiquity, or any probability, that theſe Philoſophers, were Kings, which being much for the honour of Chriſt (as you ſay) the Evangeliſt would not have omitted. *Chryſoſtome* ſaith, that the Iewes ought to have perceived, how great dignitie was added unto them, by the Nativity of ſo great a King, which by his triumphant birth, had drawne *the King of Perſians* unto him, and under whom they might ſubdue all people. But it is againſt reaſon, that the King of Perſia, which was at that time a great Monarch, came to Hieruſalem. And *Chryſoſtome* ſpeaking of the *Magi*, never giveth them any honourable title meet for Kings, but ſpeaketh more contemptibly of them then he ſhould; for he ſaith they were ungodly and barbarous men, *1 Cor. Hom.24.* Therefore he meaneth not, that the King of Perſia came in perſon, but that by preaching of the wiſe men, when they returned into their countrey, the King of Perſia might bee brought to the knowledge of his Nativity.

[illegible] Kings of

Theophylact a more late Writer, ſaith, the Iewes ſhould have rejoyced, that they ſhould have ſuch a King, as ſhould bee worſhipped of the Perſian Kings. Where, if he meane that theſe *Magi* were Kings, hee goeth againſt all ſtories, which tell that there was but one King of the Perſians at once. And for the number of them, the Author of the unperfect worke, that goeth under the name of *Chryſoſtome*, being as ancient as he, out of an old ſtory ſaith, they were twelve in number, Philoſophers, and Wiſe men, not Kings. *Gaudentius Epiſtol. ad Paulum. Legati univerſarum gentium Magi. Syneſius Hym. 7. Magorum ſapiens ars, ex Stellæ ortu obſtupuit dubia. Coſmas Hieroſ.* calleth them Aſtrologians, *Hym. 1. Beda in Matth. Magi non propter Magicam artem ſic nominantur, ſed propter aliquam Philoſophiam in qua Balaam ſucceſſores creduntur.* But they that fained the names, might faine the number, and the deportation of their bodies from the Eaſt, where they ſlept many hundred yeeres, to *Collen*. Saving that it is too impudent a fiction, to place them in two Cities at once, for *Millain* maketh as good claime, and ſheweth as good evidence for their bodies, as *Collen*. But the monſters of Popiſh reliques paſſe all *Ovids Metamorphoſes*.

Reliques.

RHEM. 11 Gifts.] *Theſe Sages were three, and their gifts three, and each one offered every of the three, to expreſſe our faith of the Trinity. The Gold, to ſignifie that he was a King: the Frankincenſe, that he was God: the Myrrhe, that he was to be buried as man,* Auguſt.Ser.1.de Epiph.

RHEM. 15 Out of Ægypt.] *This place of the Prophet (and the like in the New Teſtament) here applied to Chriſt, whereas in the letter it might ſeeme otherwiſe, teacheth us how to interpret the Old Teſtament, and that the principall ſenſe is of Chriſt and his Church.*

RHEM. 5 16 Murdered.] *By this example we learne how great credit we owe to the Church in Canonizing Saints, and celebrating their holy dayes: by whoſe onely warrant, without any word of Scripture, theſe holy Innocents have beene honoured for Martyrs, and their holy day kept ever ſince the Apoſtles time; although they died not voluntarily, nor all perhaps circumciſed, and ſome the children of Pagans,* Aug.epiſt.28.Orig.hom.3.in diverſos.

Canonizing of Saints.

FULKE 5 Sect. 2. Neither *Origen*, nor *Auguſtine*, nor any ancient Writer affirmeth, that every one of thoſe children was an holy Martyr, neither are you able to prove it. *Macrobius* writeth, that one of the ſonnes of *Herod* himſelfe, that was nurſed in thoſe parts, was ſlaine among the reſt. I ſuppoſe it is not neceſſary to beleeve, that *Herods* childe was a Saint. Neither doe I thinke, that they which inſtituted that feaſt, meant to canonize him for a Saint, or every Pagans ſonne, if any ſuch were amongſt them. As for them that were not circumciſed, becauſe they were not eight dayes old, there is no cauſe, why we ſhould thinke them to be damned, ſeeing the Sacrament of Circumciſion could not be miniſtred before the eighth day. Before which age, it is not to be doubted, but that many thouſands of the Iewes infants died. Where you ſay, their holy day hath beene kept ever ſince the Apoſtles time, you are bold to affirme that you are not able to prove. *Auguſtine* ſpeaketh but of his owne time. The Homilies *in diverſos*, which goe under *Origens* name, (as *Eraſmus* telleth you) be not all his, but written by ſome Latine Authour, and thoſe that were his, are corrupted by *Ruffine*. So that you come not clearely to the time of *Origen*, and though you did, you were ſhort of the Apoſtles time. And the Authour of that Homilie *in diverſos*, alledgeth the holy Fathers, not the Apoſtles, for commanding the celebration of their memory. And certaine it is, that before the time of *Conſtantine* the great, that gave peace to the Church, there were not many feſtivall dayes obſerved. Inſomuch, that the feaſts of the Nativity of Chriſt, Eaſter, and Pentecoſt, were not uniformely obſerved in all places, for many yeeres after, as appeareth by *Concil. Aurel. 4. cap. 1. Toletan. 10. cap. 1. Brac. 2. cap. 9.* And *Beda* in divers places, *De temporis ratione, &c.* Finally, what judgement ſoever the Church in old time had in canonizing of Saints, as you terme it, or in defining who were holy, nothing pertain[illegible] to the Popes manner of canonization, which is a curious, coſtly, and theatricall pom[illegible] [illegible] for the ſimplicit[illegible] of the Church of Chriſt, and meet for the bravery of the [illegible] of [illegible]. [illegible] neverthele[illegible] for the credit of [illegible] canonization, you may ſee a proteſtation that the Pope maketh, if it happen he bee deceived, in the

perſon

Canonization.

Feſtivall dayes.

[illegible] Mar-

[illegible]

CHAP. III.

[illegible] *alſo.*

The ſeveral [illegible] of the Goſpel [illegible] made to the manifeſtation of Chriſt.

Mar.1.4.
Luc.3.3.
Eſay 40.3.

AND in thoſe dayes * commeth Iohn the Baptiſt preaching in the ‖ deſert of Iewrie.

2 And ſaying, ‖ Doe penance, for the Kingdome of heaven [illegible].

3 For [illegible] Eſay the Prophet, [illegible] *crying in the deſert,* [illegible] *the way of our Lord, make ſtr*[illegible]

4 [illegible] had his garment of Camels haire, and a girdle of a ſkinne about his loynes: and his meat was locuſts and wilde honey.

5 Then went forth to him Hieruſalem and all Iewry, and all the countrey about Iordan:

6 And were baptized of him in Iordan, ‖ confeſſing their ſinnes.

7 And ſeeing many of the Phariſees and Sadduces comming to his Baptiſme, he ſaid to them, Ye vipers brood, who hath ſhewed you to flee from the wrath to come?

8 Yeeld therefore ‖ fruit worthy of penance.

9 And [illegible] not to ſay within your ſelves, we have Abraham to our father: for I tell you, that God is able of theſe ſtones to raiſe up children to Abraham.

10 For now the [illegible] is put to the root of the trees. Every [illegible] therefore that doth ‡ not yeeld good fruit, ſhall be cut downe, and caſt into the fire.

It is not only damnable to [illegible] ill: but alſo, [illegible]ot to doe [illegible]; *Aug, Ser. 6. de temp.*

11 * I indeed baptize you ‖ in water unto penance: but hee that ſhall come after me, is ſtronger then I, whoſe ſhooes I am not worthy to beare, he ſhall baptize you in the holy Ghoſt and fire.

Mar.1.8.
[illegible]e 3.16.
[illegible]n 1.26.
[illegible] 11.16.
[illegible]4.

12 Whoſe [illegible] is in his hand, and hee ſhall cl[illegible] purge [illegible] floore, and he will gather his wheat [illegible] barne, but the chaffe he will burne [illegible] unquenchable fire.

13 Then [illegible] IESUS from Galilee to Iordan, unto Io[illegible] be baptized of him.

14 But Iohn ſtayed him, ſaying, I ought to be baptized of thee, and commeſt thou to me?

15 And IESUS anſwering, ſaid to him, Suffer me for this time: for ſo it becommeth us to fulfill all juſtice. Then he ſuffered him.

16 And IESUS being baptized, forthwith came out of the water: and loe, the heavens were ‖ opened to him: and he ſaw the Spirit of God deſcending as a dove, and comming upon him.

17 And

IN thoſe [illegible] ** Iohn the Baptiſt,* [illegible] *in the wilderneſſe of* [illegible]

2 *And ſaying,* [illegible] *for the kingdome of heaven is at hand.*

3 *For this is he that was ſpoken of by the Prophet Eſaias, ſaying, ** [illegible] *in the wilderneſſe,* [illegible] *the way of the Lord, make his paths ſtraight.*

4 * *This Iohn had his raiment of Camels haire, and a letherne girdle about his loynes, his meat was locuſts and wilde honey.*

5 **Then went out to him Hieruſalem, and all Iury, and all the region round about Iordan,*

6 *And were baptized of him in Iordane, confeſſing their ſinnes.*

Mat.1.5.
Luke 3.7.

7 *But when he ſaw many of the Phariſees and Sadduces come to his B*[illegible]*ſme, he ſaid* [illegible] *to them, *O generation of vipers, who hath warned you to flee from the anger to come?*

Mat.23.33.

8 *Bring forth therefore fruits meet for repentance.*

9 *And be not of ſuch minde, that ye would ſay within your ſelves, * We have Abraham to our father: For I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.*

Iohn 8.36.
Act.13.26.

10 *Even now is the axe alſo put unto the root of the trees: * Therefore every tree which bringeth not forth good fruit, is hewen downe, and caſt into the fire.*

Mat.7.19.

11 * *I baptize you in water unto repentance: but he that commeth after me, is mightier then I, whoſe ſhoes I am not worthy to beare, he ſhall baptize you with the holy Ghoſt and with fire:*

Mar.1.8.
Iohn 1.26.
Luke 3.13.

12 * *Whoſe fanne is in his hand, and he will thorowly purge the floore, and gather his wheat into his garner: but will burne up the chaffe with unquenchable fire.*

Luke 3.18.

13 * *Then commeth Ieſus from Galilee to Iordan, unto Iohn, to be baptized of him.*

Marke 1.8.
Luke 3.22.

14 *But Iohn forbade him, ſaying, I have need to be baptized of thee, and commeſt thou to me?*

15 *Ieſus anſwering, ſaid unto him, Suffer it to be ſo now: for thus it becommeth us to fulfill all righteouſneſſe. Then he ſuffered him.*

16 *And Ieſus, when he was baptized, went up ſtraightway out of the water: and loe, the heavens were opened unto him: and* Iohn *ſaw the Spirit of God deſcending like a dove, and lighting upon him.*

17 *And*

[illegible]

[illegible] ANNOTATIONS. CHAP. III.

RHEM. 1 1 Desert.] [illegible] *of* S. Iohn Baptist [illegible] [illegible] [illegible] [illegible] *also of* [illegible] Matth. 11. 8. Luc. 7. 33.) *they* [illegible] [illegible] *a* [illegible] *of townes* [illegible] [illegible] *people there* [illegible] *to make him thereby but a* [illegible] *against scriptures, Fathers,* [illegible] *reason.*

[illegible] p. 11. [illegible] 10. [illegible] 3.

[illegible] ibid.

FVLKE 1 [illegible] of their Ermitages yet [illegible] in England [illegible] desert or solitary places, but for the most part [illegible] great C[illegible] life, [illegible] of the old Eremites, of whom there is [illegible] writings. Of whose profession yet Iohn the Baptist was [illegible] Authour, [illegible] doth any of the old Fathers so call him, [illegible] some say, he was [illegible] life [illegible] whereof you may read more at large in my Treatise [illegible] see [illegible] of Master *Charkes* booke, [illegible] 2. The Centurists indeed say, that *Chrysostome* [illegible] [illegible] against the truth of the [illegible], where he maketh *Iohn Baptist*, Prince of all Monkes, [illegible] *Mar.* and *Hom.* 69. *in* 21. *Mat.* not content to say, *they leade an Angels life, and talke freely with God,* but also, [illegible] *soule is without all griefes and passion,* [illegible] *body is such* [illegible] *before his sin,* which is contrary to the doctrine of Originall sinne. Now whether these things were written by *Chrysostome* advisedly, and truly, I appeale to your owne judgements, which I know to be very corrupt, yet I thinke none of you hath the face to defend all those words, as they lie, without any cavilation, to be true and Catholike doctrine. But hereof I have written more at large in the overthrow of the answere of Master *Charkes* [illegible] *face, pag.* 81. and so forth to *pag.* 94. where also the other slander of the austerity of S. *Iohns* life, perverted by Protestants, is thorowly handled. Therefore I will briefly touch it in this place. First, all Protestants doe grant the austerity of S. *Iohns* life, in the place of his abode, in his apparell, and in his diet: yet they doe not place it onely in these. And although they say, the desert had townes and villages not farre off, as the truth is, yet they acknowledge it was a solitary place. They that say his garment was Chamblet, speake not of fine Chamblet, but of a rough and course cloth, made of the great and hard haires of Camels, not of the fine and soft haires, called Camels wooll, whereof our Chamblet and Grograine are made. For his meat, they say, it was Locusts, which are usuall to be eaten in that countrey: and wilde honey, or dew honey, which [illegible] Not thereby making him a common man, or a delicate person, but a man of straight life, [illegible] conversation, whereof in the place before noted, you may see more at large, what the Protestants write thereof.

Slander.

RHEM. 2 2 Doe penance.] *So is the Latine word for word, so readeth all antiquity, namely,* S. Cyprian. ep. 52. *often, and* S. Augustine l. 13. Confes. c. 12. *and it is a very usuall speech in the New Testament, specially in the preaching of* S. Iohn Baptist, * *Christ himselfe, and * the Apostles: to signifie perfect repentance, which hath not onely* [illegible] *fession and amendment, but contrition or sorrow for the offence, and painefull satisfaction: Such as* S. Cyprian *speaketh of in all the foresaid Epistle. But the Adversaries of purpose (as * namely* Beza *protesteth) mislike that interpretation, because it favoureth satisfaction for sinne, which they cannot abide: where if they pretend the ‡ Greeke* [illegible], *we send them to these places,* Matth. 11. 21. Luke 10. 13. 2 Cor. 7. 9. *where it must needs signifie, sorrowfull, painefull and satisfactory repentance: we tell them also, that ** S. Basil *a Greeke Doctor calleth the Ninevites repentance, with fasting and haire-cloth and ashes, by the same Greeke word* μετάνοιαν. *And more we will tell them in other places.*

Matth. 4. 17. Luke 13. 3, 5. Luke 24. 47. Act. 2. 38, 26, 20. Annot. in hunc locum, Serm. in fam. & siccit.

Penance. μετανοεῖν. μετάνοια.

FVLKE 2 When you understand by penance, satisfaction for sinne, doe penance, is not the English for the Latine, *Agite pœnitentiam*, neither in word, nor sense. And that your interpreter meant no more in *Agite pœnitentiam*, then repentance, his [illegible] translation of the same Greeke word, [illegible] *k.* 1. 15. is manifest, where you are content to say, be penitent. [illegible] *pœnitentiam* [illegible] *aliud est, quam* [illegible] *st ulterius non peccaturum, Lact. de* [illegible] *c.* [illegible] *lib* 6. *c.* 13. *Perfecta est autem pœnitentia, præterita deflere & futura non admittere, Isid. orig. lib.* 6. *c. de officijs.* Againe, to require satisfaction in them that are to be baptized, is against your owne Popish learning: for many of you hold, that there is free remission of all sinnes without any satisfaction in Baptisme. As for the painefull satisfaction, that S. *Cyprian* speaketh of, is meant of satisfaction unto the Church, that is offended, to be made by them, that had fallen unto deniall of Christ, or idolatry, through terrour of persecution; by such meanes to give outward testimony of the inward sorrow of their hearts, for so grievous offences, not to make amends to the justice of God for their sinne. Neither was that publike satisfaction required of every one that sinned, but onely of those that had fallen openly and grievously into some hainous crime. And *Beza* doth justly mislike your translation, because in shew of words, though not in the meaning of the translator, it favoureth that blasphemous doctrine of satisfaction for sinne unto the righteousnesse of God, which was thorowly performed by the sacrifice of Christs death. But that the Greeke word signifieth satisfactorie penance, you send us first to *Mat.* 11. 21. where our Saviour saith, *Tyre and Sidon would have repented in sackecloth and ashes*, but never a word of satisfaction: for sitting in sackcloth and ashes, is no satisfaction for sinne, but an outward signe of true sorrow for sinne, and humbling of the soule to desire forgivenesse of sins. Neither is there one word more, *Luke* 10. 13. whither you send us next. In the third place, 2 *Cor.* 7. 9. *Paul* saith, hee is glad that they sorrowed unto repentance, for the sorrow that is after God worketh repentance unto salvation, not to be repented of. What word is here sounding for satisfaction? As for godly sorrow and griefe of minde, to be necessary unto true repentance, we never will deny, but that this sorrow is any satisfaction to Gods justice (as an horrible blasphemy) we utterly abhor to heare of it. But where Scripture [illegible] that S. *Basil* calleth the Ninevites repentance, with fasting, haire-cloth, and ashes, by [illegible] and we acknowledge as much, [illegible] our Saviour Christ calleth [illegible] [illegible], *Mat.* 12. 41. But where is satisfaction? S. [illegible] *of humiliation*: [illegible] ashes, [illegible]

Satisfaction.

[illegible] cap. 15. [illegible] Defence, [illegible] answere.

RHEM. 3 6 [illegible] their [illegible] s.] Iohn *did prepare the way to Christ and his Sacraments,* [illegible] *of their* [illegible] *ners* [illegible]

FVLKE 3 [illegible] was not [illegible] but every [illegible] Iohn had [illegible] worke enough, for seven y[illegible] of I[illegible] countrey [illegible] Iordan, of whom never [illegible] ven before, and [illegible] be very long. O Papists [illegible] you [illegible] colle[illegible]?

Shrift, or [illegible] fion.

RHEM. 4 8 Fruit worthy.] *H*[illegible] *worthy fruits or workes of* [illegible], *which* [illegible] Hierome *saith in* Ioel 2.) *fasting,* [illegible]

FVLKE 4 Fruits worthy of [illegible] for sinne, but arguments of true [illegible] pentance, and [illegible] *Hierome* say, that fasting, prayers, &c. are [illegible] tokens [illegible] *to me with all* [illegible] *heart* [illegible] *repentance of your* [illegible], *with f*[illegible] *of pardon, through the greatnesse of your* [illegible] satisfaction for sinnes, to the [illegible], but the [illegible]

RHEM. 5 10 The axe.] *How Preachers are taught to deterre from doing evill for feare of Hell, and to exhort to doe good in hope of Heaven: which kinde of preaching our Adversaries doe condemne.*

FVLKE 5 They that heare us preach, can testifie that you lie: although we exhort not men to doe good onely, or chiefly in hope of reward, nor to avoid sinne onely for feare of hell, but rather in duty and thankfulnesse to God, that God may be glorified by their good conversation, and not dishonoured by their wickednesse, which professe his Name, and despise his Lawes.

RHEM. 6 11 In water.] Iohns *Baptisme did not remit sinnes, nor was comparable to Christs Baptisme, as here it is plaine, and in many other places,* Hieró. adv. Lucifer. Aug. de Bapt. cont. Donat. lib. 5. cap. 9, 10, 11. *Yet it is an article of our Adversaries that the one is no better then the other: which they say not to extoll* Iohns, *but to derogate from Christs Baptisme, so far, that they make it of no more valure or efficacie for remission of sinnes, and grace, and iustification,* [illegible] Iohns: *thereby to maintaine their manifold heresies, that Baptisme taketh not away sinnes, that a man is no cleaner nor iuster by the Sacrament of Baptisme then before, that it is not necessary for children unto salvation, but it is enough to be borne of Christian parents, and such like erroneous positions well knowne among the Calvinists.*

Iohns baptisme and Christs.

FVLKE 6 Remission of sinnes is proper unto God, as well in *Iohns* Baptisme, as in the Baptisme of Christ. *Iohn* here compareth the ministery of man with the authority and power of God. The outward Baptisme with the spirituall Baptisme: whereof the first is done by the hand of man, the other is peculiar onely unto our Saviour Christ. And though some of the ancient Fathers were of another opinion, yet S. *Marke* saith expresly, that *Iohn* preached the Baptisme of repentance, unto forgivenesse of sinnes. And who can separate [illegible] of sinnes from true repentance? when the Lord promiseth, at what time soever the sinner repenteth, to pardon his sinne. The seale of Baptisme also, added to the doctrine of repentance, must needs testifie remission of sinnes; namely, the soule to be washed by mercy, as the body is with water. Neither doth this doctrine derogate any thing from the Baptisme of Christ, seeing it is Christ that forgiveth sinnes, and giveth grace in the Baptisme ministred by *Iohn*, and ministred by his Apostles. For *Iohns* Baptisme was of Gods institution, and not of *Iohns* devising. *Gaudentius* Bishop of *Brixia, Resp. ad Paul. Diac.* saith, *That Christ came to* Iohns *Baptisme as a sinner to wash away our sinnes in his body,* which could not be, if *Iohns* Baptisme did not wash away sins at all. And touching the manifold heresies that you charge us with, I answere, that God by Batisme assureth his children of the remission of their [illegible], not the act of Baptisme (as your heresie maintaineth) of the worke wrought, taketh away sinne, though a man were baptized being asleepe. To the second I answer, that a true Christian is assured by the Sacrament of Baptisme, of salvation, and therefore to be cleansed and justified from his sinnes, not onely that he committed before Baptisme, but that of frailty he committeth to the end of his life. Which your heresie will not allow, extending the effect and vertue of B[illegible] onely to the time before the Sacrament received, which in them that are baptized being infants, is but short, and for little more then originall sinne. For the third we answere, that the salvation of children dependeth not upon the outward signe, and yet it is necessary, that the children of Christian [illegible] be baptized, if they may attaine to the Sacrament, according to Christs institution. For the contempt, and not the want of Baptisme (where there is no default in the party) is damnable.

Marke 1. 4.

Ezech. 18.

Iohns Baptisme.

Slander.

Mark. 16. 16.

RHEM. 7 12 Floore.] *T*[illegible] *is his C*[illegible] *militant here in earth, wherein are both good and bad (here* [illegible] *by corne and chaffe) till the separation be made in the day of iudgement: contrary to the doctrine of the H*[illegible], [illegible] *hold, the Church to consist onely of the good.*

FVLKE 7 We abhorre the heresie of them, that hold the Church visible or militant in earth, to consist onely of the good. But the heavenly Ierusalem, which is the mother of us all, the universall Church and body of [illegible], consisteth onely of Gods elect, and members of Christ, ordained to eternall salvation.

RHEM. 8 16 Opened.] *To signifie that heaven was shut in the old Law, till Christ by his Passion opened it, and so by his Ascension was the first that entred into it: contrary to the doctrine of the Heretikes,* See Heb. 9. 8. and 11. 40.

FVLKE 8 Christ was the first, that ascended in body into heaven, as he was the first fruits of the dead: the [illegible] rose againe to live ever. But seeing the vertue of his death and resurrection were as availeable to the Fathers under the Law, as unto us: to satisfie for their sinnes, and to make them righteous, as it is to [illegible] doubt not, but the soules of the Fathers were in heaven, paradise, or Abrahams bosome, even where the [illegible] of the faithfull departed are now. For the Apostle *Heb.* 9. 8. meaneth that the way to [illegible] opened by the Priesthood and Sacrifices of the Law, but by the Priesthood and Sacrifice of [illegible] *Heb.* 11. 40. where he saith, the Fathers received not the promises, it is plaine, he speaketh of the [illegible] of them, which now shall receive untill the end of the world, when they with us, and we [illegible] made perfect together.

Limbus Patrum.

CHAP. IIII.

Chriſt going into the deſert to prepare himſelfe before his Manifeſtation, overcommeth the devils tentations. 12 Beginning in Galilee, as the Prophet ſaid he ſhould: 18 He calleth foure Diſciples: and with his preaching and miracles draweth unto him innumerable followers.

Goſpel the firſt …y in

…1.12. …4.1.

THen * IESVS was led of the Spirit into the || deſert, to be tempted of the devill.

2 And when he had || faſted forty dayes and forty nights, afterward he was hungry.

3 And the tempter approached and ſaid to him, If thou be the Sonne of God, command that theſe ſtones be made bread.

…8.3.

4 Who anſwered and ſaid, It is written, *Not in bread alone doth man live, but in every word that proceedeth from the mouth of God.*

5 Then the devill tooke him up into the holy City, and ſet him upon the pinnacle of the Temple,

6 And ſaid to him, If thou be the Son of God, caſt thy ſelfe downe, for || it is written, *That he will give his Angels charge of thee, and in their hands ſhall they hold thee up, leſt perhaps thou knocke thy foot againſt a ſtone.*

Pſal.90.12.

7 IESVS ſaid to him againe, It is written, *Thou ſhalt not tempt the Lord thy God.*

Deut.6.16.

8 Againe, the devill tooke him up into a very high mountaine: and he ſhewed him all the kingdomes of the world, and the glory of them,

9 And ſaid to him, All theſe will I give thee, if falling downe thou wilt adore me.

10 Then IESVS ſaith unto him, Avant Satan: for it is written, *The Lord thy God ſhalt thou adore, and || him onely ſhalt thou ſerve.*

Deut.6.13.

11 Then the devill left him: and behold, Angels came, and miniſtred to him.

Marke 1.14. Luke 4.14. The third part of the Goſpel, of Chriſts manifeſting himſelfe by preaching, and that in Galilee.

12 And * when IESVS had heard that Iohn was delivered up, he retired into Galilee:

13 And leaving the city Nazareth, came and dwelt in Capharnaum, a Sea towne, in the borders of Zabulon and Nephthali,

14 That it might be fulfilled which was ſaid by Eſay the Prophet.

Eſay 9.1.

15 *Land of Zabulon and land of Nephthali, the way of the Sea beyond Iordan of Galilee, of the Gentiles:*

16 *The people that ſate in darknes, hath ſeene great light: and to them that ſate in a countrey of the ſhadow of death, light is riſen to them.*

17 From that time IESVS began to preach, and to ſay, || * Doe penance, for the Kingdome of heaven is at hand.

Marke 1.15.

Luke 5.1. The Goſpel upon S. Andrewes day.

18 And IESVS * walking by the Sea of Galilee, ſaw two brethren, Simon who is called Peter, and Andrew his brother, caſting a net into the Sea (for they were fiſhers)

19 And he ſaith unto them, Come ye after me, and I will make you to be fiſhers of men.

20 But they incontinent leaving the nets, followed him.

21 And going forward from thence, hee

ſaw

Marke 1.12. Luke 4.1.

*THen was * Ieſus led up of the ſpirit into wilderneſſe, to be tempted of the devill.*

2 *And when he had faſted forty dayes and forty nights, he was afterwards an hungred.*

3 *And when the tempter came to him, he ſaid, If thou be the Sonne of God, command that theſe ſtones be made bread.*

4 *But he anſwered and ſaid, It is written, * Man ſhall not live by bread onely, but by every word that proceedeth out of the mouth of God.*

Deut.8.3.

5 *Then the devill taketh him up into the holy City, and ſetteth him on a pinnacle of the Temple,*

6 *And ſaith unto him, If thou be the Son of God, caſt thy ſelfe downe: For it is written, * that he ſhall give his Angels charge over thee, and with their hands they ſhall lift thee up, leſt at any time thou daſh thy foot againſt a ſtone.*

Pſal.90.12.

7 *Ieſus ſaid unto him, It is written againe, * Thou ſhalt not tempt the Lord thy God.*

Deut.6.16.

8 *Againe, the devill taketh him up into an exceeding high mountaine, and ſhewed him all the kingdoms of the world, & the glory of them:*

9 *And ſaith unto him, All theſe things will I give thee, if thou wilt fall downe and worſhip me.*

10 *Then ſaith Ieſus unto him, Get thee hence behinde me, Satan: for it is written, * Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.*

Deut.6.13. and 10.20.

11 *Then the devill leaveth him, and behold, the Angels came and miniſtred unto him.*

Marke 1.14. Luke 4.14. Iohn 4.43.

12 ** When Ieſus had heard that Iohn was delivered up, he departed into Galilee,*

13 *And when he had left Nazareth, he went and dwelt in Capernaum, which is a* City *upon the Sea coaſt, in the borders of Zabulon, and Nephthali:*

14 *That it might be fulfilled which was ſpoken by Eſaias the Prophet, ſaying,*

Eſay 9.1.

15 ** The land of Zabulon, and the land of Nephthali, by the way of the Sea beyond Iordan, Galilee of the Gentiles.*

16 *The people which ſate in darkneſſe, ſaw great light, and to them which ſate in the region and ſhadow of death, light is ſprung up.*

Marke 1.15.

17 ** From that time Ieſus began to preach, and to ſay, Repent: for the kingdome of heaven is at hand.*

Marke 1.16.

18 ** And Ieſus walking by the Sea of Galilee, ſaw two brethren, Simon, which was called Peter, and Andrew his brother, caſting a net into the Sea (for they were fiſhers.)*

19 *And he ſaith unto them, Follow me: and I will make you fiſhers of men.*

20 *And they ſtraightway left their nets, and followed him.*

21 *And when he was gone forth from thence,*

he

Marke 1.19. Luke 5.10.

ſaw other two brethren, Iames of Zebedee, and Iohn his brother in a ſhip with Zebedee their father, repairing their nets: and he called them.

22 And they forthwith left their nets and father, and followed him.

23 And IESVS went round about all Galilee, teaching in their Synagogues, and preaching the Goſpel of the kingdome: and || healing every malady and every infirmity in the people.

24 And the bruit of him went into all Syria: and they preſented to him all that were ill at eaſe, diverſly taken with diſeaſes and torments, and ſuch as were poſſeſt, and lunatikes, and ſicke of the palſey, and he cured them:

25 And much people followed him from Galilee and Decapolis, and Hieruſalem, and from beyond Iordan.

he ſaw other two brethren, Iames the ſonne of Zebedee, and Iohn his brother, in the ſhip with Zebedee their father, mending their nets: and he called them.

22 *And they immediatly left the ſhip and their father, and followed him.*

23 *And Ieſus went about all Galilee, teaching in their Synagogues, & preaching the Goſpel of the kingdom, & healing all maner of ſickneſſe, and all maner of diſeaſe among the people.*

24 *And his fame ſpred abroad thorowout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes, and gripings, and them that were poſſeſſed with devils, and thoſe which were lunatike, and thoſe that had the palſey, and he healed them.*

25 *And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Hieruſalem, and from Iurie, and from* the regions that lie *beyond Iordan.*

ANNOTATIONS CHAP. IIII.

RHEM. 1 1 Deſert.] *As* Iohn *the Baptiſt, ſo our Saviour by going into the deſert, and there living in contemplation even among bruit beaſts, and ſubiect to the aſſaults of the Devill for our ſinnes, giveth a warrant and example to ſuch holy men as have lived in wilderneſſe for penance and contemplation, called Eremites.* Eremites.

FVLKE 1 Chriſt went into the wilderneſſe, neither for penance, nor contemplation, but as the text ſaith, that hee might be tempted of the Devill. Which no Chriſtian ought to doe, to offer himſelfe to temptation, therefore his going is no warrant, nor example unto Heremites. Secondly, he went by ſpeciall inſtinct, and leading of the Spirit, which warranteth not men that are led by their owne will and affection. Thirdly, Chriſt remained in the wilderneſſe, for a ſhort ſeaſon. Therefore is no example for them that ſpend their life in the wilderneſſe. Fourthly, he faſted forty dayes, which no man can doe of his owne ſtrength. And yet condemne we not the contemplative life of them, that of old went into the wilderneſſe, ſo the Church had no need of their ſervice in townes and cities, but to ſhew the vanity of your collection. As for your Popiſh Heremites in England, they never came into the wilderneſſe, but oftentimes in the cities and townes: ſomtime, by your leave in the ſtewes. As *Stephen Gardiner*, if he were living could teſtifie, of one brought before him. Eremites.

RHEM. 2 2 Faſted forty dayes.] Elias *and* Moſes *(ſaith S.* Hierome *) by the faſt of forty dayes were filled with the familiarity of God, and our Lord himſelfe in the wilderneſſe faſted as many, to leave unto us the ſolemne dayes of faſt (that is, Lent)* Hier.in c.58. Eſa. S. Auguſt. *alſo hath the very like words,* ep.119. *And generally all the ancient Fathers, that by occaſion or of purpoſe ſpeake of the Lent-faſt, make it not onely an imitation of our Saviours faſt, but alſo an Apoſtolicall tradition, and of neceſſity to be kept.* Contemne not Lent *(ſaith* Ignatius*)* for it containeth the imitation of our Lords converſation. *And S.* Ambroſe *ſaith plainly, that* it was not ordained by men, but conſecrated by God: not invented by any earthly cogitation, but commanded by the heavenly Majeſtie. *And againe, that it is ſinne not to faſt all the Lent. S.* Hieroms *words alſo be moſt plaine:* we *(ſaith he)* faſt forty dayes, or make one Lent in a yeere, according to the tradition of the Apoſtles, in time convenient. *This time moſt convenient is (as S.* Auguſtine *ſaith,* ep.119.*) immediatly before Eaſter, thereby to communicate with our Saviours Paſſion: and (as other writers doe adde) thereby to come the better prepared and more worthily to the great ſolemnity of Chriſts Reſurrection: beſide many other goodly reaſons in the ancient Fathers, which for brevity we omit. See (good Chriſtian Reader) twelve notable Sermons of S.* Leo *the great* de Quadrageſima, *of Lent: namely,* Ser.6. *and* 9. *where he calleth it the Apoſtles ordinance by the doctrine of the holy Ghoſt. See S.* Ambroſe *from the* 23. *Sermon forward: in S.* Bernards *ſeven Sermons, and in many other Fathers the like. Laſt of all, note well the ſaying of S.* Auguſtine, *who affirmeth, that by due obſervation thereof, the wicked be ſeparated from the good, Infidels from Chriſtians, Heretikes from faithfull Catholikes.* The Lent-faſt.

Ignat.ep.5. Ambr. de Quadr. Ser.36.34. Hier.ep.54.ad Marcel. adv. Montanum.

Aug.Ser.69. de temp.

FVLKE 2 *Montanus* the Heretike (as *Euſebius* teſtifieth out of *Apollonius*) was the firſt that preſcribed lawes of faſting, *Eccl.hiſt.l.5.c.18.* And *Irenæus* ſaith in his Epiſtle to *Victor*, that as there was in his time variety of obſerving the Feaſt of Chriſts reſurrection, ſo in keeping the Faſt that went before it. *For ſome* (ſaith he) *thought they ought to faſt one day, ſome two dayes, ſome more, ſome forty houres day and night, which diverſity of faſting* (he ſaith) *commendeth the unity of faith and religion, Euſeb.l.5.c.26. Irenæus* therefore diſchargeth your forty dayes Lent of the Apoſtles inſtitution. So doth *Dionyſ. Alexand. Ep. ad Ba.* who ſheweth, that ſome faſted ſix dayes before Eaſter, ſome two dayes, ſome three, ſome foure, ſome none. Now let us examine, what you bring out of later Writers, among whom I account *Ignatius*, though his Epiſtle have the name of a more ancient Writer. But S. *Hierome in Cat.* knew no Epiſtle of his to the *Philippians*. And the authenticall teſtimony of *Irenæus* cited by *Euſebius*, of the diverſity of faſting, manifeſtly declareth, that there was no ſuch Lent, as that Epiſtle nameth, in the dayes of *Ignatius*, who was an immediate ſucceſſour of the Apoſtles. And albeit there was an ancient Faſt of forty dayes before Eaſter, yet was not that your Popiſh Lent, where fleſh is prohibited, and fiſh permitted, but a time of abſtinence indeed. The teſtimony of S. *Hierome*, which you expound for Lent, hath never a word of Lent, nor for Lent. For there were other ſolemne dayes of faſting in the Church, then Lent. S. *Auguſtine* indeed ſaith, that the forty dayes Faſt, hath authority of the example of *Moſes, Helias*, and *Chriſt*, and that the conſent of the Church hath eſtabliſhed the ſame forty dayes to be kept before Eaſter, not as a thing neceſſary, but as other rites, which he nameth, not now obſerved of the Papiſts themſelves. And further, the abſtinence from fleſh as uncleane, he condemneth as hereſie. And *Hierome* againſt *Montanus*, although he aſcribe the forty dayes Faſt to Apoſtolicall tradition, becauſe it hath no ground in the Scripture, yet he ſheweth plainely, that it was of good will, and not of neceſſity. Whereas the Heretikes had three Lents in the yeere, which they commanded to be kept of neceſſity, *but it is one thing* (ſaith *Hierome*) to Lent Faſting.

doe

[illegible] Wedneſdayes and Frydayes [illegible]

[illegible] to be Apoſtolicall [illegible] doth [illegible] later [illegible] which [illegible] Lent the Apoſtles [illegible] his [illegible]

in his Decrerall [illegible] ſaith, T[illegible] daine [illegible] forty dayes F[illegible] onely [illegible] betw[illegible] Clerkes and Lay-men, [illegible] well [illegible] F[illegible] coun[illegible], yet it is good authority, [illegible] you, [illegible] us. [illegible] undoubted authority of [illegible], cited by [illegible] no ſuch certaine conſtitution, [illegible] the l[illegible] [illegible] ther things, which neither Papiſts nor Proteſtants count [illegible] out of *Auguſtine*, proveth, that in his time, that did write [illegible] to keepe Lent, but every man did as he liked. [illegible] is no word of a[illegible] from fleſh, which is the chie[illegible] every day, and that from dinner. *Ambroſe Ser.* [illegible] *and* 36. S. [illegible] is a l[illegible] Apoſtolike tradition, he might eaſily be deceived, as the [illegible] Fathers [illegible].

The Decretall [illegible]

Rhem. 6 It is written.] *Heretikes alledge* [illegible] *the ſenſe* [illegible] *them, as Chriſt doth, in the true ſenſe, and to confute their f*[illegible]

Rhem. 3 12 Him onely ſerve.] *It was not ſaid, ſaith S.* [illegible] *T*[illegible] *thy God* [illegible] *Him* [illegible] thou ſerve: *in Gree*[illegible] [illegible] *uſed this moſt true and neceſſary* [illegible] *: that there is an* [illegible] *due to* [illegible] *creature, were idolatry: and t*[illegible] [illegible] 14. [illegible] V[illegible] 13. C[illegible] D[illegible] c. l. 1. [illegible]

Latria. Dulia.

Fulke 3 S. [illegible] ſpeaketh of the civ[illegible] of *He*[illegible] But by this text, all religi[illegible] ſervice is [illegible] ly to God. [illegible] *This is the greateſt C*[illegible], Thou [illegible] And [illegible] S. [illegible] the P[illegible] [illegible] doe [illegible] ther [illegible] a [illegible] kinde [illegible] ſervice or [illegible] which [illegible] And [illegible] eth (out of [illegible]) [illegible] God, or creatures. [illegible] of the [illegible] Ver[illegible] religi[illegible], or civill [illegible] ſend [illegible], is of the body of [illegible]

Latria and Dulia.

[illegible] *we love worthily, for their exceeding great good will unto* [illegible] *we* [illegible] *akers and ſ*[illegible]. *Therefore when the Centurion ſaw the* [illegible] *of* [illegible] *manner is, they burnt him. And ſo we at* [illegible] *his bones, more* [illegible] *we laid them up where it was* [illegible], *where* [illegible] *with joy and gladneſſe, to* [illegible] *the birth day of* [illegible] *of* [illegible] *and to exerciſe and* [illegible]

[illegible] worthy [illegible] of the people of *Smyrna*, ſheweth, [illegible] regard of the bodie[illegible] reli[illegible] the Martyrs, differeth from your Popiſh [illegible] well, why you quoted this place: but that I conſider, you read it not [illegible] tranſlation of *Ruffinus*, [illegible] the word [illegible] is [illegible] by *E*[illegible]. S. *H*[illegible], [illegible] *Vigilantius*, [illegible] n of reli[illegible] of [illegible] beene. Yet is [illegible] *But we* [illegible] of [illegible] *but* [illegible] *Arc*[illegible] that [illegible] to be [illegible] *we might* [illegible] in [illegible] which [illegible] a great [illegible] treams [illegible] is [illegible]

Reliques.

Ad Ripar. cont. Vigil.

Candles.

[illegible] dwell

[illegible] *true faith* [illegible] *the ſame* [illegible] *ſubſtance* [illegible] *ſhe* [illegible] [illegible] *of images,* [illegible] *quiſ.* [illegible]

Rhem. 4 17 [illegible] *ſuch as be of age* [illegible]

Fulke 4 [illegible]

Rhem. 23 [illegible] *Chriſt* [illegible]

CHAP. V.

[illegible]

The Sermon of Chriſt upon the Mount: containing the paterne of a Chriſtian life, in theſe three Chapters following, whereof S. *Auguſtine* hath two goodly bookes. The eight Beatitudes: which are a part of the Catechiſm. The Goſpel upon *Allholows* day, and upon the Feaſts of many Martyrs. Luke 6. 20.

1 And ſeeing the multitudes, he went up [illegible]: and when he was ſat, his Diſciples came unto him,

2 And opening his mouth, he taught them, ſaying,

3 Bleſſed are the poore in ſpirit: for theirs is the Kingdome of heaven.

4 Bleſſed are the meeke: for they ſhall poſſeſſe the land.

5 Bleſſed are they that mourne: for they ſhall be comforted.

6 Bleſſed are they that hunger and thirſt after juſtice: for they ſhall have their fill.

7 Bleſſed are the mercifull: for they ſhall obtaine mercy.

8 Bleſſed are the cleane of heart: for they ſhall ſee God.

9 Bleſſed are the peace-makers: for they ſhall be called the children of God.

10 Bleſſed are they that ſuffer perſecuti-on ‖ for juſtice: for theirs is the Kingdome of heaven.

11 Bleſſed are ye when they ſhall revile you, [illegible]

1 *When he ſaw the multitude, he went up into a mountaine: and when he was ſet, his Diſciples came to him.*

2 *And he opened his mouth, and taught them, ſaying,*

3 *Bleſſed are the poore in ſpirit: for theirs is the kingdome of heaven.* Luke 6. 20.

4 *Bleſſed are they that mourne: for they ſhall be comforted.* Eſay 61. 2.

5 *Bleſſed are the meeke: for they ſhall inherit the earth.* Pſal. 37. 11.

6 *Bleſſed are they which doe hunger and thirſt after righteouſneſſe: for they ſhall be ſatiſfied.* Eſay 55. 1.

7 *Bleſſed are the mercifull: for they ſhall obtaine mercy.*

8 *Bleſſed are the pure in heart: for they ſhall ſee God.* Pſal. 24. 4.

9 *Bleſſed are the peacemakers: for they ſhall be called the children of God.*

10 *Bleſſed are they which ſuffer perſecution for righteouſneſſe ſake: for theirs is the kingdome of heaven.* 1 Pet. 3. 14.

11 *Bleſſed are ye when men revile you,* [illegible]

you, and perſecute you, and ſpeake all that nought is againſt you, untruly, for my ſake:

12 Be glad and rejoyce, for your || reward is very great in heaven. ☜ For ſo they perſecuted the Prophets, that were before you.

The Goſpel on the Feaſts of Doctors. Marke 9.50. Luke 14.34. 13 You are the * ſalt of the earth.

14 But if the ſalt leeſe his vertue, wherewith ſhall it be ſalted? It is good for nothing any more, but to be caſt forth, and to be trodden of men.

15 You are the || light of the world. A city cannot be hid, ſituated on a mountaine.

Marke 4.21. Luke 8.16. and 11.33. 16 Neither doe men light a * candle, and put it under a buſhell, but upon a candleſticke, that it may ſhine to all that are in the houſe.

17 So let || your light ſhine before men: that they may ſee your good works, and glorifie your Father which is in heaven.

18 Doe not thinke that I am come to breake the Law, or the Prophets. I am not come to breake: but to fulfill.

Luke 16. 17. 19 For aſſuredly I ſay unto you, * till heaven and earth paſſe, one jot or one title ſhall not paſſe of the Law: till all be fulfilled.

James 2.10. 20 He therefore that ſhall * breake || one of theſe leaſt Commandements, and ſhall ſo teach men: ſhall bee called the leaſt in the kingdome of heaven. But he that ſhall doe and teach; hee ſhall be called great in the kingdome of heaven. ☜

The Goſpel upon the fifth Sunday after *pentecoſt.* 21 For I tell you that unleſſe || your juſtice abound more then that of the Scribes and Phariſees, you ſhall not enter into the kingdome of heaven.

Exod. 20.13. Deut. 5.17. 22 You have heard that it was ſaid to them of old, * Thou ſhalt not kill: and whoſo killeth, ſhall be in danger of judgement.

23 But I ſay to you, that whoſoever is angry with his brother, ſhall bee in danger of judgement. And whoſoever ſhall ſay to his brother, Raca; ſhall be in danger of a councell. And whoſoever ſhall ſay, Thou foole: ſhall be guilty of the || hell of fire.

24 If therefore thou || offer thy gift at the Altar, and there thou remember that thy brother hath ought againſt thee:

25 Leave there thy offring before the Altar, & go firſt to be reconciled to thy brother, & then comming thou ſhalt offer thy gift. ☜

Luke 12.58. 26 * Be at agreement with thy adverſary betimes, whiles thou art in the way with him: leſt perhaps the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into ‡ priſon.

27 Amen I ſay to thee, thou ſhalt not goe out frõ thẽce, till thou repay the laſt farthing.

28 You have heard, that it was ſaid to them Exod. 20.14. of old, * Thou ſhalt not commit advoutry.

29 But I ſay to you, that whoſoever ſhall ſee a woman to luſt after her, hath already committed advoutry with her in his heart.

30 And if thy right eye ſcandalize thee,

plucke,

*and perſecute you, and ſhall ſay all maner of * evill ſaying againſt you for my ſake.* 1 Pet. 4.14.

12 Rejoyce ye, and be glad, for great is your reward in heaven. For ſo perſecuted they the Prophets which were before you.

*13 * Ye are the ſalt of the earth. But if the ſalt become unſavery, wherein ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.* Marke 9.50. Luke 14.34.

14 Ye are the light of the world. A city that is ſet on an hill, cannot be hid.

*15 * Neither doe men light a candle, and put it under a buſhell: but on a candleſticke, and it giveth light unto all that are in the houſe.* Marke 4.21. Luke 8.16. and 11.33.

*16 Let your light ſo ſhine before men, * that they may ſee your good workes, and glorifie your Father which is in heaven.* 1 Pet. 2.12.

17 Thinke not that I am come to deſtroy the Law, or the Prophets. I am not come to deſtroy, but to fulfill.

*18 For truly I ſay unto you, * Till heaven and earth paſſe, one jot or one title of the Law ſhall not ſcape, till all be fulfilled.* Luke 17.10.

*19 * Whoſoever therefore ſhall breake one of theſe leaſt Commandements, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdome of heaven: but whoſoever ſhall doe and teach ſo, the ſame ſhall be called great in the kingdome of heaven.* James 2.10.

*20 For I ſay unto you, * Except your righteouſneſſe ſhall exceed the righteouſneſſe of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdome of heaven.* Luke 11.39.

*21 Ye have heard, that it was ſaid to them of old time, * Thou ſhalt not kill: whoſoever killeth, ſhall be in danger of judgement.* Exod. 20.13. Deut. 5.17.

22 But I ſay unto you, that whoſoever is angry with his brother unadviſedly, ſhall be in danger of judgement: And whoſoever ſhall ſay unto his brother, Racha, *ſhall be in danger of a councell: but whoſoever ſhall ſay* thou *foole, ſhall be in danger of hell fire.*

23 Therefore if thou bring thy gift to the Altar, and there remembreſt that thy brother hath ought againſt thee:

24 Leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

*25 * Agree with thine adverſary quickly whiles thou art in the way with him: leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the miniſter, and then thou be caſt into priſon.* Luke 12.58.

26 Verely I ſay unto thee, thou ſhalt by no meanes come out thence, till thou haſt paid the uttermoſt farthing.

*27 Ye have heard, that it was ſaid unto them of old time, * Thou ſhalt not commit adultery.* Exod. 20.14.

28 But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

*29 * If thy right eye offend thee, plucke it out,* Math. 18.1. and Marke 9.47.

plucke it out, and caſt it from thee; for it is expedient for thee that one of thy limmes periſh, rather then thy whole body be caſt into hell.

31 And if thy right hand ſcandalize thee, cut it off, and caſt it from thee: for it is expedient for thee that one of thy limmes periſh, rather then that thy whole body go into hell.

Deut. 24.1. Mat. 19.7. 32 It was alſo ſaid, * whoſoever ſhall dimiſſe his wife, let him give her a bill of divorcement.

33 But I ſay to you, whoſoever ſhall dimiſſe his wife, || excepting the cauſe of fornication, maketh her to commit advoutrie: And he that ſhall marry her that is dimiſſed, || committeth advoutry.

Exod. 20.7. Levit. 19.11. 34 Againe you have heard that it was ſaid to them of old, * Thou ſhalt not commit perjury: but thou ſhalt performe thy oathes to our Lord.

35 But I ſay to you || not to ſweare at all: neither by heaven, becauſe it is the throne of God: neither by the earth, becauſe it is the foot-ſtoole of his feet: neither by Hieruſalem, becauſe it is the city of the great King.

36 Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one haire white or blacke.

37 Let your talke be, Yea, yea; No, no; and that which is over and above theſe, is of evill.

Exod. 21.24. 38 You have heard that it was ſaid, * An eye for an eye, and a tooth for a tooth.

39 But I ſay to you || not to reſiſt evill: but if one ſtrike thee on thy right cheeke, turne to him alſo the other:

40 And to him that will contend with thee in judgement, and take away thy coat, let goe thy cloake alſo unto him.

41 And whoſoever will force thee one mile, goe with him other twaine.

42 He that asketh of thee, give to him: and * to him that would borrow of thee, Deut. 15.7. turne not away.

Levit. 19. 18. 43 You have heard that it was ſaid, * Thou ſhalt love thy neighbour, and ‡ hate thine enemie.

The Goſpel upon the Friday after *Aſhwenſday.* 44 But I ſay to you, love your enemies, do good to them that hate you: and pray for them that perſecute and abuſe you.

‡ So taught the Phariſees, not the Law.

45 That you may be the children of your Father which is in heaven, who maketh his Sunne to riſe upon good and bad, and raineth upon juſt and ‡ unjuſt.

‡ We ſee then that the temporall proſperity of perſons and countreys is no ſigne of better men, or truer religion.

46 For if you love them that love you, what reward ſhall you have? doe not alſo the Publicanes this?

47 And if you ſalute your brethren onely, what doe you more? doe not alſo the heathen this?

48 Be you perfect therefore, as alſo your heavenly Father is perfect.

and caſt it from thee: For it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

30 And if thy right hand offend thee, cut it off, and caſt it from thee: For it is profitable for thee that one of thy members ſhould periſh, and not that all thy body ſhould be caſt into hell.

*31 It hath beene ſaid, * Whoſoever will put away his wife, let him give her a writing of divorcement.* Deut. 24.1. math. 19. marke 10. luke 16.1 1 cor. 7.1

32 But I ſay unto you, That whoſoever doth put away his wife, except it be for fornication, cauſeth her to commit adultery: and whoſoever marrieth her that is divorced, committeth adultery.

*33 Againe, yee have heard that it hath been ſaid unto them of old time, * Thou ſhalt not forſweare thy ſelfe, but ſhalt performe unto the Lord thine oathes.* Exod. 2 levit. 19. deut. 5.1

34 But I ſay unto you, ſweare not at all, neither by heaven, for it is Gods ſeat:

35 Nor by the earth, for it is his foot-ſtoole: neither by Hieruſalem, for it is the city of the great King.

36 Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one haire white or blacke.

*37 * But let your communication be yea, yea: nay, nay: For whatſoever is more then theſe, commeth of evill.* James 5.12.

*38 Ye have heard that it hath bin ſaid, * An eye for an eye, and a tooth for a tooth.* Exod. 21.24. levit. 24.20. deut. 19.21.

*39 But I ſay unto you, * that ye reſiſt not evill: but whoſoever will give thee a blow on thy right cheeke, turne to him the other alſo.* Luke 6.29. rom. 12.17. 1 cor. 6.7.

40 And if any man will ſue thee at the law, and take away thy coat, let him have thy cloake alſo.

41 And whoſoever will compell thee to goe a mile, goe with him twaine.

*42 * Give to him that asketh thee: and from him that would borrow of thee, turne not thou away.* Deut. 15.8.

*43 Ye have heard that it hath beene ſaid, * Thou ſhalt love thy neighbour, and hate thine enemy:* Levit. 19.18.

*44 But I ſay unto you, * Love your enemies, bleſſe them that curſe you, doe good to them that hate you, * pray for them which hurt you, and perſecute you.* Luke 6.27. Luke 23.24. acts 7.60. 1 cor. 4.13.

*45 * That ye may be the children of your father which is in heaven: for he maketh his Sun to riſe on the evill and on the good, and ſendeth raine on the juſt, and on the unjuſt.* Luke 6.32.

46 For if ye love them which love you, what reward have ye? Doe not the Publicanes even the ſame?

47 And if ye † ſalute your brethren onely, what ſingular thing doe ye? Doe not alſo the Publicanes likewiſe?

† Or, greet with imbracing.

48 Ye ſhall therefore be perfect, even as your father which is in heaven is perfect.

MAR-

MARGINALL NOTES.

Rhem. 1 26. Priſon.] *This priſon is taken of very ancient Fathers, for Purgatory: namely, S.* Cyprian Epiſt. ad Antonianum. 6.

Fvlke 1 This priſon by *Carpocrates*, a very ancient Heretike, was taken for the bodies, into which the ſoule was removed by the devill, untill it was thorowly purified, *Irenæus lib. 1. c. 24.* But of *Montanus* an old Heretike alſo, it was taken for a place in hell, where every ſmall offence is puniſhed in ſoule, although it ſhall be ſaved in the reſurrection, as teſtifieth *Tertullian de anima cap. de infer. & An aliquid patiantur, &c.* By which it appeareth, that the opinion of Purgatorie is very ancient. Neverthelesse, it is not like that *Cyprian*, who was farre from theſe Hereſies, in the forenamed Epiſtle, ſpeaketh of Purgatory: for he onely alludeth to the text, and to the 1. *Cor.* 3. comparing the excellencie of them that ſuffered martyrdome, above them that had fallen in time of perſecution, and were received againe into the Church, either by pardon of their exercises of repentance, that were preſcribed unto them, or after they had thorowly performed them: becauſe *Antonianus*, to whom he did write, being ſomewhat enclined to the errour of the *Novatians*, feared leſt by the receiving of them that had fallen, and by remitting thoſe exerciſes of repentance, vertue would be diminiſhed, and martyrdome decay. But *Cyprian* anſwereth, that Chaſtitie and Virginitie had their due praiſe, though Adulterers upon their repentance were received: *For it is one thing* (ſaith he) *to ſtand at pardon, another thing to come to glory. It is one thing for him that is caſt in priſon, not to come out untill he hath paid the uttermoſt farthing, another thing ſtraightway to receive the reward of faith and vertue, &c.* S. *Auguſtine* expoundeth the place cleerely of hell and eternall paines, *Serm. Dom. in monte, lib.* 1. So doth S. *Hierome in Lament. lib.* 1. *cap.* 1. *Euſeb. Emiſſ. Hom. in domi. 6. poſt. pent. Carcer iſte infernus eſt. Theoph. Antioch. In carcerem, id eſt, in Gehennam*, and *Chromatius in* 5. *Mat.* and many other of the ancient Fathers. And the text is plaine, that he which is out of charity, hath deſerved hell fire: and I ſuppoſe the Papiſts will not ſend him to Purgatory, that dieth out of charity.

Purgatory.

ANNOTATIONS. CHAP. V.

Rhem. 10 For juſtice.] *Heretikes and other malefactors ſometime ſuffer willingly and ſtoutly: but they are not bleſſed, becauſe they ſuffer not for iuſtice. For (ſaith S.* Auguſtine*) they cannot ſuffer for iuſtice, that have divided the Church: and, where ſound faith or charity is not, there cannot be iuſtice,* Cont. Epiſt. Parm. l. 1. c. 9. Epiſt. 50. Pſal. 34. Conc. 2. *And ſo by this Scripture are excluded all falſe Martyrs, as S.* Auguſtine *often declareth, and S.* Cyprian. de Vnit. Eccleſ. num. 8.

False Martyrs.

Rhem. 2 12 Reward.] *In Latine and Greeke the word ſignifieth very wages and hire due for workes, and ſo preſuppoſeth a meritorious deed.*

Merces. Μισθὸς.

Fvlke 2 The reward is promiſed of the free mercy of God, of whoſe Grace, commeth ſtrength to endure perſecution, and not of the merit of the worke: *For whence ſhould I have ſo great merit* (ſaith S. *Ambroſe*) *ſeeing mercie is my crowne? ad Virg. Exhort. He crowneth thee* (ſaith S. *Auguſtine*) *becauſe he crowneth his giftes, not thy merits, in Pſal.* 101.

Merite.

Rhem. 3 15 The light.] *This light of the world, and city on a mountaine, and candle upon a candleſticke, ſignifieth the Clergie, and the whole Church ſo built upon Chriſt the mountaine, that it muſt needs be viſible, and cannot be hid nor unknowne.* Aug. cont. Fulg. Donat. c. 18. l. 16. cont. Fauſt. c. 17. *And therefore, the Church being a candle not under a buſhell, but ſhining to all in the houſe (that is) in the world, what ſhall I ſay more, (ſaith S.* Auguſtine*) then that they are blinde which ſhut their eyes againſt the candle that is ſet on the candleſticke?* Tract. 2. in ep. Io.

The Church viſible.

Fvlke 3 When S. *Auguſtine* ſaith, the Church cannot be hid, he meaneth from them, that will diligently ſeeke her in the Scriptures, where onely the certaine knowledge of her is to be found, *de Vnitat. Eccleſ. cap. 2. & 3. & 16. de paſt. Cap.* 14. Neverthelesse, he compareth her to the Moone, which is often hid, and ſo may the Church in divers reſpects be hidden, *in Pſal.* 10. Alſo he acknowledgeth, that the Church may be ſo ſecret, that the members know not one another, *de Bapt. cont. Don. lib. 6. cap.* 4. And the Catholike Church which is the whole myſticall body of Chriſt, being an Article of faith, is alwayes inviſible, *Euſebius Emiſſ. Hom. in Natal. Confeſſ. Sic ſunt Apoſtoli & Epiſcopi ſupra Eccleſiam, ſicuti civitas ſupra montem. Non poſſunt abſcondi, altius ſedent, omnium oculi ad eos reſpiciunt.*

Viſibility of the Church.

Rhem. 17 Your light.] *The good life of the Clergie edifieth much, and is Gods great honour: whereas the contrary diſhonoureth him.*

Rhem. 4 20 One of theſe.] *Behold how neceſſary it is, not onely to beleeve, but to keepe all the commandements, even the very leaſt.*

Fvlke 4 It is neceſſary for every Chriſtian man, not onely to beleeve, but to endeavour himſelfe to keepe even the leaſt of Gods Commandements: yet is he juſtified, and hath remiſſion of his ſinnes, and tranſgreſſions of Gods Commandements, onely by faith in the mercy of God, *Rom.* 3. 28. *Galat.* 2. 16.

Rhem. 5 21 Your Iuſtice.] *It is our iuſtice, when it is given us of God,* Aug. in Pſ. 30. conc. 1. De Sp. & lit. c. 9. *So that Chriſtians are truly iuſt, and have in themſelves inherent iuſtice, by doing Gods Commandements; without which iuſtice of workes no man of age can be ſaved.* Aug. de fid. & oper. c. 16. *whereby we ſee ſalvation, iuſtice, and iuſtification, not to come of onely faith, or imputation of Chriſts iuſtice.*

True inherent juſtice.

Fvlke 5 The vertue of juſtice, whereby we love and keepe Gods Commandements (though no man doth either of both perfectly) is undoubtedly the gift of God, and is inherent in us, that are juſtified by the grace and mercie of God through faith, and of this unperfect juſtice, we are truly, yet unperfectly, declared to be juſt, without the workes whereof, no man of age can be ſaved. But yet for all this, we are juſtified, or made juſt in the ſight of God, by faith onely, through the imputation of Chriſts juſtice, and not by the workes of juſtice, which as S. *Auguſtine* ſaith, *doe follow him that is iuſtified, doe not goe before him that is to be iuſtified, in Pſal.* 102. *de fid. & oper. cap.* 14.

Rom. 4.

Iuſtice inherent.

Rhem. 6 23 Hell of fire.] *Here is a plaine difference of ſinnes, ſome mortall, that bring to hell, ſome leſſe, and leſſe puniſhed, called veniall.*

Veniall ſinnes.

Fvlke 6 The difference of ſinnes proveth not that ſome are mortall, and ſome veniall: for all of their owne nature are mortall. The reward of ſinne (ſaith the Apoſtle) is death, *Rom.* 6: 23. and all ſinnes to him that is truly penitent, are pardonable by Gods mercy. He that ſinneth againſt the holy Ghoſt, is never truly penitent, nor his ſinne ever remitted, *Heb.* 6. *Matth.* 12.

Veniall ſinnes.

Rhem. 24 Gift at the Altar.] *Beware of comming to the holy Altar or any Sacrament out of charity. But be firſt reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Chriſtian men,* Heb. 13. 1.

Rhem. 7 32 Excepting the cauſe of fornication.] *This exception is onely to ſhew, that for this one cauſe a man may put*

away

Mar. 10. 11. Luke 16, 18.

away his wife for any cauſe [illegible]

Fvlke 7 [illegible] exception which they [illegible], for [illegible] Chriſt [illegible] as it was in the Law, where [illegible] the [illegible] *grow* [illegible] *apud Deum* [illegible] *is* [illegible] the liberty of marriage and divorcing, [illegible] he [illegible] money [illegible] of [illegible]

Marriage [illegible]

Rhem. 8 32 [illegible].] *The knot of marriage is a thing of ſo great* [illegible] *that no ſeparation* [illegible] *of the parties it can be looſed, being not lawfull neither for the one part nor* [illegible]*, to marry* [illegible] August. de bon. Coniug. cap. 7.

Fvlke 8 [illegible] of marriage is broken, though the wickedneſſe of them that [illegible] this is to be underſtood of ſuch divorces, [illegible] not for the cauſe of [illegible] this place, be proved to be a S[illegible] S. *Auguſtine* call it [illegible] ſee the note *cap.* 1. 20. [illegible] divorce, S. *Auguſtine* in the place before [illegible] is [illegible], although he incline to [illegible], as [illegible] booke *de adulterinis Coniugijs ad Pollent.* [illegible] he profeſſeth this queſtion to [illegible], and more than he dare determine: but S. [illegible] queſtion, but that through adultery [illegible] ceaſeth, and is diſſolved in *Mat. Cap.* 4.

Marriage [illegible] has diſſolved [illegible] divorce.

Rhem. 35 [illegible] to ſweare.] *The Anabaptiſts here not following the Churches iudgement, but the bare letter (as other Heretikes in other caſes) hold that there is no oath lawfull, no not before a Iudge. Whereas Chriſt ſpeaketh againſt raſh and* [illegible] *ſwearing in common talke, when there is no cauſe.*

Rhem. 9 39 Not to reſiſt evill.] *Here alſo the Anabaptiſts gather of the letter, that it is not lawfull to goe to law for any right as* Luther *alſo upon this place held, that Chriſtians might not reſiſt the Turke: whereas by this* [illegible] *patience onely is ſignified, and a will to ſuffer more, rather then to revenge. For neither did Chriſt, nor S. Paul follow the letter by turning the other cheeke,* Ioh 18. Acts 23.

Fvlke 9 This is a ſlander of *Luther*, he did write onely, that Chriſtians ſhould not hope to have victory againſt the Turks, before the Church was reformed, and the Popes wickednes was bridled, & mens manners were amended.

Slander.

CHAP. VI.

In this ſecond chapter of his ſermon, he controuleth the Phariſees iuſtice (that is, their almes, prayer, and faſting) ſ[illegible] the ſcope and intention thereof, which was vaine glory. 19 Their end alſo was to be rich, but ours muſt not be ſo much as in neceſſaries.

TAke good heed that you doe not your ||juſtice before men, to be ſeen of them: otherwiſe reward you ſhall not have with your Father which is in heaven.

2 Therefore when thou ‡ doeſt an almeſdeed, ſound not a trumpet before thee, as the hypocrites doe in the Synagogues and in the ſtreets, that they may be honoured of men: Amen I ſay to you, they have received their reward:

‡ The firſt worke of juſtice.

3 But when thou doeſt an almeſdeed, let not thy left hand know what thy right hand doth:

4 That thy almeſdeed may be in ſecret, and thy father which ſeeth in ſecret, will || repay thee.

5 And when ye ‡ pray, you ſhall not be as the || hypocrites, that love to ſtand and pray in the Synagogues and corners of the ſtreets, that they may be ſeene of men: Amen I ſay to you, they have received their reward.

‡ The ſecond worke of juſtice.

6 But thou when thou ſhalt pray, enter into thy chamber, and having ſhut the doore, pray to thy Father in ſecret: and thy Father which ſeeth in ſecret, will repay thee.

7 And when you are praying, ſpeake not much, as the heathen. For they thinke that in their || much ſpeaking they may be heard.

8 Be not you therefore like to them, for your Father knoweth what is needfull for you, before you aske him.

9 Thus therefore ſhall you pray, * *Our Father which art in heaven, ſanctified be thy Name.*

Luke 11. 2. The *Pater Noſter.*

10 *Let*

TAke heed that ye do not your almes before men, to the intent that ye would be ſeene of them, or elſe yee have no reward of your Father, which is in heaven.

2 *Therefore, * when thou doeſt thine almes, doe not blow a trumpet before thee, as hypocrites doe in the Synagogues, and in the ſtreets, that they might bee eſteemed of men. Verily I ſay unto you, they have their reward.*

Rom. 12. 8.

3 *But when thou doeſt almes, let not thy left hand know, what thy right hand doth:*

4 *That thine almes may be in ſecret: And thy Father which ſeeth in ſecret, himſelfe ſhall reward thee openly.*

5 *And when thou prayeſt, thou ſhalt not be as the hypocrites are: for they love to pray ſtanding in the Synagogues, and in the corners of the ſtreets, that they may be ſeene of men. Verely I ſay unto you, they have their reward.*

6 *But when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy doore, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.*

7 *But when yee pray babble not much, as the heathen doe. For they thinke that they ſhall be heard for their much babblings ſake.*

8 *Be not ye therefore like unto them: For your Father knoweth, what things ye have need of, before ye aske of him.*

9 *After this maner therefore pray ye: * O our Father which art in heaven, hallowed be thy Name.*

Luke 11. 2.

10 *Let*

[illegible] *as in heaven, in earth alſo.*

11 *Giue us this day our* ‖ *ſuperſubſtantiall bread.*

[illegible] *forgiue* [illegible]

13 [illegible] *But deliuer us from euil.* [illegible]

14 For ‖ if you will * forgiue men their offences, your heauenly Father will forgiue you alſo your offences.

15 But if you will not forgiue men, neither will your Father forgiue you your offences.

16 And when you ‡ faſt, be not as the hypocrites, ſad. For they disfigure their faces, that they may appeare unto men to faſt. Amen I ſay to you, that they haue receiued their reward.

17 But thou when thou doſt faſt, annoint thy head, and waſh thy face:

18 That thou appeare not to men to faſt, but to thy Father which is in ſecret: and thy father which ſeeth in ſecret, will repay thee.

Luc.12.33.

19 *Heape not up to your ſelues treaſures on the earth: where the ruſt and moth doe corrupt, and where theeues dig thorow and ſteale.

20 But heape up to your ſelues treaſures in heauen: where neither the ruſt nor moth doth corrupt, and where theeues doe not dig thorow nor ſteale.

21 For where thy treaſure is, there is thy heart alſo.

Luc.11.34.

22 *The candle of thy body is thine eye. If thine eye be ſimple, thy whole body ſhall be lightſome.

23 But if thine eye be naught: thy whole body ſhall be darkſome. If then the light that is in thee, be darkeneſſe: the darkneſſe it ſelfe how great ſhall it be?

Luke 16.13.
The Goſpel on the fourteenth Sunday after *Pentecoſt*.

24 No man can * ſerue ‖ two maſters. For either he will hate the one, and loue the other: or hee will ſuſtaine the one, and contemne the other. You cannot ſerue God and Mammon.

Luc.12.22.

25 Therefore I ſay to you, * be not ‖ carefull for your life what you ſhall eat, neither for your body what raiment you ſhall put on. Is not the life more then the meat: and the body more then the raiment?

26 Behold the foules of the aire, that they ſow not, neither reape, nor gather into barnes and your heauenly father feedeth them. Are not you much more of price then they?

27 And which of you by caring, can adde to his ſtature one cubite?

28 And for raiment why are you carefull? Conſider the lillies of the field how they grow: they labour not, neither doe they ſpinne.

29 But I ſay to you, that neither Salomon in all his glory was arraied as one of theſe.

30 And if the graſſe of the field, which to day

[illegible]

13 *And leade us not into temptation, but deliuer us from euill: for thine is the kingdome, and the power, and the glory for euer. Amen.*

Math.13.19.

14 *For, * if ye forgiue men their treſpaſſes, your heauenly Father ſhall alſo forgiue you.*

Mar.11.25.
eccl.28.2.

15 *But, if ye forgiue not men their treſpaſſes: no more ſhall your Father forgiue you your treſpaſſes.*

16 *Moreouer, when ye faſt, be not of an heauy countenance, as the hypocrites are: for they disfigure their faces, that they might appeare unto men to faſt: Verily I ſay unto you, they haue their reward.*

17 *But thou, when thou faſteſt, anoint thine head, and waſh thy face.*

18 *That thou appeare not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, ſhall reward thee openly.*

Luke 12.33.
1 tim.6.19.

19 * *Hoord not up for your ſelues treaſures upon earth, where moth and ruſt doth corrupt, and where theeues breake thorow, and ſteale.*

Luke 12.34.

20 * *But lay up for you treaſures in heauen, where neither moth nor ruſt doth corrupt, and where theeues doe not breake thorow, nor ſteale.*

21 *For where your treaſure is, there will your heart be alſo.*

Luke 11.34.

22 **The candle of the body is the eye: wherefore if thine eye be ſingle, all thy body ſhall be full of light.*

23 *But if thine eye be wicked, all thy body ſhall be full of darkneſſe. Wherefore, if the light that is in thee be darkneſſe, how great is that darkneſſe?*

24 **No man can ſerue two maſters: for either he ſhall hate the one and loue the other, or elſe he ſhall leane to the one and deſpiſe the other. Yee cannot ſerue God and Mammon.*

25 **Therefore I ſay unto you, Be not carefull for your life, what ye ſhall eat or drinke, nor yet for your body, what ye ſhall put on: Is not the life more worth then meat? and the body then raiment?*

26 *Behold the foules of the aire: for they ſow not, neither do they reap, nor carry into barns, yet your heauenly Father feedeth them. Are ye not much better then they.*

27 *Which of you, by taking of carefull thought, can adde one cubite unto his ſtature?*

28 *And why care ye for raiment? Learne of the Lillies of the field, how they grow, they weary not themſelues with labour, neither doe they ſpinne.*

29 *And yet I ſay unto you, that euen Solomon in all his roialty, was not arayed like one of theſe.*

30 *Wherefore if God ſo clothe the graſſe of the*

[illegible]

31 [illegible]

‡ They ſeke temporall things onely, and that not of the true God, but of their idols, or by their owne induſtry.

32 For all theſe things the ‡ Heathens doe ſeeke after. For your Father knoweth that you need all theſe things.

33 Seeke therefore firſt the kingdome of God, and the juſtice of him: and all theſe things ſhall be giuen you beſides.

34 Be not careful therfore for the morrow. For the morrow day ſhall be careful for it ſelf. Sufficient for the day is the euill thereof.

[illegible]

31 [illegible] *what ſhall we be clothed?*

32 (*For after all theſe things ſeeke the Gentiles:*) *for your heauenly Father knoweth, that ye haue need of all theſe things.*

33 *But ſeeke ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhall be added unto you.*

34 *Care not then for the morrow: for the morrow ſhall care for it ſelfe: Sufficient unto the day, is the euill thereof.*

ANNOTATIONS CHAP. VI.

Rhem. 1 1 Iuſtice.] *Hereby it is plaine, that good workes be juſtice, and that* [illegible] *them, doth juſtice, and is thereby juſt and juſtified, and not by faith only. And which juſtice of a Chriſtian man, our Sauiour here compriſeth in theſe three* [illegible] *workes; to almes, faſting, and prayers,* [illegible] *lib. perf. juſt. c. 8. So that to giue almes, is to doe juſtice, and the workes of mercy are juſtice, Aug. in Pſ. 49. v. 5.*

Fulke 1 Good workes are the fruits of Iuſtification, proceeding from a juſtified man, and doe juſtifie (as S. *Iames* ſaith) that is, declare a man to be juſt, and ſo a man is juſtified by workes, and not by faith onely. But they doe not juſtifie a man in the ſight of God, who requireth perfect juſtice, and not imperfect, ſuch as good workes of men are, which *follow the juſtified man* (as S. *Auguſtine* ſaith) *doe not goe before man to be juſtified*, in *Pſal.* 102. *de fid. & oper. cap.* 14. Wherefore a man is juſtified in the ſight of God, by imputation of the juſtice of Chriſt, which is moſt perfect, through the onely grace and mercy of God, apprehended by faith onely, *Rom.* 3. and 4. *Gal.* 2.

Iuſtification.

Neither is all the juſtice of a Chriſtian man, that is juſtified, compriſed in almes, faſting, and prayers, but in obedience of all Gods Commandements, and yet all that is imperfect, as S. *Auguſtine* proveth in the place quoted, *de perfect. juſt.* and ſaith not that all juſtice is compriſed in theſe three workes. *This is our juſtice now* (ſaith S. *Auguſtine*) *in which we come hungring and thirſting to the perfection and fulneſſe of juſtice, that hereafter we may be filled therewith.* And in *Pſal.* 49. he ſaith, *Who are juſt? but they that liue of faith, doing the workes of mercy, for theſe workes are the workes of juſtice.* Therefore by his judgement, the life of a juſt man is faith, the fruit, workes of mercy and juſtice.

Rhem. 2 4 Repay.] *This repaying and rewarding of good workes in heauen, often mentioned here by our Sauiour, declareth that the ſaid workes are meritorious, and that we may doe them in reſpect of that reward.*

Merit.

Fulke 2 This repaying and rewarding, proveth, that the reward is due, but not that the workes are meritorious. The reward is due by Gods promiſe, his meere mercy moved him to promiſe. And we may be encouraged in reſpect of the reward to doe good workes, but not onely nor chiefly in that reſpect, but eſpecially to ſhew our ſelues thankfull, and dutifull, that God may be glorified by our good workes, whoſe glory ought to moue us more, than the reward, if that we loue God as we ought with all our heart.

Rhem. 5 Hypocrites.] *Hypocriſie is forbidden in all theſe three workes of juſtice, and not the doing of them openly to the glory of God, and the profit of our neighbour, and our owne ſaluation: for Chriſt before (c. 5.) biddeth, ſaying: Let your light ſo ſhine before men,* &c. *And in all ſuch workes S. Gregories rule is to be followed,* The worke ſo to be in publike, that the intention remaine in ſecret, Hom. 11. in Euang. cap. 10.

Hypocriſie.

Rhem. 3 7 Much ſpeaking.] *Long prayer is not forbid, for Chriſt* [illegible] *ſpent whole nights in prayer, and he ſaith, * we muſt pray alwayes, and * the Apoſtle exhorteth to pray without intermiſſion, and the holy Church * from the beginning hath had her Canonicall houres of prayer: but idle and voluntary babbling, either of the Heathen to their gods, or of Heretikes, that by long Rhetoricall prayers thinke to perſwade God: whereas the Collects of the Church are moſt briefe and moſt effectuall. See S. Auguſt. ep. 121. c. 8, 9, 10.*

Luc. 6. 12. 18, 1. 21, 36.
1 Theſſ. 5. 17.
Cypr. de orat. Do. in fine.

Fulke 3 Long prayer is not forbidden, but Popiſh prayer in an unknowne tongue is idle babling, as ill, as that which the Heathen uſed. The Scripture teſtifieth (as S. *Cyprian* ſheweth) that the third houre of the day, the ſixt, and the ninth, were uſed for prayer, by *Daniel*, the three Children, S. *Paul*, and S. *Peter*, and S. *Iohn*. Which proveth not your Popiſh Canonicall houres, that is a kinde of Service which you call ſo, mumbled up of your Prieſts oftentimes in an houre or leſſe, to be of ſuch antiquitie, or to be diſcharged from much babling or lip-labour. Neither is it meant, that all thoſe three houres were ſpent onely in prayer, but that at thoſe three times of the day, the godly uſed to pray: Namely, in the midſt of the time, from the Sunne riſing to noone, at noone, and in the midſt of the time, betweene noone and the Sunne ſetting; whereas all your Canonicall houres in the Popiſh Church, are diſpatched before noone. *Cyprian* therefore ſpeaketh not of any ſet formes of prayers, but of times meet for all Chriſtians to pray in, not only at thoſe three houres, but alſo at the Sunne riſing, and at the Sunne ſetting, and in the night ſeaſon, and generally at all houres, as our Sauiour Chriſt teacheth. Not maintaining the hereſie of the *Euchites*, which did nothing but pray with their lips: but requiring the heart to be alwayes lifted up in affection of prayer, which is by faith to looke for all good things of God onely, and at certaine times alſo, to uſe words of Petition, to admoniſh us of our neceſſities, and to ſtirre up our deſire to be more feruent. *What other thing is it* (ſaith S. *Aug.*) *to pray without intermiſſion, but without intermiſſion to deſire that bleſſed life, as which is none but that which is eternall, of him who onely can giue it? Therefore let us deſire this alwayes of the Lord God, and let us pray alwayes, ep.* 121. *c.* 9. The praiers of heretikes, whether they be long or ſhort, rude or rhetoricall, pleaſe not God, neither yet of hypocrites. As for the ſhort collects of the Church, are no prejudice to long prayers, where the forme of words is not longer then the ſincere affection of prayer continueth.

Canonicall houres.

The 3. houre, the 6. the 9.

Rhem. 4 τὸν ἐπιούσιον. 11 Superſubſtantiall bread.] *By this bread ſo called here according to the Latine word and the Greeke, we aske not onely all neceſſary ſuſtenance for the body, but much more all ſpirituall food, namely the bleſſed Sacrament it ſelfe, which is Chriſt the true bread that came from heauen, and the bread of life to us that eat his body,*

The bleſſed Sacrament.

Cyprian.

F.

[illegible]

FVLKE 4 S. *Luke* [illegible] who ſheweth, that it ſignifieth [illegible] day. Comprehending all things [illegible] for this preſent life [illegible] neceſſity, which in the [illegible] is asked [illegible] of this forme of prayer. Notwithſtanding, upon the ambiguity of the Greeke word, ſome of the Fathers referre this petition to ſpirituall food eſpecially, among which, the Lords Supper (being a [illegible] of our ſpirituall nouriſhment by the body and blood of Chriſt, unto eternall life) is a part, as the preaching of Gods word is another part noted alſo by the Fathers to be deſired in this petition. *Aug. de ſer. Dom. in monte* [illegible]

RHEM. 5 12 Debts.] *Theſe debts doe ſignifie not onely mortall ſinnes, but alſo veniall, as S. Auguſtine often teacheth: and therefore every man, be he never ſo iuſt, yet becauſe he cannot live without veniall ſinnes, may very truly and ought to ſay this prayer,* Aug. cont. duas epi. Pelag. l. 1. c. 14. l. 21. de Civ. c. 27.

Veniall ſinnes.

FVLKE 5 S. *Auguſtine* doth often teach the difference of ſinnes, ſome great, ſome leſſe, but never your Popiſh diſtinction of mortall and veniall, as you doe, and in the places quoted ſpeaketh of ſmall ſinnes, but not of veniall. In the former place he ſaith, a man may be *ſine crimine*, that is, *without heinous offence*: but not, *ſine peccato, without ſinne*. In the latter he nameth *peccata parva, ſmall ſins*, diſtinguiſhing them from great and heinous wickedneſſe.

RHEM. 6 13 Leade us not] S. Cyprian *readeth*, Ne patiaris nos induci *Suffer us not to be led, as S. Auguſtine noteth* l. de bo. perſev. c. 6. *and ſo the holy Church underſtandeth it, becauſe God (as S. Iames ſaith) tempteth no man: though for our ſinnes, or for our probation and crowne, he permit us to be tempted. Beware then of* Beza's *expoſition upon this place, who (according to the Calviniſts opinion) ſaith, that God leadeth them into tentation, into whom himſelfe bringeth in Satan for to fill their hearts: ſo making God the Authour of ſinne.*

de expoſ. orat. Iac. 1.

God is not author of evill.

FVLKE 6 Howſoever any man hath read, the text is plaine, *Leade us not*, whereby is proved, not onely a permiſſion, but an action of God, in them that are led into temptation. Therefore S. *Auguſtine* after a long diſputation againſt *Iulian* the Pelagian, bringeth alſo this petition for an argument, to prove, that God as a righteous Iudge, puniſheth ſinne by ſinne, by delivering the reprobate into the power of Satan. *Quid eſt autem, &c. And what is that which we ſay daily,* Leade us not into temptation, *but that we be not delivered unto our owne concupiſcences?* Againe, *Tradit ergo Deus, &c. Therefore God delivereth into ignominious paſſions, that thoſe things may be done, which are not convenient, but he delivereth conveniently, and the ſame ſinnes are made both puniſhments of ſinnes paſt, and deſerts of puniſhments to come. As he delivered* Achab *into the lie of the falſe prophets; as he delivered* Roboam *into falſe counſell. Theſe things he doth by marvellous and unſpeakable meanes, who knoweth how to worke his iudgements, not onely in mens bodies, but alſo in their very hearts, Cont. Iul. lib. 5. cap. 3.* Neither doth *Beza's* expoſition make God Authour of ſinne, but uſing the phraſe of S. *Auguſtine*, he ſaith, *The Lord leadeth into temptation them, whom as a iuſt iudge, not as an author of ſinnes, he permitteth unto the will of Satan, that he may fill their heart, as S.* Peter *ſpeaketh, Act. 5.* And it is a moſt deteſtable ſlander, that *Calvin*, or they that follow his iudgement, make God the Authour of ſinne.

Slander.

RHEM. 14 If you forgive.] *This point of forgiving our brother when we aske forgiveneſſe of God, our Saviour repeateth againe, as a thing much to be conſidered: and therefore commended in the parable alſo of the ſervant that would not forgive his fellow-ſervant,* Matth. 18.

Iudg. 20, 26.
2 Eſd. 9.
Ioel 2. 15.
Ion. 3.

16 Faſt.] *He forbiddeth not open and publike Faſts, which in the* * *Scriptures were commanded and proclaimed to the people of God, and the Ninivites by ſuch faſting appeaſed Gods wrath: but to faſt for vaine glory and praiſe of men, and to be deſirous by the very face and looke to be taken for a faſter, that is forbidden, and that is hypocriſie.*

Publike faſts.

RHEM. 7 20 Treaſures in heaven.] *Treaſures laid up in heaven, muſt needs ſignifie, not faith onely, but plentifull almes and deeds of mercy and other good workes, which God keeping as in a booke, will reward them accordingly: as of the contrary, the Apoſtle ſaith,* He that ſoweth ſparingly, ſhall reape ſparingly, 2 Cor. 9.

Meritorious workes.

FVLKE 7 Treaſures laid up in heaven in this place, properly ſignifie, neither faith nor workes, much leſſe meritorious workes, but rather the reward of the heavenly life, which God of his mercy giveth to them that beleeve, according to their workes, rewarding their plentifull ſowing, with plentifull reaping. *Chryſoſt. Hom. 21. in Mat.* He ſheweth both that this earthly treaſure lieth open to hurt: and alſo, that the heavenly treaſure is cleare from all ſpot, and moſt ſafe either in reſpect of the place, or of the excellencie of thoſe rewards.

Merits.

RHEM. 8 24 Two Maſters.] *Two religions, God and Baal, Chriſt and* Calvin, *Maſſe and Communion, the Catholike Church and hereticall Conventicles. Let them marke this leſſon of our Saviour, that thinke they may ſerve all maſters, all times, all religions. Againe theſe two maſters doe ſignifie God and the world, the fleſh and the ſpirit, iuſtice and ſinne.*

FVLKE 8 No Chriſtian man ſerveth *Calvin* as his Maſter, but God onely. Neverthelesſe, ſo long as *Calvin* teacheth that which he learned of Chriſt, *Calvin* may be imbraced as a ſervant of Chriſt, neither did he ever deſire to be taken otherwiſe. But when the Pope commandeth things contrary to God, as worſhipping of Images, Communion under one kinde, and ſuch like, and will be honoured as a moſt holy Lord that cannot erre, it may be ſaid moſt truly, No man can ſerve God and the Pope.

Slander.

RHEM. 25 Carefull.] *Prudent proviſion is not prohibited, but too much doubtfulneſſe and feare of Gods proviſion for us: to whom we ought with patience to commit the reſt, when we have done ſufficiently for our parts.*

CHAP. VII.

In this third and laſt Chapter of his Sermon, becauſe we know not mens ends, he biddeth us beware of iudging: 6 and neverthelesſe to take open dogs (ſo he calleth them) as they be. 7 If theſe workes of iuſtice ſeeme too hard, we muſt pray inſtantly to him that giveth them. 12 In the concluſion, he giveth one ſhort rule of all iuſtice, 13 and then he exhorteth with all vehemencie to the ſtrait way both of the Catholike faith, 21 and alſo of good life: becauſe onely faith will not ſuffice.

IVdge || not, that you be not judged.

2 *For in what judgment you judge, you ſhall be judged: and in what meaſure you mete, it ſhall be meaſured to you againe.

3 And why ſeeſt thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou ſeeſt not?

Luke 6, 37.
Marke 4, 24.

IVdge ye * *not, that ye be not judged.*

2 *For with what judgement ye judge, ye ſhall be judged:* * *and with what meaſure ye mete, it ſhall be meaſured to you againe.*

3 * *Why ſeeſt thou the mote that is in thy brothers eye, but perceiveſt not the beame that is in thine owne eye?*

Luke 6. 37.
Rom. 2. 1.
1 Cor. 4. 3.
Marke 4. 24.
Luke 6. 38.

4 Or how [illegible] brother, Let me caſt out the mote of thine eye: and [illegible] a beame is in thine owne eye?

5 Hypocrite, caſt out firſt the beame out of thine owne eye, and then ſhalt thou ſee to caſt out the mote out of thy brothers eye.

6 Give not that which is || holy to dogs: neither caſt ye your pearles before ſwine, leſt perhaps they tread them with their feet, and turning, all to teare you.

7 *Aske, and it ſhall be given you: ſeeke, and you ſhall finde: knocke, and it ſhall be opened to you.

Luke 11. 9.

8 For || every one that asketh, receiveth: and that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9 Or what man is there of you, whom if his childe ſhall aske bread, will he reach him a ſtone?

10 Or if he ſhall aske him fiſh, will he reach him a ſerpent?

11 If you then being naught, know how to give good gifts to your children: how much more will your Father which is in heaven, give ‡ good things to them that aske him?

‡ Theſe good things are grace and all ſpirituall gifts, and whatſoever pertaineth to the health of the ſoule.

12 *All things therefore whatſoever you will that men do to you, do you alſo to them. For this is the Law and the Prophets.

13 * Enter ye by the narrow gate: becauſe broad is the gate, and large is the way that leadeth to perdition, and many there be that enter by it.

Luke 6. 31.
Luke 13. 24.

14 How narrow is the gate, and ſtrait is the way that leadeth to life: and few there are that finde it?

The Goſpel on the ſeventh Sunday after *Pentecoſt*.

15 Take ye great heed of falſe prophets, which come to you in the || clothing of ſheep, but inwardly are ravening wolves.

16 || By their * fruits you ſhall know them. Doe men gather grapes of thornes, or figs of thiſtles?

Luke 6. 44.

17 Even ſo every good tree yeeldeth good fruits, and the evill tree yeeldeth evill fruits.

18 A good tree cannot yeeld evill fruits, neither an evill tree yeeld good fruits.

19 Every tree that yeeldeth not good fruit, ſhall be cut downe, and ſhall be caſt into fire.

20 Therefore by their fruits you ſhall know them.

21 Not every one that ſaith to me, || *Lord, Lord*, ſhall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven, he ſhall enter into the kingdome of heaven.

22 Many ſhall ſay to me in that day, *Lord, Lord*, have not we propheſied in thy Name, and in thy Name caſt out devils, and in thy Name wrought many miracles?

23 And then I will confeſſe unto them, That I never knew you: Depart from me you that worke iniquity.

4 * *Or how wilt thou ſay to thy brother,* [illegible] *out of thine eye, and* [illegible] *in thine owne eye?*

Luke 6. 4

5 *Thou hypocrite, firſt caſt out the beame out of thine owne eye: and then ſhalt thou ſee clearely to caſt out the mote that is in thy brothers eye.*

6 *Give not that which is holy unto the dogs, neither caſt ye your pearles before the ſwine, leſt they tread them under their feet, and turne againe, all to rent you.*

7 * *Aske ye, and it ſhall be given you: ſeeke, and ye ſhall finde: knocke, and it ſhall be opened unto you.*

8 *For every one that asketh, receiveth; and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.*

Matth. 21
mar. 11. 2
luke 11. 9.
iohn. 16. 2
iam. 1. 6.

9 *What man is there of you, if his ſon aske bread, will he give him a ſtone?*

10 *Or if he aske fiſh, will he give him a ſerpent?*

11 *If ye then being evill, know to give your children good gifts: how much more will your Father which is in heaven, give good things to them that aske him?*

12 *Therefore all things* * *whatſoever yee would that men ſhould do to you, do ye even ſo to them: For this is the Law and the Prophets.*

Luke 6. 31.
tob. 4. 16.

13 * *Enter ye in at the ſtrait gate, for wide is the gate, and broad is the way that leadeth to deſtruction, and many there bee which goe in thereat.*

Luke 13. 24.

14 *Becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that finde it.*

15 *Beware of the falſe prophets, which come to you in ſheepes clothing, but inwardly they are ravening wolves,*

16 *Ye ſhall know them by their fruits:* * *Doe men gather grapes of thornes? or figs of thiſtles?*

Luke 6. 43.

17 *Even ſo, every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evill fruit.*

18 *A good tree cannot bring forth bad fruit, neither can a bad tree bring forth good fruit.*

19 * *Every tree that bringeth not forth good fruit, is hewen downe and caſt into the fire.*

Matth. 3. 10.

20 *Wherefore, by their fruits ye ſhall know them.*

21 *Not every one that ſaith unto me,* * *Lord, Lord, ſhall enter into the kingdome of heaven: but he that doth the will of my Father which is in heaven.*

Rom. 2. 13.
Iam. 1. 22.

22 *Many will ſay to me in that day, Lord, Lord, have wee not propheſied* through *thy Name? and* through *thy Name have caſt out devils? and done many great workes* through *thy Name?*

23 * *And then will I confeſſe unto them, That I never knew you:* * *Depart from me all ye that worke iniquity.*

Luke 13. 26.
Pſal. 6. 9.

Luke 6.47.

24 *Every one therefore that heareth theſe my words, and doth them, ſhall bee likened to a wiſe man that built his houſe upon a rocke,

25 And the raine fell, and the floudes came, and the winds blew, and they beat againſt that houſe, and it fell not, for it was founded upon a rocke.

26 And every one that heareth theſe my words and doth them not, ſhall be like a fooliſh man that built his houſe upon the ſand,

27 And the raine fell, and the floudes came, and the winds blew, and they beat againſt that houſe, and it fell, and the fall thereof was great.

28 And it came to paſſe, when IESVS had fully ended theſe words, the multitude were in *admiration upon his doctrine.

1.22.
4.32.

29 For hee was teaching them as having power, and not as their Scribes and Phariſees.

24 *Therefore, whoſoever heareth of mee theſe ſayings, and doth the ſame, I will liken him unto a wiſe man, which built his houſe upon a rocke:

25 And the raine deſcended, and the floods came, and the winds blew, and beat upon that houſe: and it fell not, becauſe it was grounded on a rocke.

26 And every one that heareth of me theſe ſayings, and doth them not, ſhall be likened unto a fooliſh man, which built his houſe upon the ſand:

27 And the raine deſcended, and the floods came, and the winds blew, and beat upon that houſe, and it fell, and great was the fall of it.

28 *And it came to paſſe, when Ieſus had ended theſe ſayings, the people were aſtonied at his doctrine.

Marke 1.22.
luke 4.32.

29 For he taught them as one having power, and not as the Scribes.

ANNOTATIONS CHAP. VII.

RHEM. 1 Iudge not.] *It is no Chriſtian part to iudge of ill mens actes which be in themſelves good, and may proceed of good meaning, or of mens inward meanings and intentions which we cannot ſee: of which faults they muſt beware that are too ſuſpicious, and given to deeme alwayes the worſt of other men. But to ſay, that* Iudas, *or an heretike evidently knowne to die obſtinately in hereſie, is damned, and in all other plaine and manifeſt caſes to iudge, is not forbidden.*

RHEM. 1 6 Holy to dogs.] *No holy Sacrament and ſpecially that of our Saviours bleſſed body, muſt be given wittingly to the unworthy, that is, to them that have not by confeſſion of all mortall ſinnes examined and proved themſelves. See the* Annot. 1 Cor.11.27,28,29.

Worthy receiving

FULKE 1 So that by confeſſion of all mortall ſinnes, you meane not auricular ſhrift, which the Scripture doth not exact, this note containeth no falſe doctrine.

RHEM. 2 8 Every one that asketh.] *All things that we aske neceſſary to ſalvation with humility, attention, continuance, and other due circumſtances; God will undoubtedly grant when it is beſt for us.*

Faith.

FULKE 2 To aske in faith, is neceſſary, and more then a due circumſtance, *Iames* 1.6.

RHEM. 3 15 Clothing of ſheepe.] *Extraordinary appearance of zeale and holineſſe is the ſheepes coat of ſome Heretikes: but theſe of this time weare not that garment much, being men of unſatiable* [illegible]*. This is rather their garment, common to them with all other Heretikes, to cracke much of the word of the Lord, and by pretenſed allegations and *ſweet words of benediction, and ſpecially by promiſe of knowledge, light and liberty of the Goſpel, to ſeduce the ſimple and the ſinnefull.*

Heretikes wolves in ſheepe-skins.

Slander.

FULKE 3 This note is true of Libertines, Anabaptiſts, and ſuch Heretikes of our time: but the true profeſſours of the Goſpel, whom you eſpecially envy, ſhall be found in triall, alwayes as honeſt as Papiſts.

RHEM. 4 16 Fruits.] *Theſe are the fruites which Heretikes are knowne by, diviſion from the whole Church, diviſion among themſelves, taking to themſelves new names, and new maſters, inconſtancie in doctrine, diſobedience both to others, and namely to ſpirituall officers, love and liking of themſelves, pride and intollerable vaunting of their owne knowledge above all the holy Doctors, corruption, falſification, and quite denying of the parts of Scriptures that ſpecially make againſt them; and theſe be common to all Heretikes lightly. Otherſome are more peculiar to theſe of our time, as Inceſtuous marriages of vowed perſons, ſpoile of Churches, ſacriledge, and profanation of all holy things, and many other ſpeciall points of doctrine, directly tending to the corruption of good life in all ſtates.*

Heretikes knowne by their fruits.

FULKE 4 All falſe doctrine, contrary to the Scriptures, is the proper fruits of Heretikes. For he is an Heretike, which obſtinately maintaineth an opinion, contrary to the Scriptures, as the Papiſts doe many. And eſpecially, thoſe plaine notes, which the Spirit giveth of Antichriſtian Heretikes, namely, the forbidding of marriage and meats, where are they to be found at this day, but in Papiſts, 1 *Tim.*4? The reſt of the notes which you give, are not found in us, but rather in you. The marriage of vowed perſons, that cannot containe, is allowed by *Epiphanius* and *Hierome*, as I ſhewed before, to be Catholike. And if it be inceſtuous, your Pope giveth licence for inceſtuous marriages, as he doth for thoſe marriages, that are againſt the law of nature, which are inceſtuous indeed. We ſpoile no Churches, but deſtroy Idolatry, as God commandeth, *Deut.*7.6.

Slander.
Haer.61. ad Demet.
Marriage of Votaries.
As K. Philip of Spaine to marry his ſiſters daughter.

RHEM. 5 21 Lord, Lord.] *Theſe men have faith, otherwiſe they could not invocate,* Lord, Lord, Rom.10. *But here we ſee that to beleeve is not enough, and that not onely infidelity is ſinne, as* Luther *teacheth. Yea Catholikes alſo that worke true miracles in the Name of our Lord, and by never ſo great faith, yet without the workes of iuſtice ſhall not be ſaved.* 1 Cor.13. *Againe, conſider here who they are that have ſo often in their mouth,* The Lord, the Lord, *and how little it ſhall availe them, that ſet ſo little by good workes, and contemne Chriſtian iuſtice.*

Not onely faith.

FULKE 5 Theſe men ſay, Lord, Lord, without a true and a lively faith. For he that in true faith ſhall invocate or call upon the Lord, ſhall be ſaved, *Rom.* 10. We confeſſe, it is not enough, to beleeve, neither doth *Luther* teach, that onely infidelity is ſinne, but that it is the root of all ſinne. Neither doe we hold, that by the faith of working miracles, which apprehendeth onely the power of God, any man ſhall be iuſtified, but by faith in Gods promiſes, which laieth hold of the mercy which God offereth. Finally, he that is iuſtified by faith onely, doth the will of God his heavenly Father, though not perfectly, yet gladly and cheerefully. God be thanked, we doe not ſet little by good workes, which we acknowledge to be the neceſſary effects of iuſtifying faith, though we renounce our owne iuſtice, that we may be partakers of the iuſtice of God in Chriſt, *Philip.*3.9.

Iuſtification by faith onely.
Good workes.
Slander.

CHAP. VIII.

Immediatly after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. 5 But above him and all other Iewes, he commendeth the faith of the Centurion, who was a Gentile: and foretelleth by that occaſion, the vocation of the G[illegible] *18* [illegible] *to the ſea he* [illegible] *23* [illegible] *the ſea he* [illegible]

The Goſpel on the third Sunday after the *Epiphany.*
Marke 1.40.
luke 5.12.

AND when hee was come downe from the mountaine, great multitudes followed him:

2 And *behold a leper came and adored him, ſaying, Lord, if thou wilt, thou canſt make me cleane.

3 And IESVS ſtretching forth his hand, touched him, ſaying, I will, be thou made cleane. And forthwith, his leproſie was made cleane.

Levit.14.2.

4 And IESVS ſaith to him, See thou tell no body: but goe, *ſhew thy ſelfe to the ‖Prieſt, and offer the ‖gift which Moſes commanded for a teſtimony to them.

The Goſpel upon the thurſday after *Aſhwedneſday.* And alſo in Maſſe for the ſicke.
Luke 7.1.

5 And *when he was entred into Capharnaum, there came to him a Centurion, beſeeching him,

6 And ſaying, Lord my boy lieth at home ſicke of the palſey, and is ſore tormented.

7 And IESVS ſaith to him, I will come, and cure him.

8 And the Centurion making anſwere, ſaid, Lord ‖ I am not worthy that thou ſhouldeſt enter under my roofe: but onely ſay the word, and my boy ſhall be healed.

9 For I alſo am a man ſubiect to authoritie, having under me ſouldiers: and I ſay to this, Go, and he goeth: and to another, Come, and hee commeth: and to my ſervant, Doe this, and he doth it.

10 And IESVS hearing this, marvelled: and ſaid to them that followed him, Amen I ſay to you, I have not found ſo great faith in Iſrael.

11 And I ſay to you that many ſhall come from the Eaſt and Weſt, and ſhall ſit downe with Abraham and Iſaac and Iacob in the kingdome of heaven:

12 But the children of the kingdome ſhall bee caſt out into the exteriour darkneſſe: there ſhall bee weeping and gnaſhing of teeth.

13 And IESVS ſaid to the Centurion, Goe: and as thou haſt beleeved, be it done to thee. And the boy was healed in the ſame houre.

Marke 1.29.
luke 4.38.

14 And *when IESVS was come into Peters houſe, he ſaw his wives mother laid, and in a fit of a fever:

15 And he touched her hand, and the fever left her, and ſhe aroſe, and miniſtred to him.

16 And when evening was come, they brought to him many that had devils: and hee caſt out the ſpirits with a word: and all that were ill at eaſe he cured.

Eſay 53.4.
1 pet.2.24.

17 That it might be fulfilled which was ſpoken by Eſay the Prophet, ſaying, *He tooke our infirmities, and bare our diſeaſes.*

18 And IESVS ſeeing great multitudes about

WHen hee was come downe from the mountaine, great multitudes followed him.

2 *And behold, there came a leper, and worſhipped him, ſaying, Lord, if thou wilt, thou canſt make me cleane.

Marke 1.
luke 5.12.

3 And Ieſus, when hee had put foorth his hand, touched him, ſaying, I will: bee thou cleane. And immediately his leproſie was cleanſed.

4 And Ieſus ſaith unto him, See thou tell no man, but goe, ſhew thy ſelfe to the Prieſt, and offer the gift that *Moſes commanded, for a witneſſe unto them.

Levit.14.

5 *And when Ieſus was entred into Capernaum, there came unto him a Centurion, beſeeching him,

Luke 7.

6 And ſaying, Lord, my ſervant lieth at home ſicke of the palſey, grievouſly pained.

7 And Ieſus ſaith to him, When I come, I will heale him.

8 The Centurion anſwered, and ſaid, Lord, I am not worthy that thou ſhouldeſt come under my roofe: but ſpeake the word onely, and my ſervant ſhall be healed.

9 For I alſo my ſelfe am a man ſet under authority, having ſouldiers under me: and I ſay to this man, Go, and he goeth: and to another, Come, and he commeth: and to my ſervant, Do this, and he doth it.

10 When Ieſus heard theſe things, he marvelled, and ſaid to them that followed, Verily I ſay unto you, I have not found ſo great faith, no not in Iſrael.

11 I ſay unto you, that many ſhall come from the Eaſt and Weſt, and ſhall reſt with Abraham, and Iſahac, and Iacob, in the kingdome of heaven:

12 *But the children of the kingdome ſhall be caſt out into utter darkeneſſe: there ſhall be weeping and gnaſhing of teeth.

Math.22.13.

13 And Ieſus ſaid unto the Centurion, Goe thy way, and as thou haſt beleeved, ſo be it done unto thee. And his ſervant was healed in the ſelfe ſame houre.

14 *And when Ieſus was come into Peters houſe, he ſaw his wives mother laid, and ſicke of a fever.

Marke 1.29.
luke 4.38.

15 And hee touched her hand, and the fever left her: and ſhe aroſe, and miniſtred unto them.

16 *When the Even was come, they brought unto him many that were poſſeſſed with devils: and he caſt out the ſpirits with a word, and healed all that were ſicke.

Marke 1.32.
luke 4.40.

17 That it might be fulfilled which was ſpoken by Eſayas the Prophet, ſaying, *Hee tooke on him our infirmities, and bare our ſickneſſes.

Eſay 53.4.
1 pet.2.24.

18 *When Ieſus ſaw great multitudes about him,

Luke 9.57.

about him, commanded to goe beyond the water.

Luke 9.57. 19 And a * certaine Scribe came, and ſaid to him, Maſter, I will follow thee whitherſoever thou ſhalt goe.

20 And Iesvs ſaith to him, the foxes have holes, and the foules of the aire neſts: but the Sonne of man hath not where to lay his head.

Luke 9.59. 21 And * another of his Diſciples ſaid to him, Lord, permit me firſt to goe and bury my father.

22 But Iesvs ſaid to him, Follow me, and ‖ let the dead bury their dead.

Goſpel the fourth after Epiphany. 4.36. .22. 23 And * when he entred into the boat, his Diſciples followed him:

24 And loe a great tempeſt aroſe in the ſea, ſo that the boat was covered with waves, but he ſlept.

25 And they came to him, and raiſed him, ſaying, Lord, ſave us, we periſh.

26 And he ſaith to them, Why are you fearfull, O ye of little faith? Then riſing vp ‖ he commanded the winds and the ſea, and there enſued a great calme.

27 Moreover the men marvelled, ſaying, What an one is this, for the winds and the ſea obey him? ℒ

Marke 5.1. luke 8,26. 28 And * when he was come beyond the water into the countrey of the Geraſens, there met him two that had devils, comming forth out of the Sepulchres, exceeding fierce, ſo that none could paſſe by that way.

29 And behold they cryed, ſaying, What is betweene us and thee Iesv the Sonne of God? Art thou come hither to torment us before the time?

30 And there was not farre from them an herd of many ſwine feeding.

31 And the devils beſought him, ſaying, If thou caſt us out, ſend us into the herd of ſwine.

32 And he ſaid to them, Goe. But they going forth went into the ſwine, and behold the whole herd went with a violence headlong into the Sea: and they died in the waters.

33 And the ſwine-herds fled: and comming into the city, told all, and of them that had beene poſſeſſed of devils.

34 And behold the whole city went out to meet Iesvs, and when they ſaw him, they beſought him that he would paſſe from their quarters.

him, he commanded them to depart unto the other ſide.

19 And a certaine Scribe came, and ſaid unto him, Maſter, I will follow thee whitherſoever thou goeſt.

20 And Ieſus ſaith unto him, The foxes have holes, and the birds of the aire have neſts: but the Sonne of man hath not where to reſt his head.

21 And another of his Diſciples ſaid unto him, Lord, ſuffer me firſt to goe and bury my father.

22 But Ieſus ſaid unto him, Follow me, and let the dead bury their dead.

*23 * And when he entred into a ſhip, his Diſciples followed him.* Marke 4.35. luke 8.22.

24 And behold, there aroſe a great tempeſt in the ſea, inſomuch that the ſhip was covered with waves: but he was aſleepe.

25 And his Diſciples came to him, and awoke him ſaying, Lord, ſave us: we periſh.

26 And he ſaith unto them, Why are ye fearefull, O ye of little faith? Then he aroſe, and rebuked the winds and the Sea, and there followed a great calme.

27 But the men marvelled, ſaying, What manner of man is this, that both the winds and the ſea obey him?

*28 * And when he was come to the other ſide, into the countrey of the Gergeſens, there met him two poſſeſſed with devils, comming out of the graves, very fierce, ſo that no man might paſſe by that way.* Marke 5.1. luke 8.26.

29 And behold, they cryed out, ſaying, O Ieſu, thou Sonne of God, What have we to do with thee? Art thou come hither to torment us before the time?

30 And there was a good way off from them, an heard of many ſwine feeding.

31 So the devils beſought him, ſaying, If thou caſt us out, ſuffer us to goe away into the herd of ſwine.

32 And he ſaid unto them, Goe. Then went they out, and departed into the herd of the ſwine: and behold, the whole herd of the ſwine ruſhed headlong into the ſea, and periſhed in the waters.

33 Then they that kept them, fled, and went their wayes into the city, and told every thing, and what was done of the poſſeſſed with the devils.

34 And behold, the whole city came out to meet Ieſus: and when they ſaw him, they beſought him that he would depart out of their coaſts.

ANNOTATIONS CHAP. VIII.

Rhem. 1 4 Prieſt.] *The Prieſts of the old Law* (*ſaith* S. Chryſoſtome) *had authority and priviledge onely to diſcerne who were healed of leproſie, and to denounce the ſame to the people: but the Prieſts of the new law have power to purge in very deed the filth of the ſoule. Therefore whoſoever deſpiſeth them, is more worthy to be puniſhed then the rebell* Dathan, *and his complices*, S. Chryſoſt. lib. 3. de Sacerd. Prieſts forgive ſinnes.

Fvlke 1 The words of *Chryſoſtome* are theſe. *The Prieſts of the Iewes, had authority to put away leproſie of the body, or rather not to put it away at all, but onely to diſcerne them that were rid of it, and thou knoweſt, how greatly their prieſthood was to be eſteemed. But theſe have received authority, not to diſcerne the leproſie of the body, being rid away but altoget[illegible] the [illegible] of the ſoule. Th[illegible] them are more wicked then* Dathan, *and* [illegible]. By which words, he [illegible] of the Goſpel, have abſolute [illegible] but authority to aſſure [illegible] Gods [illegible] in which reſpect, [illegible] in Gods name. For Chriſt [illegible] ſelfe, did not forgive ſinnes, but as he was God equall [illegible] *Chryſoſtome in Mat. Hom.* 30. Remiſſion of [illegible]

Rhem. 4 [illegible].] *Our Saviour willeth him to goe and offer his gift or ſacrifice, according as* Moſes *preſcribed in that caſe,* [illegible] *other ſacrifice being the holieſt of all holies, which is his body, was not yet begun. So ſaith S. Aug.* l. 2. [illegible] 3. & cont. Adverſ. leg. & Proph. l. 1. c. 19, 20.

Rhem. 2 8 Not worthy.] Orig. hom. 5. in diverſ. *When thou eateſt* (*ſaith he*) *and drinkeſt the body and blood of our Lord, he entreth under thy roofe. Thou alſo therefore humbling thy ſelfe, ſay: Lord I am not worthy, &c. So ſaid* *S. Chryſ. *in his Maſſe, and ſo doth the Catholike Church uſe at this day in every Maſſe. See S. Aug. ep.* 118. ad Ianu. * Liturg. S. [illegible] Graec. [illegible] Domine, non [illegible] dignus.

Fvlke 2 Tranſubſtantiation. The body and blood of Chriſt, is to be received with all humility and reverence: yet not imagining tranſubſtantiation. For that materiall part of the Sacrament, which entreth into the mouth, *Origen* ſaith, it goeth the way of all meats, in *Matth.* 15. *Chryſoſtomes* Liturgie was made long after *Chryſoſtomes* time, as appeareth by a prayer for the Emperour *Alexius*, in whoſe dayes it was made. *Auguſtine ep.* 118. uſeth the example of the Centurion, to ſhew that neither they that receive the Sacrament dayly, nor they that receive it ſeldome, diſhonour the body of Chriſt, having either of them their ſeverall reaſons, as *Zacheus*, which received our Saviour Chriſt into his houſe ioyfully, and the Centurion, who acknowledged, that he was unworthy to receive him under his roofe.

Rhem. 3 14 His wives mother.] *Of* Peter *ſpecially among the reſt it is evident that he had a wife, but* (*as* S. Hierome *ſaith*) *after they were called to be Apoſtles, they had no more carnall company with their wives, as he proveth there by the very words of our Saviour*, *He that hath left wife, &c. *And ſo in the Latine Church hath been alwayes uſed, that married men may be and are dayly made Prieſts, either after the death of the wife, or with her conſent to live in perpetuall continencie. And if the Greekes have Prieſts, that doe otherwiſe,* S. Epiphanius *a Greeke Doctor telleth them that they doe it againſt the ancient Canons, and* * Paphnutius *plainely ſignifieth the ſame in the firſt Councell of* Nice. *But this is moſt plaine, that there was never either in the Greek Church or the Latine, autheticall example of any that married after holy Orders.* Prieſts [illegible] Lib. 1. adv. [illegible] cap. 4. Math. 19. Epiph. hær[illegible] * [illegible] cap. 22. Socrat. l. 1. c. 8.

Fvlke 3 Marriage of Prieſts. S. *Hierome* againſt *Iovinian*, hath many feeble arguments, among which this is one, that the Apoſtles had no carnall copulation with their wives, becauſe Chriſt ſaith, *He that hath left wife, &c. Mat.* 19. 29. For our Saviour Chriſt ſpeaketh of none other forſaking of wives, then is neceſſary for all married men, to leave their wives as well as their parents, children, brethren, houſes, lands, namely in carnall affection, or worldly love, not in lawfull uſe. And *Clement Alexandrinus* much ancienter then *Hierome*, and neerer the Apoſtles times, ſaith, *that* Peter *and* Philip *begat ſonnes, and* Philip *gave his daughters in marriage, Stromat lib.* 3. *Euſeb. Emiſ. in nat. Ioa. Ev. iſte* (Petrus) *uxorem & prolem habuit.* And by whom had *Peter* his daughter *Petronilla*? of whom the Popiſh Legends write much holineſſe, if not by companying with his owne wife, and that ſince he was an Apoſtle, and had the ſurname of *Peter*; which her age alſo doth argue: for ſhe was ſo yong in the time of the perſecution of *Domitian* the Emperour, that *Flaccus* the County, deſired to have her in marriage, whereas if ſhe had beene borne before *Peters* calling to the Apoſtleſhip, ſhe ſhould have beene almoſt threeſcore yeeres old at that time. In the Romiſh Church where Antichriſt was to have his ſeat, the myſterie of iniquity begin to worke, and ſhew it ſelfe in prohibition of marriage ſomewhat timely: yet are you not able to prove, that none but ſuch as profeſſed continencie, were in the Latine Church ever admitted to the miniſtery. *Tertullian* was a married man in the miniſtery, without any ſuch profeſſion of continencie, as appeareth by his bookes written to his wife. Where, in the firſt hee exhorteth her, after his departure, not to marry againe. In the ſecond, that if the infirmity of her body was ſuch, as ſhee muſt needes marry, that ſhee marry not an Infidell. This exhortation had beene needleſſe, if ſhee had already profeſſed continencie: neither needed *Tertullian* to have ſet before her the example of many other, that in marriage, by conſent, tooke away the debt of marriage, to perſwade her, that ſhe might be able, if ſhe would endeavour, to live unmarried. And if he, before he entred into Eccleſiaſticall order, with her conſent, had promiſed perpetuall continencie; ſhee ſhould have had experience in her ſelfe in her younger time, how able ſhe was to live without the uſe of an husband. But *Epiphanius* (you ſay) *telleth the Greeke Prieſts, that they doe againſt the ancient Canons, which keepe company with their wives*: yet doth he confeſſe immediately, that thoſe Canons were not kept in his time. But where you adde, that *Paphnutius* in the firſt Councell of *Nice*, doth plainely ſignifie the ſame, it is falſe. For *Socrates* thus writeth of the matter, [illegible], &c. *It pleaſed the Biſhops to bring in a new law into the Church, that thoſe that were dedicated to the holy miniſtery, namely, Biſhops, Prieſts, or Elders and Deacons, ſhould not ſleepe with their wives which they had married when they were Lay-men: and after they had conſulted of this matter,* Paphnutius *ſtood up in the midſt of the company of Biſhops, and cryed out aloud, that they ſhould not lay ſo heavy yoke upon the men dedicated to the holy miniſtery, ſaying, that the bed was honourable, and the Matrimony unpolluted, leſt with too much preciſeneſſe, they ſhould rather hurt the Church: for all men could not beare the exerciſe of continencie, and peradventure chaſtitie ſhould not be kept of every ones wife: and he called the company with a mans lawfull wife, chaſtity. That it was ſufficient, that they which had obtained Clergie before marriage, ſhould not come to marriage any more, according to the ancient tradition of the Church, but that no man ſhould be ſeparated from her, whom he had married being a Lay-man.* The very ſame in ſubſtance reporteth *Sozomen*. And *Clemens* affirmeth, that the Apoſtle alloweth the husband of one wife, whether hee bee Prieſt, or Deacon, or Lay-man, *uſing Matrimony without reprehenſion, Stromat. lib.* 3. *But there was never any example autheticall* (you ſay) *of any that married after holy Orders*. Of examples, I ſuppoſe you doubt not but that there were many, which tooke wives after they were made Biſhops, Prieſts, and Deacons, becauſe in the later Councels, there be ſo many Canons to puniſh them that ſo married, and to prohibite them to marry. And certaine it is by ſtories, and other monuments of antiquity, that in England Prieſts did marry commonly, even after the decree made againſt it, by *Lanfrancus* Archbiſhop of *Canterbury* in a Synode holden at *Winchester, Anno Dom.* 1076. For *Gerardus* Archbiſhop of *Yorke*, writing to *Anſelmus* Archbiſhop of *Canterbury*, certifieth him, that thoſe whom he invited to take Orders, would not conſent in their ordination, to profeſſe chaſtity, that is, not to marry, as the Decree of *Lanfrancus* required. But theſe examples, you will ſay, were not autheticall, becauſe they were againſt the ancient tradition of the Church, alledged even by *Paphnutius*, and againſt the Canons of ſo many Councels. Whereunto I reply, that ſeeing they were to bee warranted by the word of God, no tradition or decree of men, can make that unlawfull, which by Gods word is not onely at liberty, but alſo commanded, namely, that *to avoid fornication let every man have his wife, and if they cannot containe let them marry*, and of virginity, and continencie, there is no commandement of the Lord, but every man may uſe the liberty that God hath given, yea though hee hath the gift of continencie. And therefore

Lib. 1. ad uxorem.

Lib. 1. cap. 11.

Aurelia. 2. c. 8. Aurel. 3. c. 4. Tolet. 8. c. 7. Conſta. 6. c. 6.

1 Cor. 7. 2. 1 Cor. 7. 9. 1 Cor. 7. and 25.

therefore S. *Paul* being unmarried, affirmeth that it was lawfull for him to leade about with him a ſiſter to wife, as the reſt of the Apoſtles did, even the Lords brethren and Cephas: *Ergo* it was lawfull for him to have married, being an Apoſtle. The liberty therefore given by God to all, and the commandement of God to them which have not the gift of continencie) to marry, doth make the examples of them that married after holy orders taken, in the account of God, and all that be godly, to be authenticall. And although *Paphnutius* accounteth the tradition of the Church ancient, by which they were prohibited to marry, that were not married before they were ordained: yet it appeareth by *Tertullian*, that it was not ſo ancient as his time. For in his booke of *Monogamie* againſt ſecond marriages, written when he was an Heretike, he derideth the Catholike Biſhops, which thought it lawfull for them to marry againe, when their firſt wife was dead, perverting the meaning of S. *Pauls* words, which ſaith, *A Biſhop muſt be the huſband of one wife*, to the maintenance of his hereſie, as the Papiſts doe: *He ſaith the holy Ghoſt foreſaw there ſhould come ſome that would affirme all things to be lawfull for Biſhops: For how many are there among you* (ſaith he) *that governe the Church, which have married the ſecond time; inſulting againſt the Apoſtle, and not bluſhing, when theſe words are read under them.* This place ſheweth, that that which was thought unlawfull by the Heretike, was counted lawfull and authenticall by the Catholike Church. Long after *Tertullians* time, was the *Ancyran* Councell, where the tenth Canon decreeth thus: *That whoſoever being ordained Deacons at the time of their ordination, doe proteſt and ſay, that they muſt marry, becauſe they cannot remaine unmarried: if they marry afterward, let them continue in the miniſtery becauſe the Biſhop hath granted them ſo to doe.* This Canon teſtifieth of many authenticall examples of them that married, and might marry, after holy orders taken. Moreover, in the dayes of *Iulian* the Apoſtata we reade, that *Baſilius* a Prieſt or Eldee of the Church of *Ancyra*, and *Eupſychius* of *Ceſarea* of *Cappadocia*, which had lately taken to wife a Gentlewoman, and was but even as a Bridegroome, ended their lives by martyrdome, *Sozom. lib.5.c.11.& hiſt.Tripartit.lib.6.cap.14.* And many hundred yeeres after this, *Balſamon* maketh mention of a conſtitution of *Leo* the Emperour, by which it appeareth that there was a cuſtome in his time, that thoſe which had taken holy orders might marry lawfull wives, within two yeeres after their ordination, *Balſ. in Can.* 10. *Conc. Ancyr.* So long the authority of Gods word in the Greeke Church, prevailed againſt the Decrees of men, and in the Church of England much longer, untill within theſe foure or five hundred yeeres at the moſt.

1 Cor.9.5.

RHEM. 23 Let the dead.] *By this we ſee, that not only no worldly or carnall reſpect, but no * other laudable duty toward our parents, ought to ſtay us from following Chriſt, and chuſing a life of greater perfection.*

FVLKE. * If Chriſt call us, elſe not.

26 He commanded.] *The Church (here ſignified by the boat or ſhip) and Catholikes, are often toſſed with ſtormes of perſecution, but Chriſt who ſeemed to ſleep in the meane time, by the Churches prayers awaketh, & maketh a calme.*

CHAP. IX.

The Maſters of the Iewes he confuteth both with reaſons and miracles, 2 defending his remitting of ſinnes, 9 his eating with ſinners, 14 and his condeſcending unto his weake Diſciples untill he have made them ſtronger, 18 ſhewing alſo in two miracles, the order of his providence about the Iewes and Gentiles; leaving the one when he called the other. 27 He cureth two blinde men, and one poſſeſſed. 35 And having with ſo many miracles together confuted his enemies, and yet they worſe and worſe, upon pity toward the people, he thinketh of ſending true Paſtors unto them.

The Goſpel upon the 18. Sunday after *Pentecoſt*.

AND entring into a boat, hee paſſed over the water, and came into his owne city.

2 And, *behold they brought to him one ſicke of the palſey lying in bed. And IESVS ‡ ſeeing their faith, ſaid to the ſicke of the palſey, Have a good heart ſonne, thy ſinnes are forgiven thee.

Marke 2.3. luke 5.18.

‡ We ſee that the faith of one helpeth to obtaine for another.

3 And behold certaine of the Scribes ſaid within themſelves, || He blaſphemeth.

4 And IESVS ſeeing their thoughts, ſaid, Wherefore thinke you evill in your hearts?

5 || Whether is eaſier, to ſay, Thy ſins are forgiven thee, or to ſay, Ariſe and walke?

6 But that you may know that the || Sonne of man hath power in earth to forgive ſinnes, (then ſaid he to the ſicke of the palſey) Ariſe, take up thy bed, and goe into thy houſe.

7 And he aroſe, and went into his houſe.

8 And the multitudes ſeeing it, were afraid, and || glorified God that gave ſuch power to men. ☞

The Goſpel upon S. *Matthewes day*. Marke 2. 14. luke 5.27.

9 And * when IESVS paſſed forth from thence, he ſaw a man ſitting in the cuſtome houſe, named Matthew: And he ſaith to him, Follow me. And he aroſe up, & followed him.

10 And it came to paſſe as he was ſitting at meat in the houſe, behold many Publicans and ſinners came, and ſate down with IESVS and his Diſciples.

11 And the Phariſees ſeeing it, ſaid to his Diſciples: why doth your maſter eat with Publicanes and ſinners?

12 But

AND he entred into a ſhip, and paſſed over, and came into his owne city.

2 ** And behold, they brought to him a man ſicke of the palſey, lying in a bed: and when Ieſus ſaw the faith of them, he ſaid unto the ſicke of the palſey, Sonne be of good cheare, thy ſinnes be forgiven thee.*

Marke 2.3. luke 5.24.

3 *And behold, certaine of the Scribes ſaid within themſelves, This man blaſphemeth.*

4 *And when Ieſus ſaw their thoughts, he ſaid, Wherefore thinke yee evill in your hearts?*

5 *Whether is eaſier to ſay, Thy ſins be forgiven thee: or to ſay, Ariſe and walke?*

6 *But that ye may know that the Sonne of man hath power to forgive ſins in earth. (Then ſaid he to the ſicke of the palſey) Ariſe, take up thy bed, and goe into thine houſe.*

7 *And he aroſe, and departed to his houſe.*

8 *But when the multitude ſaw it, they marvelled, and glorified God, which had given ſuch power unto men.*

9 ** And as Ieſus paſſed forth from thence, he ſaw a man named Matthew, ſitting at the receit of cuſtome: and he ſaith unto him, Follow me. And he aroſe, and followed him.*

Marke 2.14. luke 5.27.

10 *And it came to paſſe, as Ieſus ſate at meat in his houſe, behold, many Publicanes alſo and ſinners came and ſate downe with Ieſus and his Diſciples.*

11 *And when the Phariſees ſaw it, they ſaid unto his Diſciples, Why eateth your Maſter with Publicanes and ſinners?*

12 *But*

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12 But IESVS hearing it, ſaid: They that are in health, need not a Phyſicion, but they that are ill.

13 But goe your waies and learne what it is, I wil mercie and not || ſacrifice. For I am not come to call the iuſt, but ſinners. ☞

Oſe.6.6.

14 Then * came to him the Diſciples of Iohn, ſaying, Why doe we and the Phariſees || faſt often, but thy Diſciples doe not faſt?

Mat.2.18. Luke 5.33.

15 And IESVS ſaid to them, Can the children of the Bridegroome mourne, as long as the Bridegroome is with them? But the dayes will come when the Bridegroome ſhall be taken away from them, and then they ſhal faſt.

16 And no man putteth a peece of raw cloth to an old garment. For he taketh away the peecing thereof from the garment, and there is made a greater rent.

17 Neither doe they || put new wine into old bottels. Otherwiſe the bottels breake, and the wine runneth out, and the bottels periſh. But new wine they put into new bottels: and both are preſerved together.

The Goſpell upon the 23. Sunday after Pentecoſt. Mat.5.22. Luk.8.41.

18 * As he was ſpeaking this unto them, behold a certaine Governour approched, and adored him, ſaying, Lord, my daughter is even now dead: but come, lay thy hand upon her, and ſhe ſhall live.

19 And IESVS riſing up followed him, and his Diſciples.

20 And behold a woman which was troubled with an iſſue of blood || twelue yeeres, came behinde him, and touched the hemme of his garment.

21 For ſhe ſaid within her ſelfe, If I ſhall || touch onely his garment: I ſhall be ſafe.

22 But IESVS turning and ſeeing her, ſaid, Have a good heart daughter, ‡ thy faith hath made thee ſafe. And the woman became whole from that houre.

23 And when IESVS was come into the houſe of the Governour, and ſaw minſtrels and the multitude keeping a ſtirre,

24 He ſaid, Depart: for the wench is not dead, but ſleepeth. And they laughed him to ſcorne.

25 And when the multitude was put forth, he entred in, and held her hand. And the maid aroſe.

26 And this bruit went forth into all that countrey.

27 And as IESVS paſſed forth from thence, there followed him two blind men crying, & ſaying, Have mercy on us, O Sonne of David.

28 And when he was come to the houſe, the blinde came to him, And IESVS ſaith to them, || Doe you beleeve, that I can doe this unto you? They ſay to him, Yea Lord.

29 Then he touched their eyes, ſaying, According to your faith, be it done to you.

30 And their eyes were opened, and IESVS threatned them, ſaying, See that no man know it.

31 But

12 *But when Ieſus heard that, he ſaid unto them, They that be whole neede not the Phyſition, but they that are ſicke.*

13 *But goe ye and learne what that meaneth, * I will have mercy and not ſacrifice: for I am not come to call the righteous, * but ſinners to repentance.*

Oſe.6.6. Mat.12.7. 1.Tim.1.15.

14 *Then came to him the Diſciples of Iohn, ſaying, * Why doe we and the Phariſees faſt oft, but thy Diſciples faſt not?*

Mark.2.18. Luke 5.33.

15 *And Ieſus ſaid unto them, Can the children of the Bride-chamber mourne, as long as the Bridegroome is with them? But the dayes will come when the Bridegroome ſhall be taken from them, and then ſhall they faſt.*

16 *No man putteth a piece of † new cloth in an old garment, for then the piece taketh away* ſomething *from the garment, and the rent is made worſe.*

† Or, raw

17 *Neither doe men put new wine into old bottels: els the bottels breake, and the wine runneth out, and the bottels will periſh: but they put new wine into new bottels, and both are preſerved together.*

18 **While he ſpake theſe things unto them, behold there came a certain Ruler* of the Syna*gogue and worſhipped him, ſaying, My daughter is even now dead: but come, and lay thy hand upon her, and ſhe ſhall live.*

Mark.5.22. Luke.8.41.

19 *And Ieſus aroſe, and followed him, and* ſo did *his Diſciples.*

20 *(And behold, a woman which was diſeaſed with an iſſue of blood twelue yeeres, came behinde him, and touched the hemme of his veſture.*

21 *For ſhe ſaid within her ſelfe, If I may touch but even his veſture onely, I ſhall be ſafe.*

22 *But Ieſus when he had turned him about and ſaw her, ſaid, Daughter, be of good comfort, thy faith hath made thee ſafe. And the woman was made whole from that houre.)*

23 *And when Ieſus came into the Rulers houſe* of the Synagogue, *and ſaw the minſtrels and the people making a noiſe,*

24 *He ſaid unto them, Give place, for the maid is not dead, but ſleepeth. And they laughed him to ſcorne.*

25 *But when the people were put forth, he went in, and tooke her by the hand: and the maid aroſe.*

26 *And the fame of this went abroad into all that land.*

27 *And when Ieſus departed thence, two blind men followed him, crying, and ſaying, O thou Son of David, have mercy on us.*

28 *And when he was come into the houſe, the blinde men came unto him: and Ieſus ſaith unto them, Beleeve ye that I am able to doe this? They ſaid unto him, Yea, Lord.*

29 *Then touched he their eyes, ſaying, According to your faith be it unto you.*

30 *And their eyes were opened: and Ieſus ſtraitly charged them, ſaying, See that no man know it.*

31 But they wentforth, and bruted him in all that countrey.

Mat.12.22. 32 And when they were gone forth, behold they brought him a dumme man, poſſeſſed with a devil.

33 And after the devil was caſt out, the dumme man ſpake, and the multitudes marvelled, ſaying, Never was the like ſeene in Iſrael.

Mat.12.24. 34 But the * Phariſees ſaid, ‡ In the Prince of devils he caſteth out devils.

35 And IESVS went about all the cities, and townes, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and curing every diſeaſe, and every infirmity.

36 And ſeeing the multitudes, he pitied them: becauſe they were vexed, and lay like ſheepe that have not a ſhepherd.

37 Then hee ſaith to his Diſciples, The harveſt ſurely is great, but the workemen are few.

38 ‖ Pray therefore the Lord of the harveſt, that he ſend forth workemen into his harveſt.

31 [illegible] abroad [illegible] in all that land.

32 As they went out, behold, they brought to him a dumbe man poſſeſſed with a devill.

33 And when the devill was caſt out, the dumbe ſpake, and the multitude marveiled, ſaying, It was never ſo ſeene in Iſrael.

*34 But the Phariſees ſaid, * He caſteth out the devils through the Prince of the devils.* Matth.12.24. marke 3.22. luke 11.17.

*35 * And Ieſus went about all the cities, and villages, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing every ſickneſſe, and every diſeaſe among the people.* Marke 6.6. luke 13.22.

*36 * But when he ſaw the multitudes, he was moved with compaſſion on them, becauſe they were deſtitute, and ſcattered abroad, as ſheepe having no ſhepherd.* Marke 6.34.

*37 Then ſaith he unto his Diſciples, * The harveſt truly is plenteous, but the labourers are few.* Luke 10.2. iohn 4.36.

38 Pray ye therefore the Lord of the harveſt that he will thruſt forth labourers into his harveſt.

MARGINALL NOTES.

RHEM. 1 15 Then they ſhall.] *Chriſt ſignifieth that the Church ſhall uſe faſting dayes after his Aſcenſion. Epiphan. in Comp. fid. Cath. Aug. Epiſt. 80.*

FVLKE 1 Neither *Epiphanius* nor *Auguſtine*, ſpeake of Popiſh faſting dayes, which conſiſt in abſtinence from fleſh: But *Epiphanius* ſaith, the Apoſtles appointed the Wedneſday and Friday, to be faſting dayes, (how truly, let the Papiſts themſelves judge) and that on thoſe dayes, the faſting was appointed untill the ninth houre of the day, which is three houres before night. *Auguſtine Epi. 86.* acknowledgeth faſting, but no certaine faſting dayes, otherwiſe then the cuſtome of every Church required, according to the anſwere of S. *Ambroſe* made unto him concerning faſting on Saturday, which was obſerved at Rome, but not at Millaine. Popiſh faſting dayes.

RHEM. 2 22 Thy faith hath.] *Loe her devotion to the hemme of his garment, was not ſuperſtition, but a token of greater faith: ſo is the devout touching of holy reliques.*

FVLKE 2 She had no devotion to the hemme of his garment, but becauſe ſhe was kept off by the preaſe, ſo that ſhee could not come neere to deſire his aid, as others did, ſhe ſaid within her ſelfe; If I ſhall but onely touch the hemme of his garment, &c. But the Popiſh touching of reliques, which neither have any vertue in them, nor any promiſe of God annexed to the touching of them, for health either of body or ſoule, cannot be excuſed from ſuperſtition. And this is a very blunt compariſon of reliques of dead men, with the preſence of the Sonne of God: who was willing to ſhew his divine power by his word onely, or by outward ſignes of touching with his hand, or touching his garment, or anointing with oyle, or making of clay with his ſpettle, and ſuch like; as it pleaſed him in healing mens bodies. By what word of God are we certified that he will doe the like, yea grant ſpirituall holineſſe, by touching of reliques? If we have not Gods word, what faith can we have, but a ſuperſtitious credulity? Superſtitious touching of reliques. Mat.14.36. mar.6.13. Iohn 6.9.

RHEM. 3 34 In the Prince.] *In like manner ſay the Heretikes, calling all miracles done in the Catholike Church, the lying ſignes of Antichriſt.*

FVLKE 3 The miracles ſaid to be done in the Popiſh Church, are counterfeit fables for the moſt part, rather then illuſions of devils, as hath beene proved by many experiences, and yet are they falſe or lying ſignes of Antichriſt. The divine power of Chriſt, was manifeſt in caſting out of devils. Popiſh miracles.

ANNOTATIONS CHAP. XI.

RHEM. 4 3 He blaſphemeth.] *When the Iewes heard Chriſt remit ſinnes, they charged him with blaſphemy, as Heretikes now charge his Prieſts of the new Teſtament, for that they remit ſinnes: to whom he ſaid,* Whoſe ſinnes you ſhall forgive, they are forgiven, &c. *Ioh.*20.

FVLKE 4 The Miniſters of the new Teſtament, have authority to forgive ſinnes, and to retaine them, by declaring herein the will of God, as his ambaſſadours and meſſengers. The Iewes charged our Saviour Chriſt with blaſphemy, becauſe they acknowledged not his divinity. For the Prieſts in the Law, were alſo Miniſters, not authors of forgiveneſſe of ſinnes, whereof they were not ignorant. Remiſſion of ſinnes.

RHEM. 5 5 Whether is eaſier.] *The faithleſſe Iewes thought (as Heretikes now adayes) that to forgive ſinnes was ſo proper to God, that it could not be communicated unto man: but Chriſt ſheweth that as to worke miracles is otherwiſe proper to God onely, and yet this power is communicated to men, ſo alſo to forgive ſinnes.* Men have power to forgive ſinnes.

FVLKE 5 *Chryſoſtome* ſaith, *He did not refute their opinion which ſaid it was proper onely to God to forgive ſinnes, but did approve it. For if he had not beene equall unto his Father, he would have ſaid: Surely you iudge rightly, I am farre from that ſo great power, but now he ſaith no ſuch thing, but contrariwiſe affirmeth it both by word and ſigne. So becauſe it is wont to be unpleaſant to the hearers, that any man ſhould ſpeake openly of himſelfe: by the words of other men, and by a ſigne or miracle, he ſheweth that he is God equall to his Father,* And ſo forth in *Mat. Ho.*30. S. *Hilarie* is of the ſame judgement, ſaying, *Movet Scribas, &c. It moveth the Scribes, that ſin ſhould be forgiven by a man: for they beheld in Ieſu Chriſt onely a man, and that to be forgiven by him, which the Law could not releaſe. For faith onely iuſtifieth. Afterward the Lord looketh into their murmuring, and ſaith: that it is eaſie for the Sonne of man on earth to forgive ſinnes. For it is true, no man can remit ſinnes but God onely, therefore he which remitteth ſinnes is God, becauſe no man forgiveth ſinnes but God,* In Mat. Can. 8. S. *Ambroſe* is worthy to be heard in the ſame caſe, Chriſt forgave ſinnes as God. Matth.14.30. Fides enim ſola iuſtificat.

Quæ

[illegible]

RHEM. 6 [illegible]

FVLKE 6 [illegible], as very [illegible] *ſibi* [illegible] *ipſo* [illegible] *erat* [illegible] *Et hæc* [illegible] *ut facile ex his conſtet, quæ habebat ut* [illegible] *&* [illegible]

Euthym. pan. part.1. tit.12. ex epiſtola [illegible] *&* [illegible] *De* [illegible], Quis Deus, inique, ſicut tu, tollens iniuſtitias & delens iniquitates? *Filius autem dixit quibus* [illegible] *peccata, ibidem.*

RHEM. 7 8 Glorified.] *The faithfull people did glorifie God that gave ſuch power to men for to remit ſinnes and to doe miracles, knowing that that which God communicateth to men, is not to his derogation, but to his glory, himſelfe only being ſtill the principall worker of that effect, men being onely his miniſters, ſubſtitutes, and working under him, and by his commiſſion and* [illegible]

FVLKE 7 Let [illegible] upon theſe words of the text. *Concluſa ſunt omnia ſuo ordine, &c. All things are concluded in their* [illegible]*, and now the feare of derogation ceaſing, honour is rendred to God, becauſe he hath given ſo great power to men, but this was due onely to Chriſt, it was familiar to him onely, to doe theſe things, by the communion or participation of his Fathers ſubſtance. Therefore this is not to be marvelled, that he can doe theſe things, (for what ſhall not God be beleeved to be able to doe?) or elſe the praiſe ſhould have beene of one man, not of many, but hereof is the cauſe of the honour given to God, becauſe power is given to men, by this way through his word, both of remiſſion of ſinnes, and of reſurrection of the body, and of returning into heaven.* In theſe words S. *Hilarie* ſheweth what is proper to Chriſt as God, and what is granted to his miniſters, to preach and declare by his word. That which is proper to the Divinity, cannot be communicated to any creature. Such is the abſolute power to forgive ſinnes, which are committed againſt the Law of God, and therefore proper onely to God. The authority, which God hath given to men, to aſſure the faithfull penitent, of remiſſion of ſinnes, nothing derogateth from the glory of God, but greatly ſetteth forth the glory of his mercy. Remiſſion of ſinnes.

RHEM. 8 8 To men.] *Not onely Chriſt as he was man, had power to forgive ſins, but by him and from him the Apoſtles, and conſequently Prieſts,* Mat.28. All power is given me, Mat.18. Whatſoever you ſhall looſe in earth, ſhall be looſed in heaven, Ioan.20. Whoſe ſinnes you ſhall forgive, they are forgiven.

FVLKE 8 Chriſt gave power to his Apoſtles, and the miniſters of the Church to forgive ſinnes, not abſolutely and properly, as God forgiveth, but to be witneſſes and miniſters of Gods forgiveneſſe: whereof S. *Ambroſe* ſaith, *Quamvis enim magnum ſit, &c. Although it be a great matter to forgive ſinnes unto men, (for who can forgive ſinnes but onely God, who alſo forgiveth by them, to whom he hath given the power of forgiving) yet it is a much more divine thing to give reſurrection to the bodies.* Thus you ſee this Fathers judgement, that man when he forgiveth ſinnes, by power granted of God, doth not forgive properly, but God, to whom it is proper to forgive ſinnes, forgiveth by man. Remiſſion of ſinnes.

RHEM. 13 Not ſacrifice.] *Theſe are the words of the prophet, who ſpake them then even when ſacrifices were offered by Gods Commandement: ſo that it maketh not againſt ſacrifice, but he ſaith that ſacrifice onely without mercy and charity, and generally with mortall ſinne, is not acceptable. The Iewes offered their ſacrifices duly, but in the meane time they had no pity nor mercy on their brethren: that is it which God miſliketh.* Externall Sacrifice.

14 Faſt often.] *By the often faſting of his Diſciples, we may eaſily gather that he appointed them a preſcript maner of faſting: as it is certaine he taught them a forme of prayer,* Luke 5. and 11. Faſting.

17 New wine.] *By this new wine, he doth plainly here ſignifie faſting and the ſtraiter kinde of life: by the old bottles, them that cannot away therewith.*

19 Twelve yeeres.] *This woman a Gentile had her diſeaſe twelve yeeres, and the Governours daughter a Iew (which is here raiſed to life) was twelve yeeres old,* Luc.8. *Marke then the allegory hereof in the Iewes and Gentiles: As that woman fell ſicke when the wench was borne, ſo the Gentiles went their owne wayes into idolatry, when the Iewes in* Abraham *beleeved. Againe, as Chriſt here went to raiſe the wench, and by the way the woman was firſt healed, and then the wench revived: ſo Chriſt came to the Iewes, but the Gentiles beleeved firſt and were ſaved, and in the end the Iewes ſhall beleeve alſo,* Hierom. in Mat.

RHEM. 9 21 Touch onely.] *Not only Chriſts words, but his garment and touch thereof or any thing belonging to him might doe and did miracles, force proceeding from his holy perſon to them. Yea this woman returning home ſet up an Image of Chriſt, for memory of this benefit, and the hemme of the ſame Image did alſo miracles. This Image* Iulian *the Apoſtata threw downe, and ſet up his owne in ſtead thereof, which was immediatly deſtroyed by fire from heaven. But the Image of Chriſt broken in pieces by the Heathen, the Chriſtians afterward gathering the pieces together, placed it in the Church: where it was (as* Sozomenus *writeth) unto this time.* Reliques and Images. Euſeb.l.7.c.14. hiſt. Li.5.c.20.

FVLKE 9 Chriſt by his word, and without his word, by outward ſignes, and without any at all, did onely worke miracles, and the force or vertue did not proceed into his garment, but immediatly from him ſelfe: Therefore Chriſt ſaid not, there is vertue proceeded from my garment, but there is vertue proceeded from me, *Luke* 8. 46. There was no vertue in his garments, when the ſouldiers parted them among them: nor while he ware them, for the people that thronged him, received no benefit by them, but ſhe onely, and they that touched him by faith. Now concerning the Image that this woman is ſaid to have ſet up: *Euſebius* reporteth the ſtory, not of his owne knowledge, but of hearesay. That in *Cæſarea Philippi*, where this woman dwelled, over againſt her doore, upon an high ſtone, was a brazen Image of a woman kneeling, and holding up her hands, as though ſhe made an humble ſuit: over againſt which there was another brazen Image of a man, which was ſaid to be of Chriſt, reaching his hand to the woman, at whoſe feet upon the ſame pillar, a ſtrange kinde of herbe did ſpring, which when it came up to the hemme of his brazen garment, it was a medicine for all diſeaſes. This Image *Euſebius* confeſſeth to have remained unto his time, as was teſtified by them that travelled to that city, and ſaw it. But of the miraculous herbe, how true it is, he ſaith not. Now what his judgement was of them that did ſet up this Image, he declareth in theſe words: Καὶ θαυμαστὸν οὐδὲν, &c. *And it is not to be marvelled, that thoſe of the Gentiles, which received benefits of our Saviour of old time, did theſe things, ſeeing we have ſeene the images of his Apoſtles* Paul and Peter, *yea and of Chriſt himſelfe preſerved, being painted* Reliques. Images. Lib.7.cap.18.

in

[illegible] them that fear the kingdom [illegible]

Where [illegible] the Church [illegible] as though [illegible] which [illegible] Whereas [illegible] by the [illegible] any relique [illegible] (as he ſaith) [illegible]

HEM. 10 28 Doe ye [illegible]] *[illegible] here that to the corporall [illegible] faith, that he [illegible] not ſufficient to [illegible] them. How [illegible] doe the [illegible] places [illegible] the [illegible] 5. 36.*

LKE 10 No wiſe or learned [illegible], for juſtification by faith onely, this is [illegible] a [illegible] ſlander. In the place no[illegible] you ſhall ſee more. Slander.

HEM. 11 38 Pray therefore.] *[illegible] the Church pray and faſt in the Imberdayes, when holy Orders are given, that is, when workmen are prepared to be ſent into the harveſt. See Act. 13, 2.*

KE 11 Chriſt biddeth not his Diſciples pray and faſt in the Imber dayes, but to pray continually, not that hedge prieſts ſhould be ſent forth to ſay Maſſe, but that learned Paſtors might be raiſed up of God, to gather in his harveſt, by preaching the Goſpel. And at the ordination of Miniſters of the Church, [illegible] time ſoever it be, the Church aſſembled prayeth to God for them that are called, that they may be [illegible] and diligent in their calling. Imber dayes.

CHAP. X.

He giveth to the twelve power of Miracles, and ſo ſendeth them to the loſt ſheepe of the Iewes, 5 with inſtructions accordingly: 10 and by occaſion of the ſending, foretelleth of the perſecutions after his Aſcenſion, arming them and all other againſt the ſame, 40 and alſo exhorting the people to harbour his ſervants in ſuch times of perſecution.

Mat. 3, 15. 6, 7. Luc. 6, 13. 9, 1.

AND having called his twelve Diſciples together, *he gave them ‖ power over uncleane ſpirits, that they ſhould caſt them out, and ſhould cure all manner of diſeaſe, and all manner of infirmitie.

2 And the names of the twelve Apoſtles be theſe: the ‖ firſt, Simon who is called Peter, and Andrew his brother,

3 Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the Publican, and Iames of Alphæus, and Thaddæus,

4 Simon Cananæus, and Iudas Iſcariot, who alſo betrayed him.

5 Theſe twelve did IESVS ſend: commanding them, ſaying, Into the way of the ‡ Gentiles goe ye not, and into the cities of the Samaritanes enter ye not:

‡ They have here commiſſion to preach only in Iſrael: the time being not yet come to call the Gentiles.

6 But goe rather to the ſheepe that are periſhed of the houſe of Iſrael.

7 And going preach, ſaying, That the kingdome of heaven is at hand.

8 Cure the ſicke, raiſe the dead, cleanſe the lepers, caſt out devils: gratis you have received, gratis give ye.

9 Doe not ‖ poſſeſſe gold, nor ſilver, nor money in your purſes:

10 Not a ſcrip for the way, neither two coats, neither ſhoes, neither rod; for the workman is worthy of his meat.

11 And into whatſoever city or towne you ſhall enter, inquire who in it is worthy: and there tarry till you goe forth.

12 And when ye enter into the houſe, ſalute it, ſaying, ‖ Peace be to this houſe.

13 And if ſo bee that houſe be worthy, your peace ſhall come upon it; but if it be not worthy: your peace ſhall returne to you.

14 And whoſoever ſhall not receive you, nor

Marke 3. 15. Luke 9. 1.

*AND * when he had called his twelve Diſciples, he gave them power againſt uncleane ſpirits, to caſt them out, and to heale all maner of ſickneſſe, and all maner of diſeaſe.*

2 The names of the twelve Apoſtles are theſe: The firſt; Simon, which is called Peter, and Andrew his brother, Iames the ſonne *of Zebedee, and Iohn his brother:*

3 Philip, and Bartholomew, Thomas, and Matthew, which had beene *a Publicane, Iames* the ſonne *of Alphee, and Lebbeus, whoſe ſirname was Thaddeus:*

4 Simon the *Canaanite, and Iudas Iſcariot which alſo betrayed him.*

5 Ieſus ſent forth theſe twelve, when he had commanded them, ſaying, Goe not into the way of the Gentiles, and into the city of the Samaritans enter ye not:

Act. 13. 46.

*6 * But goe rather to the loſt ſheepe of the houſe of Iſrael.*

Luke 10. 9.

*7 As ye go, preach, ſaying, * The kingdome of heaven is at hand.*

8 Heale the ſicke, cleanſe the lepers, raiſe the dead, caſt out devils: freely ye have received, freely give.

Marke 6. 8. Luke 9. 3. and 22. 35.

*9 * Poſſeſſe not gold, nor ſilver, nor braſſe, in your purſes:*

1 Tim. 5. 18. luke 10. 7.

*10 Nor ſcrip towards your iourney, neither two coats, neither ſhoes, nor yet a ſtaffe: (* For the workman is worthy of his meat.)*

Luke 10. 8.

*11 * But to whatſoever city or towne ye ſhall come, enquire who is worthy in it: and there abide, till ye goe thence.*

12 And when ye come into an houſe, ſalute the ſame.

13 And if the houſe be worthy, let your peace come upon it: but if it be not worthy, let your peace returne to you againe.

Marke 6. 11. act. 13. 51.

*14 * And whoſoever ſhall not receive you, nor* will

[illegible] your [illegible] of the houſe or the city ſhake off the duſt from your feet.

15 Amen I ſay to you, it ſhall be more tolerable for the land of the Sodomites and Gomorrhæans in the day of judgement, then for that city.

The Goſpel upon the Commemoration of S. Paul, Iun. 30 [illegible] & [illegible] both be [illegible] in Preachers, Biſhops & prieſts

16 Behold I ſend you as ſheepe in the middes of wolves. Be ye therefore ‡ wiſe as ſerpents, and ſimple as doves.

17 And take heed of men. For they will deliver you up in Councels, and in their Synagogues they will ſcourge you.

18 And to Preſidents and ‖ to Kings ſhall you be led for my ſake, in teſtimony to them and the Gentiles.

Marke 13. 11. Luke 12. 11.

19 But when they ſhall deliver you up, *take no thought how or what to ſpeake: for ‖ it ſhall be given you in that houre what to ſpeake.

20 For it is not you that ſpeake, but the Spirit of your Father that ſpeaketh in you.

Luke 21. 16.

21 * The brother alſo ſhall deliver up the brother to death, and the father the ſon: and the children ſhall riſe up againſt the parents, and ſhall worke their death.

22 And you ſhall be odious to all men for my name; but he that ſhall perſevere unto the end, he ſhall be ſaved. ☞

The Goſpell upon S. Athanaſius day, Maij 2.

23 And when they ſhall perſecute you in this city, flee into another. Amen I ſay to you, you ſhal not finiſh all the cities of Iſrael, till the Sonne of man come.

Luc. 6. 40.

24 * The Diſciple is not above the maſter, nor the ſervant above his Lord.

25 It ſufficeth the Diſciple that he be as his maſter: & the ſervant as his lord. If they have called the goodman of the houſe Beel-zebub, ‖ how much more them of his houſhold?

26 Therefore feare ye not them. For nothing is hid, that ſhall not be revealed: and ſecret, that ſhall not be knowne.

27 That which I ſpeake to you in the darke, ſpeake ye in the light: and that which you heare in the eare, preach yee upon the houſe tops.

‡ A godly comfort for Chriſtians and Catholikes and all good men, in the perſecutiont of Tyrants, of Heretikes, of all wicked men.

28 And ‡ feare ye not them that kill the body, and are not able to kill the ſoule: but rather feare him that can deſtroy both ſoule and body into hell. ☞

29 Are not two ſparrowes ſold for a farthing: and not one of them ſhall fall upon the ground without your father?

30 But your very haires of the head are all numbred.

31 Feare not therefore: better are you then many ſparrowes.

Mar. 8, 38. Luc. 9. 26. 12, 8.

32 *Every one therefore that ſhall ‖ confeſſe me before men, I alſo will confeſſe him before my father which is in heaven.

33 But he that ſhall deny me before men, I alſo will deny him before my Father which is in heaven.

34 Doe

[illegible] ſhake off the duſt of your feete.

15 Verily I ſay unto you, it ſhall be eaſier for the land of the Sodomites and Gomorrheans in the day of judgement, then for that city.

Luke 10. 3.

*16 * Behold, I ſend you forth as ſheepe in the middes of wolves: be ye therefore wiſe as ſerpents, and harmeleſſe as the doves.*

17 But beware of men: for they ſhall deliver you up to the Councels, and ſhall ſcourge you in their Synagogues.

† That this may be a witneſſe to them, &c.

18 And ye ſhall be brought to the head rulers and Kings for my ſake, † for a witneſſe to them and to the Gentiles.

Marke 13. 11. luke 12. 11.

19 But when they deliver you up, take ye no thought how or what ye ſhall ſpeake: for it ſhall be given you in that ſame houre, what ye ſhall ſpeake.

20 For it is not ye that ſpeake, but the Spirit of your Father, he it is which ſpeaketh in you.

21 The brother ſhall deliver up the brother to death, and the father the ſonne, and the children ſhall riſe againſt their fathers and mothers, and ſhall put them to death.

Mar. 13. 13. Luke 21. 9.

*22 And yee ſhall be hated of all men for my Names ſake: * but he that endureth to the end, ſhall be ſaved.*

23 But when they perſecute you in this city, flee ye into another: for verily I ſay unto you, ye ſhall not end all the cities of Iſrael, till the Sonne of man be come.

Luke 6. 40.

*24 * The Diſciple is not above his maſter, nor the ſervant above his lord.*

Mark. 12. 24.

*25 It is enough for the Diſciple that he be as his maſter is, and that the ſervant be as his lord is. * If they have called the Lord of the houſe Beel-zebub, how much more ſhall they call them of his houſhold?*

Mark. 4. 20. luke 8. 17. and 12. 2.

*26 Feare them not therefore: * for there is nothing cloſe, that ſhall not be opened, and nothing hid, that ſhall not be knowne.*

27 What I tell you in darkneſſe, that ſpeake ye in light: and what ye heare in the eare, that preach ye on the houſes.

Luke 12. 4.

*28 * And feare ye not them which kill the body, but are not able to kill the ſoule: But rather feare him which is able to deſtroy both body and ſoule in hell.*

29 Are not two little ſparrowes ſold for a farthing? And one of them ſhall not light on the ground without your Father.

2. Reg. 14. 11. acts 27. 34.

*30 * Yea, even all the haires of your head are numbred.*

31 Feare ye not therefore, ye are of more value then many ſparrowes.

Mar. 8. 38. luke 9. 26. and 12. 8.

*32 * Every one therefore that ſhall confeſſe me before men, him will I confeſſe alſo before my Father, which is in heaven.*

33 But whoſoever ſhall deny me before men, him will I alſo deny before my Father, which is in heaven.

G 34 * Thinke

[illegible] is not [illegible]op. Luke 12.51. Mich.7.6.

34 Do not ye [illegible] to ſend peace into the earth: I [illegible] to ſend peace, but the ſword.

35 For I came to [illegible] * man againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law.

36 And a mans enemies, they of his owne houſhold.

37 He that loveth father or mother || more then me, is not worthy of me: and he that loveth ſonne or daughter above me, is not worthy of me.

38 And he that taketh not his croſſe, and followeth me, is not worthy of me.

39 He that hath found his life, ſhall loſe it: & he that hath loſt his life for me, ſhal find it.

[illegible] 10.16.

40 * He that receiveth you, receiveth me: and he that receiveth me, receiveth him that ſent me.

‡ The reward for harbouring and helping any bleſſed juſt perſon ſuffering for his juſtice and conſcience.

41 He that receiveth a Prophet || in the name of a Prophet, ſhall receive the reward of a Prophet; and he that receiveth a ‡ juſt man in the name of a juſt man, ſhall receive the reward of a juſt man.

Marke 9.41.

42 And * whoſoever ſhall give drinke to one of theſe little ones a cup of cold water, onely in the name of a Diſciple, amen I ſay to you, he ſhall not loſe his reward.

Luke 12.51.

*34 * [illegible] not that I am come to ſend peace into the earth: I came not to ſend peace, but a ſword.*

Mich.7.6.

*35 * For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law.*

36 And a mans foes ſhall be *they of his owne houſhold.*

Luke 14.26.

*37 * He that loveth father or mother more then me, is not worthy of me: and he that loveth ſonne or daughter more then me, is not worthy of me.*

Matth.16.24. luke 9.23.

*38 * And he that taketh not his croſſe, and followeth me, is not worthy of me.*

Matth.16.25. marke 8.35. luke 9.24. iohn 12.25.

*39 * He that findeth his life ſhall loſe it: and he that loſeth his life for my ſake, ſhall finde it.*

40 He that receiveth you, receiveth me: and hee that receiveth me, receiveth him that ſent me.

Luke 10.16. iohn 3.20.

*41 * He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophets reward: and hee that receiveth a righteous man in the name of a righteous man ſhall receive a righteous mans reward.*

Marke 9.41.

*42 * And whoſoever ſhall give unto one of theſe little ones to drinke, a cup of cold water onely, in the name of a Diſciple, verely I ſay unto you, he ſhall in no wiſe loſe his reward.*

ANNOTATIONS CHAP. X.

RHEM. 1 Power.] *Miracles were ſo neceſſary to the confirmation of their doctrine beginning then to be preached, that not onely Chriſt himſelfe did miracles but alſo he gave to his Apoſtles power to doe them.*

RHEM. 1 2 Firſt Simon.] Peter *the firſt, not in calling, but in preeminence, for as* (S. Ambroſe *ſaith in* 2 Cor. 12.) *Andrew firſt* followed our Saviour before *Peter*: and yet the Primacie *Andrew* received not, but *Peter*: *which preeminence of S. Peter above the other Apoſtles is ſo plainly ſignified in this word Firſt, by the iudgement even of Heretikes, that Beza, notwithſtanding he confeſſeth the conſent of all copies both Latine and Greeke, yet is not aſhamed to ſay that he ſuſpecteth that this word was thruſt into the text by ſome favourer of* Peters *Primacie: whereby we have alſo that they care no more for the Greeke then for the Latine, when it maketh againſt them: but at their pleaſure ſay* [illegible] *corrupted.*

Peters Primacie. Beza in Annot. novi Teſt. 1556.

FULKE 1 S. Ambroſe acknowledgeth the Primacie, but not the preeminence of *Peter* above the other Apoſtles. For in the place quoted, he ſaith, that *Paul was not inferiour to the other Apoſtles that were before him* (among which *Peter* was one) *in dignity, but in time*: And in his booke *De Incarn. Dom. c. 4.* he acknowledgeth the Primacie of *Peter*. *Primatum confeſſionis utiq; non honoris, &c. The Primacie of confeſſion verely not of honour or preeminence, the primacie of faith, not of degree.* Likewiſe *De Spir. Sancl. l. 2. c. 2.* he ſaith, *Paul* was not inferiour to *Peter*. And *In Ep. ad Galat.* he declareth, that *Paul* had the Primacie over the Gentiles, as *Peter* over the Iewes. The reſt that you ſay of *Beza* is an impudent ſlander, anſwered in the confutation of your Preface, *Sect.* 49.

Primacie of Peter. Slander.

RHEM. 9 Doe not poſſeſſe.] *Preachers may not carefully ſeeke after the ſuperfluities of this life, or any thing which may be an impediment to their function. And as for neceſſaries, they deſerve their temporall living at their hands for whom they labour ſpiritually.*

RHEM. 12 Peace to this houſe.] *As Chriſt himſelfe uſed theſe words as their bleſſing often,* Peace be to you, *ſo here he biddeth his Apoſtles ſay the like to the houſe where they come: And ſo it hath beene alwayes a moſt godly uſe of Biſhops * to give their bleſſing where they come: which bleſſing muſt needs be of great grace and profit, when the worthy perſons (as here we reade) might take good thereof: and when it is never loſt, but returneth to the giver, when the other party is not worthy of it. Among other ſpirituall benefits it taketh away veniall ſinnes,* Amb. in 9. Luc.

* Aug. de civit. li. 22. c. 8. Leo Imp. in vit. S. Chryſ. Socrat. l. 6. c. 14.

FULKE 2 We doubt not, but the bleſſing or godly prayers, as of the Apoſtles, ſo alſo of godly Biſhops, and other Miniſters of the Church, is greatly to be eſteemed: but the Popiſh Biſhops bleſſing with his fingers, is not worth a ſtraw, neither doth any ancient Father commend ſuch a bleſſing. S. *Auguſtine* ſaith, that he and others departing from *Aurelius* a godly Biſhop, received benediction of him, that is, a godly and Chriſtian farewell. In *Socra. lib. 6. cap.* 14. is no mention of Biſhops bleſſing, but rather of banning. For *Socrates* reporteth, yet doubting whether it was true, that *Epiphanius* and *Chryſoſtome* being fallen out, *Chryſoſtome* ſhould ſay, *I hope thou ſhalt never come to thy countrey*: and *Epiphanius* anſwered, *I hope thou ſhalt not die Biſhop?* But whether they ſaid ſo or no, *Epiphanius* died in the way homeward, and *Chryſoſtome* was depoſed from his Biſhopricke. I ſuppoſe this ſtorie maketh little for the Biſhops bleſſing. But it taketh away veniall ſinnes (you ſay) by authority of *Ambroſe, in Luc. 9.* But in truth, there is never a word of the Biſhop, or of his bleſſing, or of veniall ſinnes, but of the benefit which men receive by entertaining of Preachers of the Goſpel. *Ut non ſolum pacem* [illegible] *ſpiritibus, verum etiam ſi qua eos terrenæ* [illegible] *delicta levitatis, roboris Apoſtolicæ prædicati* [illegible] *veſtigiis, auferantur. We do not only give peace to them that entertaine us, but alſo if any affection of earthly lightneſſe* [illegible] *them, after the ſteps of the Apoſtolike preaching be received, they are taken away.* The meaning is, they receive great benefit both by the prayers and by the doctrine of the Preachers, if they entertaine it as well as their perſons. A poore place, for the Popiſh Biſhops bleſſing.

A godly Biſhops bleſſing. It taketh veniall ſinnes. Biſhops bleſſing. De Civit. l. 22. c. 8.

14 Shake

RHEM. [illegible]

15 [illegible] *be degrees and differences of* [illegible]

16 [illegible] *perſecuted the Church,* [illegible] *when the Emperours and Kings* [illegible] *Church,* [illegible] *Iuſtices and* [illegible]

RHEM. 3 19 It ſhall be given.] *This is* [illegible] *preſent alſo, when many good Catholikes, that have no great* [illegible] *by* [illegible] *anſweres confound the Adverſaries.*

FULKE 3 The hiſtory of the Church declareth, this to be verified in the true Martyrs thereof, but the beſt learned of the Papiſts, are not able to defend their [illegible] by the Scriptures, againſt the unlearned Chriſtian Catholikes, much leſſe againſt the learned, as the writings of both parts make manifeſt.

RHEM. 4 25 How much more.] *No marvell therefore if Heretikes call Chriſts Vicar Antichriſt, when their forefathers the faithleſſe Iewes called Chriſt himſelfe Beelzebub.*

FULKE 4 He that calleth himſelfe the Vicar of Chriſt, and putteth himſelfe in the ſtead of Chriſt, by the very ſignification of the word, is Antichriſt. So doth the Pope: having no warrant out of the word of God, to be ſo much as a member of Chriſt. Becauſe his doctrine, decrees and life, are contrary to Chriſt, as in the booke called *Antitheſis Chriſti & papæ*, and many other godly Treatiſes, is manifeſtly declared.

Antichriſt.

RHEM. 32 Confeſſe me.] [illegible] *eſteemeth the open confeſſing of him, that is of his truth in the Catholike Church, for as when Saul perſecuted the Church, he ſaid himſelfe was perſecuted: ſo to confeſſe him, and his Church, is all one. Contrariwiſe, ſee how he* [illegible] *them that deny him before men, which is not onely to deny any one little article of the Catholike faith* [illegible] *to us by the Church: but alſo to allow or conſent to hereſie by any meanes, as by ſubſcribing,* [illegible] *to their* [illegible] *and Sermons, furthering them any way againſt Catholikes, and ſuch* [illegible]

Confeſſion of Chriſt and his truth. Act. 9.

RHEM. 5 34 Not peace but ſword.] *Chriſt came to breake the peace of worldlings and ſinners: as when the ſon beleeveth in him, and the father doth not: the wife is a Catholike, and the husband is not. For to agree together in infidelity, hereſie, or any other ſin, is a naughty peace. This being the true meaning of Chriſts words, marke that the Heretikes interprete this to maintaine their rebellions and troubles which their new Goſpel breedeth,* Beza in no. Teſt. an. 1565.

FULKE 5 This is a meere ſlander againſt *Beza*: for our Goſpel which we preach, neither breedeth, nor alloweth any rebellions. But your helliſh Father the Pope, raiſeth rebellions, as it is moſt notorious, againſt our ſoveraigne Lady the Queene, of her ſubjects in the North, and ſendeth both his Legats, and his banner of rebellion, to raiſe rebellion in Ireland, hireth, bleſſeth, and pardoneth, horrible traitours, to murder their moſt loving and naturall Prince, and you traitours of Rhemes, are joyned with them in their moſt devilliſh conſpiracies, procuring and comforting them, that enterpriſe ſuch monſtrous impiety: and ſhame you nothing, to charge *Beza* with maintaining of rebellion? As for the civill warres in France, let all the Kings edicts of pacification, that hitherto have come forth, teſtifie, that thoſe of the reformed religion, in taking armes to defend the lawes and liberties of their countrey, againſt private perſons, have done nothing but in the Kings ſervice.

Slander. D. Morton. D. Sander. Parry and the reſt executed.

RHEM. 37 More then.] *No earthly thing, nor duty to Parents, wife, children, countrey, or to a mans owne body or life, can be any iuſt excuſe why a man ſhould doe, or faine himſelfe to doe or beleeve any thing, againſt Chriſt or the unity and faith of his Church.*

RHEM. 6 41 In the name.] *Reward for hoſpitality, and ſpecially for receiving an holy perſon, as Prophet, Apoſtle, Biſhop, or Prieſt perſecuted for Chriſts ſake. For by receiving of him in that reſpect as he is ſuch an one, he ſhall be partaker of his merits, and be rewarded as for ſuch an one. Whereas on the contrary ſide, he that receiveth an Heretike into his houſe, and a falſe preacher, doth communicate with his wicked workes,* Ep. 2. Io.

FULKE 6 Our Saviour Chriſt promiſeth a reward to them that entertaine the godly, perſecuted, or not perſecuted, but not out of the merite of him that is received, which is nothing unto ſalvation, but of his owne abundant grace, by which, the Prophet and the righteous man, receive their reward, and not of their owne merits, *Leo. Pro calice aquæ frigidæ præmium habuit gratuita largitio, Ser. 4. de quadrageſ.* Provided, that Ieſuites, Seminarie Prieſts, and ſuch other, that come to ſtirre up rebellion, procure murder of their Prince, and invaſion of their countrey by ſtrangers, or to infect the people with Popiſh hereſies, be not accompted, but as falſe prophets, hypocrites, traitors, and heretikes, not Prophets, juſt men, or true Chriſtian Catholikes.

Merits.

CHAP. XI.

Iohn the Baptiſt in priſon, alſo doing his diligence, ſendeth ſome of his Diſciples to Chriſt: that as they heard, ſo they might alſo ſee his miracles with their eyes. 7 Afterward Chriſt declareth how worthy of credit Iohns teſtimony was: 16 and inveigheth againſt the Iewes, who with neither of their manners of life could be wonne: 20 no nor with Chriſts infinite miracles: 25 praiſing Gods wiſedome in this behalfe, 27 and calling to himſelfe all ſuch as feele their owne burdens.

AND it came to paſſe: when IESUS had done commanding his twelve Diſciples, he paſſed from thence, to teach and preach in their cities.

The Goſpel on the ſecond Sunday in Advent. Luke 7,18.

2 * And when Iohn had heard in priſon the workes of Chriſt: ſending two of his diſciples, he ſaid to him,

3 || Art thou he that art to come, or looke we for another?

4 And IESUS making anſwere ſaid to them, Goe and report to Iohn what you have heard and ſeene.

Eſa. 35, 5. 61, 1

5 * The blinde ſee, the lame walke, the lepers are made cleane, the deafe heare, the dead riſe againe, to the poore the Goſpel is preached:

6 And

AND it came to paſſe, that when Ieſus had made an end of commanding his twelve Diſciples, hee departed thence to teach, and to preach in their cities.

Luke 7.18.

*2 * When Iohn had heard in the priſon the workes of Chriſt, he ſent two of his Diſciples.*

3 And ſaid unto him, Art thou he that ſhould come? Or, doe we looke for another?

4 Ieſus anſwered, and ſaid unto them, Goe, and ſhew Iohn againe thoſe things which ye doe heare and ſee.

5 The blinde receive their ſight, the halt doe walke, the lepers are cleanſed, and the deafe heare, the dead are raiſed up, and the poore have the Goſpel preached to them.

6 And bleſſed is he that ſhall not be ſcandalized in me.

7 And when they went their way, IESVS began to ſay to the multitudes of Iohn, What went you out || into the deſert to ſee? a reed ſhaken with the wind?

8 But what went you out to ſee? a man clothed in ſoft garments? Behold they that are clothed in ſoft garments, are in Kings houſes.

9 But what went you out to ſee? a Prophet? yea I tell you and more then a Prophet.

Mal.3,1. 10 For this is he of whom it is written, *Behold I ſend mine Angel before thy face, which ſhall prepare the way before thee.*

11 Amen I ſay to you, there hath not riſen among the borne of women a greater then Iohn the Baptiſt: yet he that is the leſſer in the kingdom of heaven, is greater then he.

Luke 16,16. 12 And *from the daies of Iohn the Baptiſt untill now, the kingdome of heaven ſuffereth violence, and the violent beare it away.

13 For all the Prophets and the Law propheſied unto Iohn:

Mal.4,5. 14 And if you will receive it, he is *||Elias that is for to come.

15 He that hath eares to heare, let him heare.

Luke 7,31. 16 And *whereunto ſhall I eſteeme this generation to be like? It is like to children ſitting in the market place: which crying to their companions,

17 Say, we have piped to you, and you have not danced: we have lamented, and you have not mourned.

Matth.3,4. 18 For *Iohn came neither || eating nor drinking: and they ſay, He hath a devill.

19 The Sonne of man came eating and drinking, and they ſay, Behold a man that is a glutton and a wine-drinker, a friend of Publicanes and ſinners. And wiſdome is juſtified of her children.

Luke 10,13. 20 Then *began he to upbraid the cities, wherein were done the moſt of his miracles, for that they had not done penance.

21 Wo be to thee Corazain, wo be to thee Beth-ſaida: for if in Tyre and Sidon had beene wrought the miracles that have bin wrought in you, they had done || penance in haire-cloth and aſhes long agoe.

22 But nevertheleſſe, I ſay to you, it ſhall be more tolerable for Tyre and Sidon in the day of judgement, then for you.

23 And thou Capharnaum, ſhalt thou be exalted up to heaven? thou ſhalt come downe even unto hell: for if in Sodome had beene wrought the miracles that have beene wrought in thee, perhaps it had remained unto this day.

24 But notwithſtanding, I ſay to you, that it ſhall be more tolerable for the land of Sodome in the day of judgement, then for thee.

25 At

6 And happie is he that ſhall not be offended by me.

7 And as they departed, Ieſus began to ſay unto the multitudes concerning Iohn, What went ye out into the wilderneſſe to ſee? A reed ſhaken with the wind?

8 Or what went you out for to ſee? A man clothed in ſoft raiment? Behold, they that weare ſoft clothing, are in kings houſes.

9 But what went ye out for to ſee? A Prophet? yea, I ſay unto you, and more then a Prophet.

*10 For this is he of whom it is written, *Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.* Mal.3.1.

11 Verily I ſay unto you, Among them that are borne of women, there hath not riſen a greater then Iohn the Baptiſt: notwithſtanding he that is leſſe in the kingdome of heaven, is greater then he.

*12 * From the day of Iohn the Baptiſt, untill now, the kingdome of heaven ſuffereth violence, and the violent plucke it unto* them. Luke 16.16.

13 For all the Prophets, and the Law it ſelfe, propheſied unto Iohn.

*14 And if ye will receive it, * this is Elias which was for to come.* Mal.4.5.

*15 * He that hath eares to heare, let him heare.* Luke 7.31.

16 But whereunto ſhall I liken this generation? It is like unto little children ſitting in the markets, and calling unto their fellowes,

17 And ſaying, We have piped unto you, and ye have not danced: we have mourned unto you, and ye have not ſorrowed.

18 For Iohn came neither eating nor drinking, and they ſay, He hath a devill.

19 The Sonne of man came eating and drinking, and they ſay, Behold a man gluttonous, and a wine-bibber, and a friend unto Publicanes and ſinners: and wiſedome was juſtified of her children.

*20 * Then began he to upbraid the cities, wherein moſt of his mighty workes were done, becauſe they repented not.* Luke 10.13.

21 Woe unto thee Chorazin, woe unto thee Bethſaida: for if the mighty workes which were done in you, had beene done in Tyre and Sidon, they would have repented long agoe in ſackcloth and aſhes.

22 But I ſay unto you, It ſhall be eaſier for Tyre and Sidon at the day of judgement, then for you.

23 And thou Capernaum, which haſt beene lifted up into heaven, ſhall be brought downe to hell: For if the mighty workes which have beene done in thee, had been done among them of Sodome, they would have remained untill this day.

24 But I ſay unto you, that it ſhall be eaſier for the land of Sodome in the day of judgement, then for thee.

25 At

The Goſpel upon S. Mathias day Feb. 24. and upon S. *Francis* day Octob.4. & for many Martyrs. Luke 10,21.

25 At that time IESVS anſwered and ſaid, I confeſſe to thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to || little ones.

26 Yea Father: for ſo hath it well pleaſed thee.

27 All things are delivered me of my Father. And no man knoweth the Sonne but the Father: neither doth any know the Father, but the Sonne, and to whom it ſhall pleaſe the Sonne to reveale.

28 Come ye to me all that labour, and are burdened, and I will refreſh you.

29 Take up my yoke upon you, and learne of me, becauſe I am meeke, and humble of heart: and you ſhall finde reſt to your ſoules.

30 For my || yoke is ſweet, and my burden light.

25 At that time Ieſus anſwered, and ſaid, I thanke thee, O Father, Lord of heaven and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt opened them unto babes. Luke 10.21.

26 Even ſo, O Father, for ſo was it thy good pleaſure.

*27 All things are given unto me of my Father: * and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, ſave the Sonne, and he to whomſoever the Sonne will open him.* Iohn 3.35. and 6.46.

28 Come unto me all ye that labour ſore, and are laden, and I will eaſe you.

*29 * Take my yoke upon you, and learne of me, for I am meeke and lowly in heart: and ye ſhall finde reſt unto your ſoules.* Iere.6.16.

*30 * For my yoke is eaſie, and my burden is light.* 1 Iohn 5.3.

ANNOTATIONS. CHAP. XI.

RHEM. 3 Art thou he,] Iohn *himſelfe doubted not, for he baptized him, and gave great teſtimony of him before,* Iohn 1. *But becauſe his Diſciples knew him not, nor eſteemed of him ſo much as of* Iohn *their owne Maſter, therefore did hee ſend them unto Chriſt, that by occaſion of Chriſts anſwere he might the better inſtruct them what he was, and ſo make them Chriſts Diſciples, preferring them to a better Maſter.*

7 What went you out.] *High commendation of* Iohns *holineſſe, as well for his faſting, rough attire, ſolitary life and conſtancie, as for the dignity of his function.*

RHEM. 1 7 Into the deſert.] *The faithfull people in all ages reſorted of devotion into the wilderneſſe to ſee men of ſpeciall and rare holineſſe, Prophets, Eremites, Anchorites, &c. to have their prayers or ghoſtly counſell; See S.* Hierom. de vita Hilarionis. Eremiticall life.

FVLKE 1. When men of rare holineſſe, have beene in the wilderneſſe, (which hath not beene in all ages) men have reſorted to them to be partakers of their prayers, and ghoſtly counſell. But this pertaineth not to Popiſh Heremites, which dwelled commonly ſcarce a quarter of a mile from cities and populous townes, nor to Popiſh Anchoriſts, which dwelled even in cities and townes, having daily reſort unto them, although they came not abroad themſelves. Eremites.

RHEM. 2 14 Elias.] *As* Elias *ſhall be the meſſenger of Chriſts latter comming, ſo was* Iohn *his meſſenger and Precurſor at his former comming: and therefore is he called* Elias, *becauſe of his like office and like ſpirit,* Lu.1.Gre.ho.7.in Evan. Elias.

FVLKE 2 The Greeke Participle being of the Preterimperfect tenſe, as well as of the preſent, the comming of *Elias* in perſon, cannot be proved out of this text, notwithſtanding the opinion of *Gregorie*, and other ancient Writers, which S. *Hierom* upon this place mooveth, but doth not allow. *Origen* ſeemeth to be againſt it, *in Matth. tract.* 3. and *Pamphilus Apologia pro Origine.* The like uſe of this Participle is in this ſame chapter verſe 3. where the ſenſe muſt needs be, *Art thou he which was to come.* So it ought to be here, *This is* Elias *which was to come.* So doth *Erasmus* a Popiſh tranſlate it, *Qui venturus erat, in Euthym.*

RHEM. 2 18 Eating and drinking.] *The wicked quarrellers of the world miſconſter eaſily all the actes and life of good men. If they be great faſters and auſtere livers, they are blaſphemed and counted hypocrites: if they converſe with other men in ordinary manner, then they be counted diſſolute.*

RHEM. 3 21 Penance in ſackcloth.] *By this ſackcloth and aſhes added here and in other places, we ſee evidently that penance is not onely leaving of former ſinnes, and change or amendment of life paſt, no nor bare ſorrowfulneſſe or remembring of our offences already committed, but requireth puniſhment, and chaſtiſement of our perſons by theſe and ſuch other meanes, as the Scriptures do elſewhere ſet forth: and therefore concerning the word alſo, it is rather to be called penance, as in our tranſlation: then (as the adverſaries of purpoſe avoiding the word) Repentance or Amendment of life: and that according to the very uſuall ſignification of the * Greeke word in the moſt ancient Eccleſiaſticall Greeke Writers, who for Penitentes (which in the Primitive Church did publike penance) ſay, ἐν μετανοίᾳ ὄντες, that is, ſuch that are doing penance. And concerning that part of penance which is Confeſſion the Eccleſiaſticall hiſtorie calleth it by the ſame Greeke word, and the penitents comming to confeſſion,* τοὺς μετανοοῦντας, Sozom. lib.7.cap.17. Socrat.lib.5.cap.19. Penance. Μετάνοια. * Dionyſ. Eccleſ. hier.c.3.in mitiot.

FVLKE 3 Sackcloth and aſhes are ſignes of humiliation (as S. *Baſil* ſaith) and ſo helping unto repentance, and thereto pertaineth all chaſtiſement of the body, which the Scripture commendeth, and not to ſatiſfaction for our ſinnes. The Greeke word ſignifieth, change of the minde, and therefore is well tranſlated by us, Repentance and Amendment of life, and is not taken for paine or puniſhment, as you would import by your terme of penance, which yet if it be rightly underſtood, is nothing but penitence. *Hæc ſecunda pœnitentia in ſimilitudinem fontis eſt: & ſi forte, impugnante diabolo aliquod peccatum irrepſerit, huius ſatisfactione purgetur. Satisfactio autem eſt cauſas peccatorum & ſuggeſtiones excludere, & ultra peccatum non iterare;* Iſidor. Origen lib.6. cap.18. And although *Dionyſe* and other ancient Fathers, have ſometimes, and that ſeldome, uſed the word μετάνοια, by a Metonymie, for the publike exerciſes, that were appointed for the triall and teſtimony of repentance, in them that had openly fallen, yet it followeth not, that the word doth properly ſignifie ſo: but as it is in the Scriptures, and of the Greeke Fathers alſo moſt commonly taken for true repentance, and converſion of the heart unto God. Neither is confeſſion called μετάνοια in the Eccleſiaſticall Writers, although they ſpeake of Prieſts or Elders, that by hearing mens confeſſions, judged of their repentance, and therefore were called thoſe that were appointed for repentance, *Socrat.li.5.cap.19.* neither are they that confeſſed called μετανοοῦντες of their confeſſion, but of their repentance, whereof the humble acknowledging, and confeſſing of their ſinnes, was a teſtimony unto men, as their conſcience was knowne to God. In Pſal.29. Satiſfaction for ſinnes. Confeſſion.

RHEM. 4 25 Little ones.] *Theſe little ones do not ſignifie here onely the unlearned, as though Coblers, and Weavers, and wo-* men

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

the whole Church, cannot be of [illegible] little and [illegible].

Slander.

VLKE 4 The body, whether they be learned or unlearned, doe not [illegible] of their knowledge, [illegible] of underſtanding, [illegible], and the whole Church. [illegible] they have the plaine teſtimony of Gods word on their ſide, they may ſafely be preferred before the authority of all the men of the world, [illegible] the contrary. By that which hath beene obſerved in part, and [illegible] be God willing, before we come to the end of theſe Annotations, it ſhall appeare, that the Papiſts which brag ſo much of the ancient Fathers and of the Church, doe much more decline from the judgement of the ancient Fathers, and [illegible], then we, which may not yeeld to any mans opinion, that is contrary to the plaine [illegible] of the [illegible] and word of God.

The authority of the Scripture.

Ancient Fathers.

REM.5. 30 Yoke ſweet.] *What is this light burden and ſweet yoke, but his Commandements, of [illegible]* 1 Epi.5. His commandements are not heavy? *cleane contrary to the adverſaries, that ſay, they [illegible] to be kept.*

The Commandements poſſible.

VLKE 5 The Law of God is unpoſſible to be kept, in ſuch perfection as God requireth, and therefore [illegible] can be juſtified by the workes of the Law, *Gal.2.16.c.3,11.* And yet the yoke of Chriſt is ſweet, [illegible] light, to them whom he eaſeth and refreſheth from the burden of ſinne, and his Commandements [illegible] heavy to them, whoſe faith overcommeth the world, 1 Iohn 5. *Per eam (remiſſionem peccatorum) [illegible] qui laborant & onerati ſunt, venientes ad ſe reficit, quibus leve iugum, levemque ſarcinam ſuæ charitatis imponit. Fulg. de remiſſ. peccat. l. 6. c. 4. Proſp. ſen. 222. Omne præceptum Dei leve eſt amanti, nec non ob aliud intelligitur dictum, Onus meum leve eſt, niſi quia dat Spiritum ſanctum per quem diffunditur charitas in cordibus noſtris, ut diligendo liberaliter faciamus: quod qui timendo facit, ſerviliter facit.* Paulinus ep. 20. *Nam & ob hoc Domini noſtri iugum ſuave & onus leve eſt, qui è terrenis nos & inferis levat, & in excelſa regni cœleſtis attollit.* But if any man can keepe Gods Commandements, he needeth not to come to Chriſt to be refreſhed, he overcommeth by juſtice of workes, and not by faith, he need not ſay the Lords Prayer; yea Chriſt died not for ſuch a one.

The Law impoſſible to be kept.

CHAP. XII.

The blindneſſe of the Phariſees about the Sabbath he reproveth by Scriptures, by reaſon, and by a miracle. 14 And his death being therefore ſought by them, he meekly goeth out of the way, according as Eſay had propheſied of him. 22 His caſting out of devils alſo he defendeth againſt them. 31 And ſetteth forth the danger they ſtand in for their horrible blaſphemy. 38 And becauſe they aske yet for a ſigne, he ſheweth how worthily they ſhall be damned, 43 Foretelling how the devill ſhall poſſeſſe their Nation, 46 and teſtifying, that although he be of their blood, yet not they for this, but ſuch as keepe his Commandements are deere unto him.

Marke 2.23. Luke 6.1.

AT that time, *Iesvs went thorow the corne on the Sabbath: and his Diſciples being hungry, began to plucke the eares, and to eat.

2 And the Phariſees ſeeing them, ſaid to him, Loe, thy Diſciples doe that which is not lawfull for them to doe on the Sabbath daies.

1 Reg.21.4.

3 But he ſaid to them, Have you not read what *David did when he was an hungred, and they that were with him.

4 How he entred into the houſe of God, and did eat the loaves of propoſition, which it was not lawfull for him to eat, nor for them that were with him, *but for the Prieſts onely:

Levit.24.9.

Num.28.9.

5 Or have you not read in the *Law, that on Sabbath dayes the Prieſts in the Temple do break the Sabbath, and are without blame?

6 But I tell you that there is here a greater then the Temple.

7 And if you did know what it is, *I will mercy, and not ‡ ſacrifice*: you would never have condemned the innocents.

Oſe.6.6. ‡See the Annotation. Chap.9.13.

8 For the Sonne of man is Lord of the Sabbath alſo.

9 And when he had paſſed from thence, he came into their Synagogue.

Marke 3.1. Luke 6,6.

10 And *behold there was a man which had a withered hand, and they asked him, ſaying, whether is it lawfull to cure on the Sabbaths? that they might accuſe him.

11 But he ſaid to them, what man ſhall there be of you, that ſhal have one ſheepe: and

Marke 2.23. Luke 6.1. Deut.23.25.

*AT that time, *Ieſus went on the Sabbath dayes thorow the corne, and his Diſciples were an hungred, and began to plucke the eares of corne, and to eat.*

2 But when the Phariſees ſaw them, they ſaid unto him, Behold, thy Diſciples doe that which is not lawfull to doe upon the Sabbath day.

*3 But he ſaid unto them, Have ye not read *what David did when he was an hungred, and they that were with him,*

1 Sam.21.6.

*4 How he entred into the houſe of God, and did eat the Shew-bread, which was not lawfull for him to eat, neither for them which were with him, *but onely for the Prieſts?*

Exod.29.33. Levit.8.31. Numb.28.9.

*5 Or have ye not read in the *Law, how that on the Sabbath dayes the Prieſts in the Temple profane the Sabbath, and are blameleſſe?*

6 But I ſay unto you, that in this place is one greater then the Temple.

*7 But if ye had knowne what this meaneth, *I will mercy, and not ſacrifice, ye would not have condemned the guiltleſſe.*

Oſe.6.7.

8 For the Son of man is Lord even of the Sabbath day.

*9 *And when he was departed thence, he went into their Synagogue.*

Marke 3.1. luke 6.6.

10 And behold, there was a man which had his hand dried up, and they asked him, ſaying, Is it lawfull to heale on the Sabbath dayes? that they might accuſe him.

11 And he ſaid unto them, What man of you wil there be that ſhal have one ſheepe, and if it

fall

[illegible] will he not take hold [illegible] and lift it up?

12 How much better is a man then a ſheepe? therefore it is lawfull on the Sabbaths to doe good.

13 Then he ſaith to the man, Stretch forth thy hand: and he ſtretched it forth, and it was reſtored to health even as the other.

14 And the Phariſees going forth, made a conſultation againſt him, how they might deſtroy him.

15 But Iesvs knowing it, retired from thence: and many followed him, and he cured them all.

16 And he charged them that they ſhould not diſcloſe him.

17 That it might be fulfilled which was ſpoken by Eſay the Prophet, ſaying,

Eſ.42,1.

18 *Behold my ſervant whom I have choſen, my beloved in whom my ſoule hath well liked. I will put my Spirit upon him, and judgement to the Gentiles ſhall he ſhew.*

19 *He ſhall not contend nor cry out, neither ſhall any man heare in the ſtreets his voyce.*

20 *The reed bruiſed he ſhall not breake: and ſmoking flax he ſhall not extinguiſh: till he caſt forth judgement unto victory.*

21 *And in his name the Gentiles ſhall hope.*

Luke 11,14. Marke 3,22.

22 Then *was offered to him one poſſeſſed with a devill, blinde and dumbe: and he cured him, ſo that he ſpake and ſaw.

23 And all the multitudes were amazed, and ſaid, whether this be the Son of David?

24 But the Phariſees hearing it, ſaid, This fellow caſteth not out devils but ‖ in Beelzebub the Prince of the devils.

25 And Iesvs knowing their cogitations, ſaid to them: ‡Every kingdome divided againſt it ſelfe, ſhall be made deſolate: and every city or houſe divided againſt it ſelfe, ſhall not ſtand.

‡ Therefore the kingdome of heretikes cannot poſſibly ſtand, becauſe it is alwayes full of diviſion and diſſention.

26 And if Satan caſt out Satan, he is divided againſt himſelfe: how then ſhall his kingdome ſtand?

27 And if I in Beelzebub caſt out devils: your children in whom doe they caſt out? Therefore they ſhall be your judges.

28 But if I in the Spirit of God doe caſt out devils; then is the kingdome of God come upon you.

29 Or how can a man enter into the houſe of the ſtrong, and rifle his veſſels, unleſſe he firſt bind the ſtrong? and then he wil rifle his houſe.

30 He that is not with me, is againſt me: & he that ‖ gathereth not with me, ſcattereth.

31 Therefore I ſay to you, every ſin and blaſphemy ſhall be forgiven men, but ‖ the blaſphemy of the Spirit ſhal not be forgiven.

32 And whoſoever ſhall ſpeake a word againſt the ‖ Sonne of man, it ſhall be forgiven him: but he that ſhall ſpeake againſt the holy Ghoſt, it ſhall not be forgiven him neither

in

fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out?

12 How much then is a man better then a ſheepe? Wherefore it is lawfull to doe well on the Sabbath dayes.

13 Then ſaith he unto the man, Stretch forth thy hand: and he ſtretched it forth, and it was reſtored whole, like as the other.

14 Then the Phariſees went out, and held a councel againſt him, how they might deſtroy him.

15 But when Ieſus knew it, he departed thence: and great multitudes followed him, and he healed them all,

16 And charged them that they ſhould not make him knowne:

17 That it might bee fulfilled which was ſpoken by Eſayas the Prophet, ſaying,

Eſa.42.1.

*18 *Behold my childe whom I have choſen, my beloved, in whom my ſoule well delighteth: I will put my Spirit upon him, and he ſhall ſhew judgement to the Gentiles.*

19 He ſhall not ſtrive, nor cry, neither ſhall any man heare his voyce in the ſtreets.

20 A bruiſed reed ſhall he not breake, and ſmoking flax ſhall hee not quench, till hee ſend forth judgement unto victory.

21 And in his name ſhall the Gentiles truſt.

Luke 11.14.

*22 *Then was brought unto him one poſſeſſed with a devill, blinde and dumbe: and he healed him, inſomuch that the blind and dumb both ſpake and ſaw.*

23 And all the people were amazed, and ſaid, Is not this that Sonne of David?

Math. 9.34. Marke 3.22. Luke 11.1

*24 *But when the Phariſees heard it, they ſaid, This fellow doth not caſt out theſe devils, but by Beel-zebub the Prince of devils.*

25 But when Ieſus knew their thoughts, he ſaid unto them, Every kingdome divided againſt it ſelfe, is brought to deſolation: and every city or houſe divided againſt it ſelfe, ſhall not ſtand.

26 And if Satan caſt out Satan, then were he divided againſt himſelfe: how ſhall then his kingdome endure?

27 Alſo if I by Beel-zebub caſt out devils, by whom doe your children caſt them forth? Therefore they ſhall be your judges.

28 But if I caſt out the devils by the Spirit of God, then is the kingdom of God come upon you.

29 Or elſe, how can one enter into a ſtrong mans houſe, and ſpoile his goods, except he firſt binde the ſtrong man, and then will ſpoile his houſe.

30 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad.

Marke 3.28. Luke 12.10. Iohn 5.13.

*31 Wherefore I ſay unto you, *All manner of ſinne and blaſphemy ſhall be forgiven unto men: but the blaſphemy againſt the* holy *Spirit ſhall not be forgiven unto men.*

32 And whoſoever ſpeaketh a word againſt the Sonne of man, it ſhall be forgiven him: but whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world,

neither

in this world, nor in the world to come.

33 Either ‡ make the tree good, and his fruite good: or make the tree euil, and his fruite euil. For of the fruite the tree is knowen.

34 You vipers brood, how can you ſpeake good things, whereas you are euil? for of the abundance of the hart the mouth ſpeaketh.

35 A good man out of a good treaſure bringeth forth good things: and an euill man out of an euill treaſure bringeth forth euill things.

36 But I ſay vnto you, that euery || idle word that men ſhall ſpeake, they ſhall render an account for it in the day of iudgement.

37 For of thy words thou ſhalt be iuſtified, and of thy words thou ſhalt be condemned.

Goſpell Wed- ay the weeke of nt. 38 Then anſwered him certaine of the Scribes and Phariſees, ſaying, Maſter, wee would ſee a ſigne from thee.

39 Who anſwered and ſaid to them, The wicked and advouterous generation ſeeketh a ſigne: and a ſigne ſhall not be giuen it, but the ſigne of Ionas the Prophet.

Iohn 2,2. 40 For as * Ionas was in the Whales belly three dayes and three nights: ſo ſhall the Son of man be in the heart of the earth three daies and three nights.

Iohn 3,5. 41 The men of Niniuee ſhall riſe in the iudgement with this generation, and ſhall condemne it: becauſe * they did penance at the preaching of Ionas. And behold more then Ionas here.

3 Reg.10,1. 42 The * Queene of the South ſhall riſe in the iudgement with this generation, and ſhall condemne it: becauſe ſhe came from the ends of the earth to heare the wiſedome of Salomon, and behold more then Salomon here.

Luke 11,24. 43 And * when an vncleane ſpirit ſhall goe out of a man, he walketh thorow dry places, ſeeking reſt, and findeth not.

44 Then he ſaith, I will returne into my houſe whence I came out. And comming he findeth it vacant, ſwept with beſoms, and trimmed.

45 Then goeth he, and taketh with him ſeven other ſpirits more wicked then himſelfe, and they enter in and dwell there: and

2 Pet.2,20. * the laſt of that man bee made worſe then the firſt. So ſhall it be alſo to this wicked generation.

The Goſpel vpon the day of the ſeven brethren, &c. *Iuly* 10. 46 As he was yet ſpeaking to the multitudes, * behold his mother and his brethren ſtood without, ſeeking to ſpeake to him.

Mar.3,31. Luke,8,20. 47 And one ſaid vnto him, Behold thy mother and thy brethren ſtand without, ſeeking thee.

48 But he anſwering him that told him, ſaid, || Who is my mother, and who are my brethren?

49 And ſtretching forth his hand vpon his Diſciples, he ſaid, Behold my mother and my brethren.

50 For whoſoever ſhall do the will of my Father,

neither in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree euill, and his fruite euill: for the tree is knowen by his fruite.

34 O generation of vipers, how can ye ſpeake good things, when ye your ſelues are euill? for out of the abundance of the heart, the mouth ſpeaketh. Luke 6.45.

35 A good man out of the good treaſure of the heart, bringeth forth good things: and an euill man out of the euill treaſure, bringeth forth euill things.

36 But I ſay vnto you, That of euery idle word that men ſhall ſpeake, they ſhall giue account thereof in the day of iudgement.

37 For of thy words thou ſhalt be iuſtified, and of thy words thou ſhalt be condemned.

*38 * Then certaine of the Scribes, and of the Phariſees, anſwered him, ſaying, Maſter, We will ſee a ſigne of thee.* Matth.16.2. luke 11.29. 1 cor.1.22.

39 But he anſwered, and ſaid to them, An evill and adulterous generation ſeeketh a ſigne; and there ſhall no ſigne be giuen to it, but the ſigne of the Prophet Ionas.

*40 * For as Ionas was three dayes and three nights in the Whales bellie: ſo ſhall the Sonne of man be three dayes and three nights in the heart of the earth.* Ionas 2.1.

*41 The men of Niniue ſhall riſe in the iudgement with this nation, and condemne it, * becauſe they repented at the preaching of Ionas: and behold, there is one greater then Ionas.* Ionas 3.5.

*42 * The Queene of the South ſhall riſe in the iudgement with this generation, and ſhall condemne it: for ſhee came from the uttermoſt parts of the earth to heare the wiſdome of Solomon, and behold, in this place is one greater then Solomon.* 1 King.10.1. 2 chro.9.1.

43 When the vncleane ſpirit is gone out of a man, he walketh throughout dry places ſeeking reſt, and findeth none.

44 Then he ſaith, I will returne into my houſe from whence I came out. And when he is come, he findeth it empty, ſwept and garniſhed.

*45 Then goeth he, and taketh with himſelfe ſeven other ſpirits worſe then himſelfe, and they enter in, and dwell there: * And the laſt ſtate of that man is worſe then the firſt. Even ſo ſhall it be alſo unto this froward generation.* 2 Pet.2.20. heb.6.4.

*46 While he yet talked to the people, * behold, his mother and his brethren ſtood without, deſiring to ſpeake with him.* Marke 3.31. luke 8.20.

*47 Then one ſaid unto him, * Behold thy mother and thy brethren ſtand without, deſiring to ſpeake with thee.* Mark.3.32. luke 8.21.

48 But he anſwered, and ſaid unto him that told him, Who is my mother? Or who are my brethren?

*49 And when hee had ſtretched forth his hand toward his Diſciples he ſaid, * Behold my mother and my brethren.* Iohn 15.7.

50 For whoſoever ſhall doe the will of my Father

which is in heauen, he is my brother, and ſiſter, and mother. *ther which is in heauen, the ſame is my brother, and ſiſter, and mother.*

MARGINALL NOTES. CHAP. XII.

Rhem. 1 [illegible]] *It is a [illegible] free will [illegible]* [illegible]

Fvlke 1 [illegible] and [illegible], as the [illegible] taught, [illegible] not [illegible] of his owne will. And therefore S. *Augustine* [illegible] *of the free* [illegible] *ſaid: If the* [illegible] *more* [illegible] the [illegible] out of [illegible] *l. 2. c. 22.* [illegible] that he [illegible] elſe it is [illegible] *c. In another place I ſaid,* [illegible] *he can worke no* [illegible] *teacheth to be placed in our power* [illegible] *tree good,* [illegible] *which is not againſt the grace of God, which we preach now.* [illegible] *to change* [illegible] *but this power* [illegible] *be giuen of God* [illegible] *gave them power to be made the ſonnes of God:* [illegible] *we doe* [illegible] *nothing is ſo much in our power as our will* [illegible] *of the Lord, by the* [illegible] *he giveth power. So is it to be underſtood* [illegible] *afterward* [illegible] *that it is in our power, that we* [illegible] *obtaine, either to be engraffed into the goodneſſe of God, or to be cut off by his ſeverity: becauſe it is not in our power, but that it followeth our will, which when it is prepared of the Lord to be ſtrong and able, that worke of piety is eaſily done, which otherwiſe was hard, yea impoſſible.* Thus the ſimple may ſee, how you goe about to delude them, alledging the words of S. *Auguſtine*, againſt his owne iudgement and meaning. Freewill. Retr.l.1.c.

ANNOTATIONS CHAP. XII.

Rhem. 2 24 In Beel-zebub.] *The like blaſphemy againſt the holy Ghoſt is, to attribute the miracles done by Saints, either dead or aliue, to the devill.*

Fvlke 2 Thoſe miracles that are ſaid to be done by Saints, and are alledged to maintaine any doctrine contrary to the truth taught in the holy Scriptures, S. *Auguſtine* is bold to call them *either the fictions of lying men, or elſe the workes of deceiving ſpirits: for either thoſe things are not true which are ſaid of thoſe miracles, or elſe if heretikes have any miracles, we muſt rather beware of them.* This writeth S. *Auguſtine* againſt the Donatiſts, which were full of lying miracles, but come ſhort by a thouſand degrees of the Papiſts, the monſters of whoſe lying miracles are much more, then all the poeticall fables: which all modeſt Papiſts will be aſhamed to heare of, but theſe traitours of Rhemes, barking againſt the truth, are aſhamed of nothing. Miracles. De unit. eccleſ. cap.16. [illegible] Legenda [illegible] feſtiv. ſer. [illegible] and other ſuch monſters of lying miracles.

Rhem. 30 Not with me.] *They that are indifferent to all religions, commonly and fitly called Neuters, ioyning themſelves to neither part, let them marke theſe words well, and they ſhall ſee, that Chriſt accounted all them to be againſt him and his Church, that are not plainely and flatly with him and it.* Neuters in religion.

Rhem. 3 30 Gathereth not with me.] *He ſpeaketh not onely of his owne perſon, but of all to whom he hath committed the government of his Church, and ſpecially of the chiefe Paſtour ſucceeding Peter in the government of the whole. As S.* Hierome *writing to* Damaſus *Pope of Rome, applieth theſe words unto him, ſaying of all heretikes:* He that gathereth not with me, ſcattereth: that is to ſay, He that is not with Chriſt, is with Antichriſt. Epiſt.58.

Fvlke 3 He ſpeaketh of his owne doctrine, by which we muſt trie all, who gathereth with him, and who not. We may ſafely gather with all our governours, or equals, that gather with Chriſt, and with none other. Neither doth S. *Hierome* warrant us, that whoſoever gathereth with the Biſhop of Rome, gathereth with Chriſt. For that he ſaid to *Damaſus*, was in that reſpect, that *Damaſus* gathered with Chriſt, that is, acknowledged the Godhead of Chriſt, againſt the Arrians. In this Article of faith, he that gathereth not with the Biſhop *Damaſus*, ſcattereth with the heretikes, and with Antichriſt. Not that *Damaſus* ſucceeded *Peter* in the government of the whole Church, and in that he is Biſhop of Rome, is a rule to be alwayes followed. For the ſame *Hierome* that gathered with *Damaſus*, affirming the divinity of Chriſt, would not have gathered with *Liberius*, whom he teſtifieth to have ſubſcribed to the Arrians, againſt the divinity of Chriſt, in *Catalo. Num. 107. Fortunatianus.* And touching the Biſhop of Romes government over the whole, in his Epiſtle to *Evagrius*, he ſaith, that *all Biſhops be the ſucceſſours of the Apoſtles:* and that the poore Biſhop of Eugubium is not inferiour to the rich Biſhop of Rome, &c. And *Cyprian* ſaith, that *all the Apoſtles were equall with Peter in honour and authority, De ſimplicitate Prælatorum.* The Pope or Biſhop of Rome.

Rhem. 4 31 The blaſphemy of the Spirit.] *He meaneth not that there is any ſinne ſo great, which God will not forgive, or whereof a man may not repent in this life, as ſome heretikes at this day affirme: but that ſome heinous ſins (as namely this blaſphemy of the Iewes againſt the evident workes of the holy Ghoſt, and likewiſe Archheretikes, who wilfully reſiſt the knowne truth and workes of the holy Ghoſt in Gods Church) are hardly forgiven, and ſeldome have ſuch men grace to repent. Otherwiſe among all the ſinnes againſt the holy Ghoſt (which are commonly reckoned ſix) one onely ſhall never be forgiven, that is, dying without repentance wilfully, called Finall impenitence. Which ſinne he committeth that dieth with contempt of the Sacrament of Penance, obſtinately refuſing abſolution, by the Churches miniſtery: as S. Auguſtine plainely declareth by theſe words:* Whoſoever he be that beleeveth not mans ſinnes to be remitted in Gods Church, and therefore deſpiſeth the bountifulneſſe of God in ſo mighty a worke, if he in that obſtinate minde continue till his lives end, he is guilty of ſinne againſt the holy Ghoſt, *in which holy Ghoſt Chriſt remitteth ſins*, Enchir.83.Ep.50.in fine. Finall impenitence. Remiſſion of ſinnes in the Church.

Fvlke 4. That God will not forgive the ſinne againſt the holy Ghoſt, the text is more plaine, then that with any gloſſes of mans inventions, it can be obſcured. That there is a ſinne, which he that hath committed, cannot bee renewed by repentance, the Apoſtle ſpeaketh as plainely, *Heb.6.4,5,6.* They that have ſinned againſt the holy Ghoſt are never renewed by repentance, nor come to true repentance and change of minde, though as *Iudas*, they be ſorry, not for their ſinne, but for the puniſhment, which they have deſerved by their ſinne. S. *Hierome* upon the text ſaith: That the blaſphemy againſt the holy Ghoſt ſhall at no time be forgiven: and asketh how Biſhops and Prieſts that have blaſphemed the holy Ghoſt were in his time received to their degree. *Heſych.l.2.c.10. Quia ſcientes & voluntarie peccantes, etſi ſe dicunt pœnitere, non pœnitent pure: blaſphemia* [illegible] *vocatum eſt.* What this ſin is, and that it ſhall never be remitted, *Pacianus* ſheweth againſt the Novatians. Sinne againſt the holy Ghoſt.

Pacian.

[illegible] *ut quod [illegible] separare* [illegible] [illegible] *&* [illegible] *in una* [illegible] *vera Ecclesia Catholica* [illegible] because God [illegible] that our Saviour Christ [illegible] of [illegible], that obstinately [illegible] in [illegible] of [illegible] as S. *Augustine* saith; [illegible] of [illegible] For there was no such Sacrament acknowledged [illegible] discipline of the Church, they that was openly and grievously fallen ([illegible]) had time and exercises appointed them to shew their [illegible], [illegible] re-ceived into the Church; which discipline also, whosoever contemned, [illegible] by our Saviour Christs owne saying, is to be taken for an Heathen and Publican, [illegible] contempt without repentance, he died as an Heathen or Publican. But of the necessity [illegible], of satisfaction in worke to the justice of God for sinnes committed, of the forme of words [illegible] blowne over a mans head by a Popish Priest, S. *Augustine* knew nothing in his time.

Popish penance.

RHEM. 5 32 Sonne of man.] *The Iewes in their words sinned against the Sonne of man, when they reprehended those things which he did as a man, to wit, calling him a glutton, a great drinker of wine, a friend of the Publicans* [illegible] *because he kept company with sinners, brake the Sabbath, and such like: and this sinne might more easily be forgiven them, because they iudged of him as they would have done of any other man: but they sinned and blasphemed against the holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the evident workes of God, in casting out devils, to the devill himselfe: and this sinne shall not be remitted, because it shall hardly be remitted, as we see by the plague of their posterity unto this day.*

FVLKE 5 Not the Iewes generally are charged, nor their posterity are punished for the sinne against the holy Ghost, but some of them, which were the Pharisees and Scribes, that came from Ierusalem, of whose posterity it is possible, there is few or none remaining at this day.

Luke 11.17. Marke 3.22.

RHEM. 6 32 Nor in the world to come.] S. Augustine *and other holy Doctors gather hereupon, that some sinnes may be remitted in the next life, and consequently prove purgatory thereby*, De civ. Dei, l. 21. c. 13. D. Greg. Dial. l. 4. c. 39.

Purgatory.

FVLKE 6 S. *Marke* is a sure interpreter of these words. For he (saith S. *Marke*) that blasphemeth the holy Ghost, never hath forgivenesse, but is guilty of eternall condemnation. The errour of Purgatory, in S. *Augustines* time, began to peere up, from which, as S. *Augustine* was not altogether cleere, so doth he not affirme any thing certainely of it. For in his Treatise *De octo Dulcitij quæst. Quest.* 1. thus he writeth of it, *Tale aliquid, &c. Such a thing* (as saving by fire) *is not incredible to be even after this life, and whether it be so or no, it may be enquired, and either be found, or be hid, that some faithfull men are saved later, or sooner, by a certaine purging fire, by how much more or lesser they have loved corruptible goods, yet not such of whom it is said that they shall not possesse the kingdome of God, &c. except after they have duly repented, those crimes be remitted unto them.*

Purgatory. Marke 3.29.

But *Hypognost. cont. Pelag. lib.* 5. he acknowledgeth Heaven and Hell out of the Scriptures, but of the third place he saith, *Tertium penitus, &c. The third place we are utterly ignorant of, yea we find that it is not in the Scriptures.* This is the variable opinion of S. *Augustine*, sometime doubting and thinking it not incredible, sometime denying that any such thing is found in the Scriptures. And although he spake against the Pelagians (and Papists) which fained a third place, where infants unbaptized should remaine after this life, yet his words are generall, and his reason is as good against Purgatory, as against *Limbus infantum*.

In *Gregories* time, which was almost 200. yeere after, the errour of Purgatory had gathered more strength, and yet is holden by *Gregorie*, but for *the least and lightest offences, as idle talke, immoderate laughter, or houshold care, which scarce is occupied without offence.* It is sufficient for us, that neither the Scripture teacheth Purgatory, neither the Primitive Church did admit of it, for many hundred yeeres after Christ, although by the *Carpocratians*, *Montanists*, and *Originists*, the foundations of that errour were laid of ancient time.

RHEM. 7 36 Idle word.] *If of every idle word we must make account before God in iudgement, and yet shall not for every such word be damned everlastingly: then there must needs be some temporall punishment in the next life.*

FVLKE 7 Every idle word is worthy of condemnation, if God should deale with us according to his justice; as it is plaine in the next verse: for our tongue is given us to speake alwayes that which is to the glory of God, and to the profit of the hearers. Neverthelesse, he that pardoneth all the grievous sinnes of the faithfull that are truly penitent, whereof they must also make account in judgement, forgiveth also the sinne of idle words. Therefore this is a brutish collection, as all the rest of your Popish Notes are, We must give an account and not be damned, *ergo* there must needs be some temporall punishment in the next life.

Purgatory.

RHEM. 48 Who is my mother.] *The dutifull affection toward our parents and kinsfolke is not blamed, but the inordinate love of them, to the hinderance of our service and duty toward God. Upon this place some old heretikes denied Christ to have any mother*, Aug. lib. de Fid. & Symb. cap. 4. *Neither ever was there any heresie so absurd, but it would seeme to have Scripture for it.*

All heresies alledge Scriptures.

CHAP. XIII.

Speaking in parables (as the Scripture foretold of him, and as meet was for the reprobate Iewes:) he sheweth by the parable of the Sower, that in the labours of the Church, three parts of foure doe perish through the fault of the hearers. 24 And yet by the parable of good seed and cockle (as also of the Net) that his servants must not for all that, never while the world lasteth, make any schisme or separation. 31 And by parables of the little mustard seed and leaven, that notwithstanding the three parts perishing, and over-sowing of cockles, yet that fourth part of the good seed shall spread over all the world. 44 And withall, what a treasure and pearle it is: 53 After all which, yet his owne countrey will not honour him.

THe same day IESVS going out of the house, sate by the Sea side.

2 And *great multitudes were gathered together unto him, insomuch, that he went up into a boat and sate: and all the multitude stood in the shore,

Marke 4.1. Luke 8.4.

3 And he spake to them many things in parables,

*THe same day when Iesus was gone out of the house, * he sate by the Sea side.*

Marke 4.1. luke 8.5.

2 *And great multitudes were gathered together unto him, so that he went into the ship, and sate, and the whole multitude stood on the shore.*

3 *And he spake many things to them in parables,*

---

parables, saying, Behold the sower went foorth to sow.

4 And whiles he soweth, some fell by the way side, and the fowles of the aire did come and eat it.

5 Othersome also fell upon rockie places, where they had not much earth: and they shot up incontinent, because they had not deepnesse of earth,

6 And after the Sunne was up, they parched: and because they had not root, they withered.

7 And other fell among thornes: and the thornes grew and choked them.

8 And othersome fell upon good ground: and they yeelded fruit, the || one an hundredfold, the other threescore, and another thirty.

9 He that hath eares to heare, let him heare.

10 And his Disciples came and said to him. Why speakest thou to them in parables?

11 Who answered and said unto them, Because || to you it is given to know the mysteries of the kingdome of heaven: but to them it is not given.

12 For he that hath, to him shall be given, and he shall abound: but he that hath not, from him shall be taken away that also which he hath.

13 Therefore in parables I speak to them: because seeing they see not, and ‡ hearing they heare not, neither doe they understand:

‡ When Gods word is preached, they properly have eares to heare, that have hearts to obey: and they hearing doe not heare, which heare by sense of their body, and obey not by consent of their hearts, *Aug. de dono perseu. c.* 14.

14 And the prophecie of Esay is fulfilled in them, which saith, *with hearing shall you heare, and you shall not understand: and seeing, shall you see, and you shall not see.*

15 *For the heart of this people is waxed grosse, and with their eares they have heavily heard, and their || eyes they have shut: lest at any time they may see with their eyes, and heare with their eares, and understand with their heart, and be converted, and I may heale them.*

16 But blessed are your eyes because they doe see, and your eares because they do heare.

17 For amen I say to you, that * many Prophets and just men have desired to see the things that you see, and have not seene them: and to heare the things that you heare, and have not heard them.

Luke 10.23.

18 Heare you therefore the parable of the sower.

19 Every one that heareth the word of the kingdome and understandeth not, there commeth the wicked one, and catcheth away that which was sowne in his heart: this is he that was sowne by the way side.

20 And he that was sowne upon rockie places: this is he that heareth the word, and incontinent receiveth it with joy.

21 Yet hath he not root in himselfe, but is for a time: and when there falleth tribulation and persecution for the word, he is by and by scandalized.

22 And

parables, saying, Behold the sower went forth to sow.

4 *And when he sowed, some* (seed) *fell by the wayes side: and the fowles came, and devoured them up,*

5 *Some fell upon stony places, where they had not much earth: and anon they sprung up, because they had no deepnesse of earth.*

6 *And when the Sun was up, they caught heat: and because they had not root, they withered away.*

7 *Againe some fell among thornes: and the thornes sprung up, and choaked them.*

8 *But some fell into good ground, and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold.*

9 *Who hath eares to heare, let him heare.*

10 *And the Disciples came, and said unto him, Why speakest thou unto them by parables?*

11 *He answered, and said unto them, Because it is given unto you to know the secrets of the kingdome of heaven, but to them it is not given.*

12 **For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath.*

Matth. 25. 29.

13 *Therefore speake I to them in parables: because they seeing, see not: and hearing, they heare not, neither doe they understand.*

14 *And in them is fulfilled the prophecie of Esaias, which saith, * With the eare ye shall heare, and shall not understand: and seeing, ye shall see, and shall not perceive.*

Esa. 6.9. mar. 4. 12. luke 8.10. ioh. 12.40. act. 28.26. ro. 11. 8.

15 *For this peoples heart is waxed grosse, and their eares are dull of hearing, and their eyes have they closed: lest at any time they should see with their eyes, and heare with their eares, and should || understand with their heart, and should convert, that I might heale them.*

16 *Blessed are your eyes, for they see: and your eares, for they heare.*

17 *Verely I say unto you, * that many Prophets and righteous men have desired to see those things which ye see, and have not seene: and to heare those things which ye heare, and have not heard.*

Luke 10.24.

18 * *Heare ye therefore the similitude of the sower.*

Marke 4.15. luke 8.11.

19 *When one heareth the word of the kingdome, and understandeth it not, then commeth that evill one, and catcheth away that which was sowne in his heart: this is he which received seed by the way side.*

20 *But he that received the seed into stonie places, the same is he that heareth the word, and anon with joy receiveth it.*

21 *Yet hath he not root in himselfe, but dureth for a season: for when tribulation or persecution ariseth because of the word, by and by he is offended.*

22 *He*

22 [illegible] choketh up the word, and he is made fruitleſſe.

23 [illegible] ſowen upon good ground, [illegible] and yeeldeth [illegible] an hundred fold, and other three-ſcore, and another thirty.

[illegible]

24 Another parable hee propoſed to them, ſaying, The kingdome of heaven is reſembled to a man that ſowed good ſeed in his field.

25 But when men were aſleepe, his enemie came and overſowed cockle among the wheat, and went his way.

26 And when the blade was ſhot up, and had brought forth fruit, then appeared alſo the cockle.

27 And the ſervants of the good man of the houſe comming, ſaid to him, Sir, diddeſt thou not ſow good ſeed in thy field? whence then hath it cockle?

28 And he ſaid to them, The enemy man hath done this. And the ſervants ſaid to him, Wilt thou we goe and gather it up?

29 And he ſaid, No: ‖ leſt perhaps gathering up the cockle, yee may root up the wheat alſo together with it.

30 Suffer both to grow untill the harveſt, and in the time of harveſt I wil ſay to the reapers, Gather up firſt the cockle, and binde it into bundels to burne, but the wheat gather ye into my barne.

The Goſpel upon the ſixth Sunday after the Epiphanie.
Marke 4.30.
Luke 13.18.

31 Another parable hee propoſed unto them, ſaying, * The kingdome of heaven is like to a muſtard ſeed, which a man tooke and ſowed in his field.

32 Which is the ‖ leaſt ſurely of all ſeeds: but when it is growne, it is greater then all herbes, and is made a tree, ſo that the foules of the aire come, and dwell in the branches thereof.

33 Another parable he ſpake to them, The kingdome of heaven is like to leaven, which a woman tooke and hid in three meaſures of meale, untill the whole was leavened.

34 All theſe things IESVS ſpake in parables to the multitudes, and without parables he did not ſpeake to them;

Pſal.77.2.

35 That it might be fulfilled which was ſpoken by the Prophet, ſaying, *I will open my mouth in parables, I will utter things hidden from the foundation of the world.*

36 Then having dimiſſed the multitudes, he came into the houſe, and his Diſciples came unto him, ſaying, Expound us the parable of the cockle of the field.

37 Who made anſwere and ſaid to them, Hee that ſoweth the good ſeed, is the Sonne of man.

38 And the field, is the world. And the

good

22 [illegible]

23 [illegible] ſome thirty fold.

24 Another parable put he forth unto them, ſaying, The kingdome of heaven is likened unto a man, which ſowed good ſeed in his field.

Marth.4.13.

25 But while men ſlept, his enemie came and ſowed tares among the wheat, and went his way.

26 But when the blade was ſprung up, and had brought forth fruit, then appeared the tares alſo.

27 So the ſervants of the houſholder came, and ſaid unto him, Sir, diddeſt thou not ſowe good ſeed in thy field? from whence then hath it tares?

28 Hee ſaid unto them, The malicious man hath done this. The ſervants ſaid unto him, Wilt thou then that we go, and gather them up?

29 But he ſaid, Nay: leſt while ye gather up the tares, ye root up alſo the wheat with them.

30 Let both grow together untill the harveſt: and in time of harveſt, I will ſay to the reapers, Gather ye together firſt the tares, and bind them in bundles to burne them: but carry the wheat into my barne.

*31 Another parable put he forth unto them, ſaying, * The kingdome of heaven is like to a graine of muſtard ſeed, which a man tooke, and ſowed in his field.*

Marke 4.30.
Luke 13.18.

32 Which indeed is the leaſt of all ſeeds: but when it is growne, it is the greateſt among herbes, and is a tree: ſo that the birds of the aire come and make their neſts in the branches thereof.

*33 * Another parable ſpake he unto them, ſaying, The kingdome of heaven is like unto leaven, which a woman tooke and hid in three pecks of meale, till all were leavened.*

Luke 13.20.

*34 * All theſe things ſpake Ieſus unto the people in parables; and without a parable ſpake he not unto them:*

Marke 4.33.

35 That it might be fulfilled which was ſpoken by the Prophet, ſaying, I will open my mouth in parables, I will ſpeake forth things which have been kept ſecret from the foundation of the world.

Pſal.68.2.

36 Then Ieſus, when he had ſent the people away, went into the houſe: & And his Diſciples came unto him, ſaying, Declare unto us the parable of the tares of the field.

Marke 4.34.

37 He anſwered, [illegible] that ſoweth the good ſeed [illegible]

38 The field, is the world. The good

ſeede

[illegible]

[illegible] burnt with fire: ſo ſhall it be in the [illegible]

[illegible]

[illegible] of fire. There ſhall be weeping and gnaſhing of teeth.

43 [illegible] in the [illegible] eares to heare, let him heare.

The Goſpel for Virgins and other holy women.

44 The kingdome of heaven is like a treaſure hidden in a field: which a man having found, did hide it, & for joy therof goeth, and ſelleth all that he hath, and buyeth that field.

45 Againe the kingdome of heaven is like to a merchant man, ſeeking good pearles.

46 And having found one precious pearle, he went his way, and ſold all that he had, and bought

47 Againe the kingdome of heaven is like to a net caſt into the Sea, and gathering together of all kinde of fiſhes.

‡Here alſo are ſignified good and bad in the Church.

48 Which, when it was filled, drawing it forth, and ſitting by the ſhore, they choſe out the ‡ good into veſſels, but the bad they did caſt out.

49 So ſhall it be in the conſummation of the world. The Angels ſhall goe forth, and ſhall ſeparate the evill from among the juſt,

50 And ſhall caſt them into the furnace of fire. There ſhall be weeping and gnaſhing of teeth.

51 Have ye underſtood all theſe things? They ſay to him. Yea.

52 He ſaid unto them, Therefore every Scribe inſtructed in the kingdome of heaven, is like to a man that is an houſholder, which bringeth forth out of his treaſure new things and old.

53 And it came to paſſe: when IESVS had ended theſe parables, he paſſed from thence.

Marke 6,1.
Luke 4,16.

54 And * comming into his owne countrey, he taught them in their Synagogues, ſo that they marvelled, and ſaid, How came this fellow by this wiſedome and vertues?

55 Is not this the ‖ Carpenters ſon? Is not his mother called MARY, and his brethren, Iames and Ioſeph, and Simon and Iude,

56 And his ſiſters, are they not all with us? whence therfore hath he all theſe things?

57 And they were ſcandalized in him. But IESVS ſaid to them, There is not a Prophet without honour but in his owne countrey, and in his owne houſe.

58 And

[illegible]

42 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

43 Then ſhall the righteous ſhine forth as the Sunne in the kingdome of their father. Who hath eares to heare, let him heare.

44 Againe, the kingdome of heaven is like unto treaſure hid in a field, the which when a man hath found, he hideth, and for joy thereof go-eth and ſelleth all that he hath, and buyeth that field.

45 Againe, the kingdome of heaven is like unto a merchant man, ſeeking goodly pearles:

46 Which when hee had found one precious pearle, went and ſold all that he had, and bought it.

47 Againe, the kingdome of heaven is like unto a net that was caſt into the Sea, and gathered of all kinde:

48 Which, when it was full, the fiſhers drew to land, and ſate downe, and gathered the good into veſſels, but caſt the bad away.

49 So ſhall it be at the end of the world: the Angels ſhall come forth, and ſever the bad from among the juſt,

50 And ſhall caſt them into a furnace of fire: there ſhall be wailing and gnaſhing of teeth.

51 Ieſus ſaith unto them, Have ye underſtood all theſe things? They ſay unto him, Yea, Lord.

52 Then ſaid he unto them, Therefore every Scribe which is taught in the kingdome of heaven, is like unto a man that is an houſholder, which bringeth forth out of his treaſure things new and old.

53 And it came to paſſe, that when Ieſus had finiſhed theſe parables, he departed thence.

*54 * And when he came into his owne countrey, he taught them in their Synagogue, in ſo much that they were aſtonied, and ſaid, Whence commeth this wiſdome and mighty workes unto him?*

Marke 6.1.
luke 4.16.

*55 * Is not this the Carpenters ſon? Is not his mother called Mary? and his brethren, Iames, and Ioſes, and Simon, and Iudas?*

Iohn 6.42.

56 And are not all his ſiſters with us? whence hath he then all theſe things?

*57 And they were offended in him. But Ieſus ſaid unto them, * A Prophet is not without honour ſave in his owne countrey, and in his own houſe.*

Marke 6.4.
luke 4.24.
iohn 4.44.

H

58 And

[illegible]

ANNOTATIONS, CHAP. XIII.

RHEM. 8 [illegible] rewards [illegible] 2. adv. Iovin. Ambroſ. [illegible]

FVLKE 1 [illegible] ſome [illegible] who [illegible] as S. [illegible] (ſaith he) *is hire or wages, not grace, or a free gift,* [illegible] of the merit of virginity, as you underſtand that word of merit, [illegible] the [illegible]. Neither doth he allow, that [illegible] threeſcore fold to [illegible], and thirty fold to married folke, becauſe [illegible] is more excellent then the chaſtity of a virgine, *Cap. 44. 45. & 46.* In his [illegible] of *Iovinian* that he counted the chaſtity of Virgins [illegible] folke. Where, though S. *Auguſtine* uſe the terme merits, yet he meaneth by it, [illegible] lencie or worthineſſe, not deſert, as the places before noted doe plainely teſtifie. S. *Hierome*, though he [illegible] the errours of *Iovinian*, concerning the excellencie of [illegible] (as we doe alſo) yet he [illegible] no [illegible] deſert of virginity before God, nor of any worke of juſtice. For [illegible] he [illegible] *Pelagi*[illegible]. *Tunc ergo iuſti, &c. Then are we iuſt, when we confeſſe our ſelves to be* [illegible] *not* [illegible] *owne merit, but of the mercy of God.* [illegible] though he preferre the worthineſſe of continencie before [illegible], and uſeth the word *Meritum*: yet that the reward of eternall life is not given to mens merits, or deſervings, he writeth thus, *Exhort. ad Virgines.* [illegible], *&c. Whence ſhould I have ſo great merit, or deſerving, ſeeing mercy is my crowne?* And even in the ſame *Epiſtle 82. ad Vercell.* he writeth of the reward of eternall life, *Sola vos comitabitur fides, &c. Faith onely ſhall goe with you to the next life, and iuſtice ſhall alſo accompany you, if faith goe before.*

Merits.

RHEM. 11 To you is given.] *To the Apoſtles and ſuch as have the guiding and teaching of others, deeper knowledge of Gods word and myſteries is given, then to the common people. As alſo to Chriſtians generally, that which was not given to the obſtinate Iewes.*

RHEM. 2 15 They have ſhut.] *In ſaying that they ſhut their owne eyes, which S.* Paul *alſo repeateth,* Act. 28. *he teacheth us the true underſtanding of all other places, where it might ſeeme by the bare words that God is the very Authour and worker of this induration, and blindneſſe, and of other ſinnes: * which was an old condemned blaſphemy, and is now the hereſie of ** Calvin: *whereas our Saviour here teacheth us, that they ſhut their owne eyes, and are the cauſe of their owne ſinne and damnation, God not doing, but permitting it, and ſuffering them to fall further becauſe of their former ſinnes, as S.* Paul *declareth of the reprobate Gentiles, Rom. 1.*

God is not the Authour of evill. Iren. apud Euſeb. lib. 5. cap. 19. Calv. l. 2. Inſtit. cap. 4.

FVLKE 2 It is a ſhameleſſe ſlander againſt *Calvin*, that he ſhould teach God to be the Author of ſinne, as whoſo will reade the place quoted of his Inſtitution, ſhall plainely ſee. For he holdeth, as S. *Auguſtine* ſaith, that God hardeneth the wicked, *not as an evill authour, but as a righteous Iudge*, not by a bare permiſſion or ſuffering, but by withdrawing and withholding his grace, and delivering them into their owne luſt, or into the deceit of Satan, as a juſt puniſhment of their former ſinnes, as *Auguſtine* teacheth at large, againſt *Iulian* the Pelagian, *lib. 5. cap. 3.* and S. *Paul* of the idolatrous Gentiles affirmeth, that *God delivered them into paſſions of ignominie*, as you your ſelves tranſlate, *Rom. 1.*

Slander.

RHEM. 25 Overſowed.] *Firſt by Chriſt and his Apoſtles was planted the truth, and falſhood came afterward, and was overſowne by the enemy the devill, and not by Chriſt, who is not the Authour of evill.* Tertul. de præſcrip.

29 Leſt you plucke up alſo.] *The good muſt tolerate the evill, when it is ſo ſtrong that it cannot be redreſſed without danger and diſturbance of the whole Church, and commit the matter to Gods iudgement in the latter day. Otherwiſe where ill men (be they heretikes or other malefactors) may be puniſhed or ſuppreſſed without diſturbance and hazzard of the good, they may and ought by publike authority either ſpirituall or temporall to be chaſtiſed or executed.*

RHEM. 3 30 Suffer both to grow.] *The good and bad (we ſee here) are mingled together in the Church, which maketh againſt certaine Heretikes and Shiſmatikes, which ſevered themſelves of old from the reſt of the whole world, under pretence that themſelves onely were pure, and all other, both Prieſts and people, ſinners: and againſt ſome Heretikes of this time alſo, which ſay that evill men are not of or in the Church.*

Good and evill in the Church.

FVLKE 3 The reprobate are in the viſible Church, but they are not of the Catholike Church, which is the myſticall body of Chriſt. *They went out from us* (ſaith S. *Iohn*) *but they were not of us*, *1 Ioan. 2. 19.*

The Catholike Church.

RHEM. 32 The leaſt of all ſeeds.] *The Church of Chriſt had a ſmall beginning, but afterward became the moſt glorious and knowne common wealth in the earth: the greateſt powers and the moſt wiſe of the world, putting themſelves into the ſame.*

RHEM. 4 55 Carpenters ſonne.] *Hereupon* Iulian *the Apoſtata and his flatterer* Libanius *tooke their ſcoffe againſt our Saviour, ſaying (at his going againſt the Perſians) to the Chriſtians, What doth the Carpenters ſonne now? and threatning that after his returne the Carpenters ſonne ſhould not be able to ſave them from his fury: whereunto a godly man anſwered by the ſpirit of prophecie,* He whom *Iulian* calleth the Carpenters ſonne, is making a woodden coffin for him againſt his death. *And indeed not long after there came newes that in that battell he died miſerably,* Sozo. l. 6. c. 2. Theod. l. 3. c. 18. *The very like ſcoffe uſe heretikes that call the body of Chriſt in the bleſſed Sacrament, Bakers bread. It ſeemeth indeed to the ſenſes to be ſo, as Chriſt ſeemed to be* Ioſephs *naturall ſonne; but faith telleth us the contrary as well in the one as in the other.*

FVLKE 4 We call not the body of Chriſt, Bakers bread, but that which the Baker made, which is digeſted and caſt out with other meats (as *Origen* ſaith) which if it be not eaten, mouldeth, or is otherwiſe corrupted, theſe things it were blaſphemy to affirme of the body of Chriſt. Therefore it is Bakers bread, that is ſubject to corruption. And whereas you ſay, faith telleth you the contrary, tell us upon what text of Scripture your faith is builded. The Scripture telleth us, that the Lords Sacrament is bread, and bread that is broken, which cannot be verified of his naturall body, which is not now broken, but is whole and uncorruptible in heaven. S. *Cyrill* ſaith, our Saviour Chriſt when he gave the Sacrament of his body, gave *Fragmenta panis. Pieces of bread to his Diſciples which beleeved, in Ioan. lib. 5. cap. 14.* Therefore their faith and yours is not all one.

In Matth. 15. Tranſubſtantiation. 1 Cor. 10.

CHAP. XIIII.

[illegible] 35 [illegible]

Marke 6, 14. Luk. 9, 7. 3[illegible]

AT that time Herod the Tetrarch heard the fame of IESVS:

2 And he ſaid to his ſervants, This is Iohn the Baptiſt: he is riſen from the dead, and therefore vertues worke in him.

3 For Herod apprehended Iohn, and bound him, and put him into priſon, becauſe of Herodias, his *brothers wife.

*Brother *Philips.*

4 For Iohn ſaid unto him, It is not lawfull for thee to have her.

5 And willing to put him to death, he feared the people: becauſe they eſteemed him as a Prophet.

6 But on Herods birth-day, the daughter of Herodias danced before them: and pleaſed Herod.

7 Whereupon he promiſed with an oath, to give her whatſoever ſhe would aſk of him.

8 But ſhe being inſtructed before of her mother, ſaith, Give me here in a diſh the head of Iohn the Baptiſt.

9 And the King was ſtroken ſad: yet becauſe of his ‡ oath, and for them that ſate with him at table, he commanded it to be given.

‡ A wicked & raſh oath, and more wickedly fulfilled: becauſe an unlawfull oath bindeth no man.

10 And he ſent, and beheaded Iohn in the priſon.

11 And his head was brought in a diſh: and it was given to the damſell, and ſhee brought it to her mother.

12 And his Diſciples came and tooke the body, & || buried it: ‡ and came & told IESVS.

‡ S. *Iohns* diſciples at this time had well learned their duty toward Chriſt.

13 Which when IESVS had heard, * he || retired from thence by boat, into a deſert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

Marke 6, 31. Luke 9, 10. Iohn 6, 2.

14 And he comming forth, ſaw a great multitude, & pitied them, & cured their diſeaſed.

15 *And when it was evening, his Diſciples came unto him, ſaying, It is a deſert place, and the houre is now paſt: dimiſſe the multitudes that going into the townes, they may buy themſelves victuals.

16 But IESVS ſaid to them, They have no need to goe: give ye them to eat.

17 They anſwered him, We have not here, but five loaves, and two fiſhes.

18 Who ſaid to them, Bring them hither to me.

19 And when he had commanded the multitude to ſit downe upon the graſſe, he tooke the five loaves and the two fiſhes, and looking up unto heaven, he bleſſed and brake, and gave the loaves to his Diſciples, and || the Diſciples to the multitudes.

20 And they did all eat, and had their fill. And they tooke the leavings, twelve full baskets of the fragments.

*AT that time * Herod the Tetrarch heard of the fame of Ieſus,*

Marke luke 9. 7.

2 [illegible] *and ſaid unto his ſervants, This is Iohn the Baptiſt, he is riſen from the dead, & therefore great workes doe ſhew forth themſelves in him.*

*3 * For Herod, when he had taken Iohn, he bound him, and put him in priſon for Herodias ſake his brother Philips wife.*

Marke 6. 1 luke 3. 19.

*4 For Iohn ſaid unto him, * It is not lawfull for thee to have her.*

Levit. 18. 2

*5 And when he would have put him to death, he feared the people: * becauſe they counted him as a Prophet.*

Matth. 21.

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleaſed Herod.

7 Wherefore he promiſed with an oath, to give her whatſoever ſhe would aske.

8 And ſhe, being before inſtructed of her mother, ſaid, Give me here Iohn Baptiſts head in a platter.

9 And the King was ſorry: nevertheleſſe, for the oaths ſake, and them which ſate alſo at the table, he commanded it to be given her.

10 And ſent a tormentour, *and beheaded Iohn in the priſon,*

11 And his head was brought in a platter, and given to the damſell: and ſhe *brought it to her mother.*

22 And his diſciples came, and tooke up his body, and buried it: and went and told Ieſus.

*13 * When Ieſus heard of it, he departed thence in a ſhip, unto a deſert place out of the way: and when the people had heard thereof, they followed him on foot out of the cities.*

Marke 6. 32. luke 9. 10.

14 And when Ieſus went forth, he ſaw much people, and was moved with mercy toward them, and he healed their ſicke.

*15 * And when it was evening, his Diſciples came to him, ſaying, This is a deſert place, and the houre is now paſt: let the people depart, that they may goe into the villages, and buy them victuals.*

Marke 6. 35. luke 9. 12. iohn 6. 5.

16 But Ieſus ſaid unto them, They have no need to goe away: give ye them to eat.

17 They ſay unto him, We have not here but five loaves, and two fiſhes.

18 He ſaid, Bring them hither to me.

19 And when he had commanded the people to ſit downe on the graſſe, and had taken the five loaves, and the two fiſhes, and lifted up his eyes toward heaven, he bleſſed: and when he had broken them, *he gave the loaves to his Diſciples: and his Diſciples to the people.*

20 And they did all eat, and were ſufficed: And they tooke up (of the fragments that remained) twelve baskets full.

21 And the number of them that did eate, was fiue thouſand men, beſide women and children.

22 And forthwith IESVS commanded his Diſciples to goe vp into the boat, and to goe before him ouer the water, till he diſmiſſed the multitudes.

23 And hauing diſmiſſed the multitude, hee * aſcended into a mountaine alone to pray. And when it was euening, he was there alone.

24 But the boat in the middes of the Sea was toſſed with waues: for the wind was contrary.

25 And in the fourth watch of the night, he came vnto them walking vpon the Sea.

26 And ſeeing him vpon the ‖ Sea walking, they were troubled, ſaying, That it is a ghoſt; and for feare they cryed out.

27 And immediatly IESVS ſpake vnto them, ſaying, Haue confidence: it is I, feare ye not.

28 And Peter making anſwere, ſaid, Lord if it be thou, bid me come to thee vpon the waters.

29 And he ſaid, Come. And Peter deſcending out of the boat, ‖ walked vpon the water to come to IESVS.

30 But ſeeing the wind rough, he was afraid: and when he began to be drowned, he cryed out, ſaying, Lord ſaue me.

31 And incontinent ‡ IESVS ſtretching forth his hand tooke hold of him, and ſaid vnto him, O thou of little faith, Why diddeſt thou doubt?

32 And when they were gone vp into the boat, the wind ceaſed.

33 And they that were in the boat, came and adored him, ſaying, Indeed thou art the Sonne of God.

34 And hauing paſſed the water, they came into the countrey of Geneſar.

35 And when the men of that place vnderſtood of him, they ſent into all that countrey, and brought vnto him all that were ill at eaſe:

36 And they beſought him that they might touch but the ‡ hem of his garment, and whoſoeuer did touch, were made whole.

‡ See before chap. 9, 20.

Marke 6, 46. Iohn 6, 16.

21 And they that had eaten, were about fiue thouſand men, beſide women and children.

22 And ſtraightway Ieſus conſtrained his Diſciples to get into a ſhip, and to goe before him vnto the other ſide, while he ſent the people away.

23 And when he had ſent the people away, he went vp into a mountaine alone to pray. And when night was come, he was there himſelfe alone.

24 But the ſhip was now in the midſt of the Sea, and was toſt with the waues: for it was a contrary wind.

25 And in the fourth watch of the night, Ieſus went vnto them walking on the Sea.

26 And when the Diſciples ſaw him walking on the Sea, they were troubled, ſaying, That it is a ſpirit: and they cryed out for feare.

27 But ſtraightway Ieſus ſpake vnto them, ſaying, Be of good cheere: it is I, be not afraid.

28 Peter anſwered him, and ſaid, Lord, if it be thou, bid me come vnto thee on the water.

29 And he ſaid, Come. And when Peter was come downe out of the ſhip, he walked on the water, to goe to Ieſus.

30 But when he ſaw a mighty wind, he was afraid: and when he began to ſinke, he cryed, ſaying, Lord, ſaue me.

31 And immediately Ieſus, when he had ſtretched forth his hand, caught him, and ſaid vnto him, O thou of little faith, Wherefore didſt thou doubt?

32 And when they were come into the ſhip, the wind ceaſed.

33 Then they that were in the ſhip, came and worſhipped him, ſaying, Of a truth thou art the Sonne of God.

*34 * And when they were gone ouer, they came into the land of Geneſaret:*

35 And when the men of that place had knowledge of him, they ſent out into all that countrey round about, and brought vnto him all that were ſicke.

36 And beſought him that they might touch the hemme of his garment onely: and as many as touched, were made perfectly whole.

Marke 6, 46. Iohn 6, 16.

Marke 6. 54.

MARGINALL NOTES. CHAP. XIIII.

RHEM. 1 31 ‡ IESVS ſtretching.] *Notwithſtanding the infirmities of them that gouerne the Church, yet Chriſt ſuſtaineth them, and holdeth them vp, yea, and by them, whatſoeuer they are, he vpholdeth and preſerueth his Church.*

FVLKE 1 God vſeth not by Heretikes, and Antichriſtian Tyrants and Maſters of impiety, to vphold and preſerue his Church, but by painefull and faithfull Teachers, and wiſe and carefull Gouernours, although they haue infirmities.

ANNOTATIONS CHAP. XIIII.

RHEM. 1 Becauſe of Herodias.] *It is too ordinary in Princes to put them to death that freely tell them ſuch faults: women, whom they fanſie, ſpecially inciting them to ſuch miſchiefe.*

RHEM. 2 12 Buried it.] *An example of duty toward the dead bodies of the faithfull. Wherein ſee the difference of Catholike Chriſtian men and of all Infidels, be they Pagans, Apoſtates, or Heretikes. For whereas the Chriſtians had laid the body of this bleſſed Prophet and Martyr* in Samaria *with the reliques of* Elias *and* Abdias, *by vertue whereof wonderfull miracles were wrought in that place: in* Iulian *the Apoſtates time, when men might doe all miſchiefe freely againſt Chriſtian religion, the Pagans opened the tombe of* S. Iohn Baptiſt, *burnt his bones, ſcattered the aſhes about the fields: but certaine religious Monkes comming thither a pilgrimage at the ſame time, aduentured their life, and ſaued as much of the holy reliques as they could, and brought them to their Abbot* Philip *a man of God: who eſteeming them too great a treaſure*

Hiero. in Epitaph. Paul. c. 6.

Sacriledge againſt holy reliques.

[illegible] *religious*

FVLKE 2 There is no doubt but the dead bodies of the faithfull are to be laid vp with reuerence, to be kept to the reſurrection, but not to be abuſed vnto idolatry: for *Iohns* diſciples buried his body, they thought it not to be worſhipped. Concerning the ſtory of the malice of the Pagans, you foiſt in many things that your authour ſaith not: for *Theodorite* in the place noted, ſaith no more, but that they brake vp the tombe of *Iohn Baptiſt*, burnt his bones and ſcattered abroad the aſhes.

You ſay, that the Chriſtians laid the body of *Iohn the Baptiſt*, with the reliques of *Elias* and *Abdias*: this ſaith not S. *Hierom*, but *Ibi ſiti ſunt, There lie* Heliſæus and *Abdias the prophets and Iohn the Baptiſt than the which there was none greater, among them that were borne of a woman.* Elias was taken vp in a fiery chariot, therefore they had no reliques of his body. But admit your memory failed you in putting *Elias* in ſtead of *Heliſæus*, not onely here, but alſo in the Table: What wonderfull miracles were there wrought before *Iulians* time? *Ruffinus* ſpeaketh of none, before nor after. S. *Hierome* ſaith in his time, that *Paula* quaked at many marvels that ſhe ſaw there: namely, *Deuils roaring in diuers torments, and before the ſepulchres of thoſe holy men, men howling like wolues, barking like dogs, roaring like lions, hiſſing like ſerpents, lowing like buls. Some turne their heads about, and touch the earth, with the crowne of their head backward, women hanging by the feet, their garments to fall abroad upon their faces. She tooke pitie of them all, weeping for euery one, ſhe prayed Chriſt to haue mercy on them.* This writeth S. *Hierome*, but not of any that were cured of their madneſſe there. Againe, ye may note, how S. *Hierome* agreeth with *Ruffine*, when he ſaith, That S. *Iohn Baptiſt* lay ſtill in his time in Sebaſte or Samaria: but let the hiſtory of *Ruffine* be true. He ſaith, that certaine from Hieruſalem of the Monaſtery of *Philip, came to that place (where the Pagans raged againſt that body of S.* Iohn Baptiſt) *to pray*, you ſay they came thither a pilgrimage: but howſoeuer it was, they brought ſome reliques away with them, the reſt were burned. Yet *Gaudentius* Biſhop of Brixia, and *Paulinus* of Nola were perſwaded that they had his reliques in the great Church at Fundi in Italy, *Gaud. de dedic. Baſil. Paul. Ep.* 32. Now for any iniury that is done by vs vnto the bodies of the Saints, it is a meere ſlander: but the counterfeit reliques that you ſhew, and worſhip as idols, we deſtroy and aboliſh. And to proue they are counterfeit, we need no other teſtimony, but of your ſelues, which place one and the ſame relique, in ſo many places at once: As for example, S. *Iohn Baptiſts* head, you ſay, is at Amiens, other ſay, his face onely. I will not enquire how it came thither from Conſtantinople, whither it was carried by *Theodoſius, Hiſt. Trip. li.* 9. c. 42. But the ſame part that is at Amiens, is at S. *Iean Angely*. The reſt of his head, from the forehead to the necke, is in Malta: yet the hinder part of his ſkull, is at Nemours, his braine at *Nouium Roſtrouienſe*, another part of his head at *Iean Mories*; his iaw-bone at Veſalium at the Church of S. *Iohn* the greater, another part at Paris at S. *Iohn Laterane*, a piece of his eare at S. *Floride*, his forehead and haires in Spaine at S. *Saluadores*, another piece of his head is at Noyon, and another at *Luke* in Italy. And yet for all theſe pieces, his whole head is in S. *Silueſters* Abbey at Rome to be ſeene and worſhipped. And there is no doubt, but many Churches in England ſometimes, had reliques of his head, as they would beare vs in hand. Is there not good cauſe thinke you, that we ſhould honour theſe holy reliques: if for nothing elſe, yet becauſe they can multiply themſelues, and be in ſo many places at once? O impudent brood of Antichriſt.

Reliques.

Orationis g

Slander.

Blonder in [illegible]

Rom. l. 3. c. 103.

RHEM. 3 13 Retired.] *Chriſt much eſteemed* Iohn, *and withdrew himſelfe aſide, to giue example of moderate mourning for the departed, and to ſhew the horror of that execrable murder: as in the Primitiue Church many good men ſeeing the miſerable ſtate of the world in time of perſecution, and the faults that abounded withall: tooke an occaſion to forſake thoſe tumults, & to giue themſelues to contemplation: & for that purpoſe retired into the deſerts of Ægypt & elſewhere, to do penance for their own ſins & the ſins of the world, whereupon partly roſe that infinite number of Monks & Eremites, of whom the Fathers and Eccleſiaſticall hiſtories make mention.* Hie. to. 1. in vit. Pau. Ere. Soz. l. 1. c. 12, 13.

Eremites.

FVLKE 3 A ſimple argument to iuſtifie the profeſſion of Eremites. Yet that there were many good men that in times paſt led a contemplatiue life in deſert places, I deny not: but I affirme, that their example is a ſhame to the mock-Monkes, and falſe Eremites of Popery, which liue in cities, and in the frequence of people, that I ſpeake nothing of their faith and life, farre vnlike. Neither doth *Hierome*, or *Sozomenus* ſay, *they did penance for their owne ſins, and the ſinnes of the world*: neither had they any ſuch blaſphemous opinion, that they could ſatisfie for their owne ſinnes, much leſſe for the ſinnes of the world. S. *Anthony* which is counted the chiefe of thoſe Eremites, confeſſeth that the wound of mans ſinnes could not be healed by any meanes, but *by the onely goodneſſe of God, which gaue his onely begotten Sonne to ſuffer for our ſinnes, Ep. 2. & 4.*

Eremites.

RHEM. 19 The Diſciples to the multitudes.] *A figure of the Miniſtery of the Apoſtles, who as they here had the diſtribution and ordering of thoſe miraculous loaues, ſo had they alſo to beſtow and diſpenſe all the food of our ſoules in miniſtring of the Word and Sacraments, neither may Lay-men challenge the ſame.*

RHEM. 4 26 Walking.] *When not onely Chriſt, but by his power* Peter *alſo walketh vpon the waters, it is euident that he can diſpoſe of his owne body aboue nature, and contrary to the naturall conditions thereof, as to goe thorow a doore,* Io. 20. *to be in the compaſſe of a little bread,* Epiphan. in Anchorato.

FVLKE 4 Chriſt can diſpoſe his body aboue nature, but not to deſtroy the eſſentiall conditions of a body, for then he ſhould ceaſe to haue a body, and ouerthrow the hope of our reſurrection, *Euſe. Emiſſ. hom. in Sabb. poſt ciner. Propter hæreticos ita fieri oportebat, qui Chriſtum Dominum, in quod ſuper mare ambulauerat, non verum, ſed phantaſticum corpus habuiſſe poſtea dicebant. Vincuntur enim iſti, dum beatum quoque* Petrum *ſuper mare ambulaſſe audiunt quem vtique verum corpus habuiſſe non dubitant.* And where you quote *Ioan.* 20. to proue that his body did goe thorow a doore, your owne tranſlation is, that the doores were ſhut, not that he came thorow the doore: for he made the doore to open, and giue place to him, as the priſon doores did to the Apoſtles by the miniſtery of Angels, *Act.* 5. which yet were ſhut againe, ſo ſoon as they paſſed thorow: *for if the diſtances of place be taken from bodies, they ſhall be no where, and being no where, they ſhall not be at all*, as S. *Auguſtine* teacheth *Ep. 57. Dardan.* Finally, where you quote *Epiphanius* to affirme, that the body of Chriſt can be in the compaſſe of a little bread, it is a manifeſt abuſing of the Reader: for *Epiphanius* ſaith not ſo, but the cleane contrary. For teaching that the Sacramentall Bread, is an image of Chriſt, *And yet* (ſaith he) *neither in greatneſſe, nor faſhion, nor power it is like, either to his Diuinity, or to his humanity: for it is a long ſhapen rowle in faſhion, and void of ſenſe as concerning power*, which teſtimony of *Epiphanius* cleerely ouerthroweth your errour of tranſubſtantiation, and carnall manner of Chriſts preſence in the Sacrament, both together.

The body of Chriſt.

RHEM. 5 29 Walked.] Peter *(ſaith S.* Bernard*) walking vpon the waters, as Chriſt did, declared himſelfe the only Vicar of Chriſt, which ſhould be ruler not ouer one people, but ouer all. For many waters, are many people.* Ber. l. 2. de conſid. c. 8. *See the place, how he deduceth from* Peter *the like authority and iuriſdiction to his ſucceſſour the Biſhop of Rome.*

Peters Primac

[illegible] 23 [illegible]

CHAP. XV.

The Pharisees of Hierusalem comming so farre to carpe him, he chargeth with a tradition contrary to Gods Commandement. 10 And to the people he yeeldeth the reason of that which they reproved: 15 [illegible] to his Disciples, shewing the ground of the Pharisees all washing [illegible], that meates [illegible] defile the soule) to be false. 21 Then he goeth [illegible] to hide himselfe among the Gentiles: where, in a woman he findeth such faith, that he is faine [illegible] the [illegible] before the time receive the whole bread, as she had a crumme [illegible]. 29 Where (all contrary to those Pharisees) the common people seeke wonderfully unto him. And he after he hath cured their diseased, feedeth foure thousand of them with seven loaves.

The Gospel upon Wednesday the third weeke in *Lent.* Marke 7, 1.

THen came to him from Hierusalem Scribes and Pharisees, saying,

2 Why doe thy Disciples transgresse the tradition of the Ancients? For they wash not their hands when they eat bread.

3 But he answering, said to them: Why doe you also transgresse the Commandement of God for your tradition? For God said,

Exod. 20, 12. Luke 20, 9.

4 *Honour father and mother*, and, *he that shall curse father or mother, dying let him die.*

5 But you say, Whosoever shall say to father or mother, The gift whatsoever proceedeth from me, shall profit thee:

6 And shall not honour his father or his mother: and you have made frustrate the Commandement of God for your owne tradition.

7 Hypocrites, well hath Esay prophesied of you, saying,

Esa. 29, 13.

8 *This people honoureth me with their ||lips: but their heart is farre from me.*

9 *And in vaine doe they worship me, teaching doctrines and || commandements of men.*

10 And having called together the multitudes unto him, he said to them, Heare ye and understand.

11 || Not that which entreth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man.

12 Then came his Disciples, and said to him, Doest thou know that the Pharisees, when they heard this word, were scandalized?

13 But he answering, said: All planting which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: blinde they are, guides of the blinde. And if the blinde be guide to the blinde, both fall into the ditch.

15 And Peter answering, said to him, Expound us this parable.

16 But he said, Are you also as yet without understanding?

17 Doe you not understand, that all that entreth into the mouth, goeth into the belly, and is cast forth into the privie?

18 But the things that proceed out of the mouth, come forth from the heart, and those things || defile a man.

19 For

Marke 7. 1.

*THen * came to Iesus Scribes and Pharisees, which were come from Hierusalem, saying,*

2 Why doe thy Disciples transgresse the tradition of the Elders? For they wash not their hands when they eat bread.

3 But he answered and said unto them, Why doe you also transgresse the Commandement of God by your tradition?

Exod. 20. 12. deut. 5. 16. Exod. 21. 17. levit. 20. 9. pro. 20. 20.

*4 For God commanded, saying, * Honour thy father and thy mother: and he that curseth * father or mother, let him die the death.*

5 But ye say, Whosoever shall say to his father or his mother, By the gift that is offered of me, thou shalt be helped:

6 And so shall he not honour his father or his mother. And thus have ye made the Commandement of God of none effect by your tradition.

7 Ye hypocrites, full well did Esaias prophesie of you, saying,

Esa. 29. 13.

*8 *This people draweth nigh unto me with their mouth, and honoureth me with their lips: howbeit, their heart is farre from me.*

9 But in vaine they doe worship me, teaching doctrines, precepts of men.

Marke 7. 17.

*10 * And when hee had called the people to him, he said unto them, Heare and understand.*

11 That which goeth into the mouth, defileth not the man: but that which commeth out of the mouth, defileth the man.

12 Then came his Disciples, and said unto him, Knowest thou not that the Pharisees were offended after they heard this saying?

John 15. 8.

*13 But he answered and said, * All manner planting which my heavenly Father hath not planted, shall be rooted up.*

Luke 6. 39.

*14 Let them alone: * they be blind leaders of the blinde. If the blinde leade the blinde both shall fall into the ditch.*

Marke 7. 17.

*15 * Then answered Peter, and said unto him, Declare unto us this parable.*

16 Iesus said, Are ye also yet without understanding?

17 Doe not ye yet understand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth, come forth from the heart: and they defile the man.

*19 * For*

19 For from the heart come forth evill cogitations, murders, adulteries, fornications, thefts, false testimonies, blasphemies.

20 These are the things that defile a man. but to eat with unwashen hands, doth not defile a man. ☞

The Gospel upon Thursday the first weeke in *Lent.* Marke 7, 24.

21 And Iesus went forth from thence and retired into the quarters of Tyre and Sidon.

22 And behold * a woman of Chanaan came forth out of those coastes, and crying out, said to him, Have mercy upon me, O Lord the Sonne of David: my daughter is sore vexed of a devill.

23 Who answered her not a word. And his Disciples came and besought him, saying, Dimisse her: because she crieth out after us:

24 And he answering said: I was not sent but to the sheepe that are lost of the house of Israel.

25 But she came and adored him, saying, Lord, helpe me.

26 Who answering, said: It is not good to take the bread of the children, and to cast it to the dogs.

27 But she said, yea lord: for the whelps also eat of the crummes that fall from the table of their masters.

28 Then Iesus answering, said to her, O woman, ‡ great is thy faith: be it done to thee as thou wilt: and her daughter was made whole from that houre. ☞

29 And when Iesus was passed from thence, he came beside the Sea of Galilee: and ascending into the mountaine, sate there.

30 And there came to him great multitudes, having with them dum persons, blinde, lame, feeble, and many others: and they cast them downe at his feet, and he cured them:

31 So that the multitudes marvelled seeing the dumbe speake, the lame walke, the blinde see: and they magnified the God of Israel.

Marke 8, 1.

32 And * Iesus called together his Disciples, and said: I pity the multitude: because three dayes now they continue with me, and have not what to eat: and dimisse them fasting I will not, lest they faint in the way.

33 And the Disciples say unto him: Whence then may we get so many loaves in the desert as to fill so great a multitude?

34 And Iesus said to them, How many loaves have you? but they said, Seven and a few little fishes.

‡ Here we see againe that the people must not be their owne carvers, nor receive the Sacraments or other spirituall sustenance immediatly of Christ, or at their owne hand, but of their spirituall governours.

35 And he commanded the multitude to sit downe upon the ground.

36 And taking the seven loaves and the fishes, and giving thankes, he brake, and gave to his Disciples, and the Disciples gave to the people.

37 And they did all eat, and had their fill. And that which was left of the fragments they tooke up, seven baskets full.

38 And there were that did eat, foure

thousand

Genes. [illegible]

*19 * For out of the heart proceed evill thoughts, murders, adulteries, fornications, thefts, false witnesse, blasphemies.*

20 These are the things which defile a man, But to eat with unwashen hands, defileth not a man.

Marke 7. [illegible]

*21 * And Iesus, when he went thence, departed into the coasts of Tyre and Sydon.*

22 And behold, a woman of the Chananites, which came out of the same coasts, cryed unto him, saying, Have mercy on me, O Lord, thou Sonne of David, my daughter is grievously vexed with a devill.

23 But he answered not a word. And his Disciples came, and besought him, saying, Send her away, for she cryeth after us.

Math. 10. [illegible]

*24 But he answered and said, I am not sent * but unto the lost sheepe of the house of Israel.*

25 Then came she, and worshipped him, saying, Lord helpe me.

26 But he answered and said, It is not meete to take the childrens bread, and to cast it to the dogs.

27 And she said, Yes Lord: for the little dogs also eat of the crums which fall from their masters table.

28 Then Iesus answered, and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was made whole even from that same houre.

Marke 7. 31.

*29 * And Iesus when he was departed from thence, came nigh unto the Sea of Galilee, and when he was gone up into a mountaine, he sate downe there.*

Esa. 35. 5.

*30 * Then great multitudes came unto him, having with them those that were lame, blinde, dumbe, maimed, and many other, and cast them downe at Iesus feet, and he healed them:*

31 In so much that the people wondered, when they saw the dumbe speake, the maimed to be whole, the lame to walke, and the blind to see: and they glorified the God of Israel.

Marke 8. 1.

*32 * Then Iesus called his Disciples unto him, and said, I have compassion on the people, because they continue with me now three dayes, and have nothing to eat: and I will not let them depart fasting, lest they faint in the way.*

33 And his Disciples say unto him, Whence should we get so much bread in the wildernesse, as to suffice so great a multitude?

34 And Iesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And hee commanded the people to sit downe on the ground.

36 And when he had taken the seven loaves and the fishes, and had given thankes, he brake them, and gave to his Disciples: and the Disciples gave them to the people.

37 And they did all eat, and were sufficed, and they tooke up of the broken meat that was left, seven baskets full.

38 And yet they that did eat, were foure

thousand

[illegible] men, beſide children and women.
39 And hauing diſmiſſed the multitude,
he went up into a boat, and came into the
coaſts of Magedan.

thouſand men, beſide women and children.
39 And when he had ſent away the people,
he tooke ſhip, and came into the parts of Magdala.

MARGINALL NOTES. CHAP. XV.

RHEM. 1 28 Great is thy faith.] *It were a ſtrange caſe that Chriſt ſhould commend in this woman a ſole faith without good workes, that is to ſay, a dead faith, ſuch as could not worke by loue, and which S. Iames doubted not to call the faith not of Chriſtians, but of deuils,* Aug. de Fid. & Op. c. 16.

FVLKE 1 Chriſt neuer c[illegible] a ſole faith, which is void of good workes, to be ſufficient for iuſtification, but a liuely faith, which worketh by loue, to iuſtifie alone, without reſpect had [illegible] o the [illegible] of the workes. This womans faith was not ſolitarie, or void of good workes, but accompanied wit[illegible], inuocation, humility, charity, and other fruits of faith: yet was ſhe iuſtified before God, by faith [illegible], [illegible] men iuſtified or declared to be iuſt by the fruits of a liuing faith, *Iames 2. A godly faith* (ſaith S. *Augu*[illegible]) [illegible] *be without hope and charitie, Ep.* 80.

Iuſtification.

ANNOTATIONS. CHAP. XV.

RHEM. 2 8 With their lips.] *This is to be underſtood properly of ſuch as haue euer God in their mouth, the word of our*
Lord, the Scriptures, the Goſpel, but in their heart and all their life be indeed godleſſe. It may be applied alſo to ſuch as
ſay their prayers without attention or eleuation of minde to God, whether he underſt and the prayers or no that ſaith
them. For many a poore Chriſtian man that underſtandeth not the words he ſpeaketh, hath his heart neerer heauen,
more feruor and deuotion, more edification to himſelfe, more profit in ſpirit (as the Apoſtle ſpeaketh) and leſſe diſtra-
ctions, then not onely all Heretikes which haue no true feeling of ſuch things, but then many learned Catholikes. And
therefore it is not to be underſtood of praying in unknowne tongues, as Heretikes ſometime expound it, farre wide from
the circumſtance of the place and Chriſts intention, ſpeaking of the hypocriticall Iewes.

a Cor.14.

FVLKE 2 He that prayeth in a tongue which he underſtandeth not, cannot come nere to God with his heart, ſeeing
his heart cannot requeſt that which is contained in the ſound of words uttered with his lips. He may haue
a ſuperſtitious deuotion or zeale of God, which being not according to knowledge, cannot bring him neere
to God. For he that will come neere to God, muſt come by faith, without which it is impoſſible to pleaſe God;
and faith cannot be of things unknowne, but of things reuealed to us by the word of God. Neither doth the
Apoſtle ſay, that he which prayeth in a tongue which himſelfe underſtandeth not, doth edifie himſelfe, but he
that hath the gift to ſpeake in an unknowne tongue which he himſelfe underſtandeth, but not the Church,
may edifie himſelfe, but not profit the Church. As for profit in ſpirit, S. *Paul* nameth not, but he that prayeth
in ſpirit, that is according to his ſpirituall gift of ſtrange tongues: if he pray in the Church, he muſt pray with
underſtanding of other, that his prayer be not unfruitfull, or elſe hold his peace, if neither he, nor any other,
can interprete his prayers. As for him that underſtandeth not what he requireth in an unknowne tongue,
prayeth not at all, but mocketh God, and the Church if he pray openly. And where you ſay ſuch a one may
haue leſſe diſtractions then other in his prayer, there is nothing elſe, but a diſtraction of his minde from his
tongue, when his heart cannot thinke that which the words hee pronounceth doe ſignifie, which he knoweth
not whether they be bleſſing or curſing, prayers or thankſgiuing, for ſpirituall benefits or temporall, for him-
ſelfe or for other, for forgiueneſſe of ſinnes, or perſeuerance in vertue. Whereas true prayer, requireth a true
ſenſe or feeling of our preſent need, and of the neceſſity of our brethren, yea of the whole Church of God,
Nilus de oratione cap. 33. *Oratio ſine diſtractione eſt ſumma intelligentia mentis.*
Prayer in an unknowne tongue, was firſt brought in by *Elxai*, the horrible Heretike among the Iewes, which
ſaid unto his ſcholers, *Let no man ſeeke the interpretation, but onely in his prayers ſay theſe words, &c. Epiph. Her.*
19. who doubteth not, that this teſtimony of *Eſay*, may be rightly applied againſt him and his ſect: and euen
by the ſame reaſon it may be applied againſt the Papiſts, who much more then the hypocriticall Iewes, honour
God in vaine with their lips, according to mens traditions, and therefore their heart is farre from him.

Prayer in a tong unknowne. Rom.10.2. Heb.11. Rom.10. Iohn.17.

RHEM. 3 9 Commandements of men.] *Such onely are here called traditions, doctrines, or commandements of men, which be*
either repugnant to Gods Lawes, as this of defrauding their parents under pretence of religion: or which at the leaſt be
friuolous, unprofitable, or impertinent to piety or true worſhip, as that other ſort of ſo often waſhing hands and veſ-
ſels, without regard of inward purity of heart and minde. Let no man therefore be abuſed with the Proteſtants per-
uerſe application of this place againſt the holy Lawes, Canons, and precepts of the Church and our ſpirituall Gouernors,
concerning faſts, feſtiuities, and other rules of diſcipline, and due order in life and in the ſeruice of God. For ſuch are
not repugnant but conſonant to Gods word and all piety: and our Lord is truly honoured, worſhipped, and ſerued,
both by the making and alſo by the obſeruing of them. * *S. Paul gaue commandement both by his Epiſtles and by word*
of mouth, euen in ſuch matters wherein Chriſt had preſcribed nothing at all, and he charged the faithfull to obſerue
the ſame. * *The Apoſtles and Prieſts made lawes at Ieruſalem, and the Chriſtians were bound to obey them.* a *The*
keeping of Sunday, in ſtead of the Sabbath is the tradition of the Apoſtles, and dare the Heretikes deny the due ob-
ſeruation thereof to be an acceptable worſhip of God? b *They preſcribed the feaſts of Eaſter, and Whitſontide and o-*
ther ſolemnities of Chriſt and his Saints, which the Proteſtants themſelues obſerue. c *They appointed the Lent and*
Imber faſts and other, as well to chaſtiſe the concupiſcence of man, as to ſerue and pleaſe God thereby, as is plaine in
the faſting of * Anna, Tobie, Iudith, Eſther, *who ſerued and pleaſed God thereby. Therefore neither theſe nor other*
ſuch Apoſtolike Ordinances, nor any precepts of the holy Church or of our lawfull Paſtors are implied in theſe Phari-
ſaicall traditions here reprehended, nor to be counted or called the doctrines and commandements of men, becauſe they
are not made by meere humane power, but by Chriſts warrant and authority, and by ſuch as he hath placed to rule
his Church, of whom he ſaith, * He that heareth you, heareth me: he that deſpiſeth you, deſpiſeth me. *They are*
made by the holy Ghoſt, ioyning with our Paſtors in the regiment of the faithfull; they are made by our mother the
Church, which whoſoeuer obeyeth not, * *we are warned to take him as an Heathen. But on the other ſide, all lawes,*
doctrines, ſeruice, and iniunctions of Heretikes, howſoeuer pretended to be conſonant to the Scriptures, be commande-
ments of men: becauſe both the things by them preſcribed are impious, and the authors haue neither ſending nor com-
miſſion from God.

The difference betweene the Iewiſh traditions here reprehended, and the Churches Apoſtolicall traditions.

2 Theſ.2.15. 1 Cor.11. * Actes 15. a Aug. Ser. de temp. 251. See 1 Cor.16.2. b Epiph. haer. 75. c Hieron. ep. 54. ad Marcel. con. Mont. * Luc.2.37. Tob.12. Iudith 8. Eſth.4. * Luc.10.16. * Math.18.17.

FVLKE 3 Of Popiſh traditions, doctrines, and commandements, ſome be repugnant to Gods Lawes, as worſhipping
of Images, ſacrifice of the Maſſe, communion in one kinde, prohibiting of marriage and meats for religions
ſake, and ſuch like. Some are beſide the Lawes of God, as idle and unprofitab[illegible]es, whereof they haue
an infinite number, ſeruing not to order, decencie, and edification, but to id[illegible] ſuperſtition: while they
make them as a part of Gods ſeruice and worſhip. In both ſorts, being the doctrines of men, God is worſhipped

Traditions of men.

[illegible]
[illegible] of [illegible]
[illegible] the Congregation, and the not couering [illegible]
[illegible] he preſcribeth nothing as a part [illegible]
[illegible], and decencie among men; which is varied acco[illegible]
[illegible] that it is not the cuſtome of Gods Church [illegible] co[illegible]
to Gods [illegible] the Church muſt ſtriue euen to the de[illegible]h of her [illegible] As for [illegible]
order, [illegible] edification, are allowed by the word o[illegible] God [illegible] the C[illegible] h[illegible]h [illegible] in [illegible] of
the [illegible] three conditions or ends be obſerued. But in the other pl[illegible]ce of S. *Paul*, how [illegible] that he [illegible]
[illegible] thing not expreſſed in the [illegible]? For though he ha[illegible]h [illegible]
to the *T*[illegible]*ſſalonians*, yet he [illegible] to ſaluation, but that [illegible]
haue ſaid, and which was accompliſhed and taught by our Sauiour Chriſt in the Goſpel. [illegible]
ternall Diſcipline, and [illegible] of [illegible]ration of the Sacraments, publike Prayers, [illegible] ſuch like, [illegible] are
variable (ſo the [illegible] of [illegible] be retained, and the generall rules appointed for [illegible] be obſer-
ued) he [illegible] obſeruation.

1 Cor.14.26. and 40. Acts 26.22.

But [illegible] *lawes of blood, and ſtrangled, neceſſary to be obſerued*: I grant, but [illegible] as a part of Gods
worſhip, [illegible] as neceſſary for edifying of the Iewes in loue: which cauſe ceaſing, thoſe lawes alſo [illegible] of
themſelu[illegible] any abrogation. For now when the infirmity of the Iewes is no let, it is la[illegible] to eat
blood, [illegible] ſtrangled.

T[illegible], the obſeruation of the Lords day is not deliuered by blinde tradition, but hath teſtimony of the
holy Scriptures, 1 *Cor.* 16. 2. and *Apoc.* 1. 10. *Acts* 20. 7. and the obſeruation thereof, is according to Gods
Commandement, and no doctrine of men.

Fourthly, you ſay, *The Apoſtles preſcribed the feaſts of Eaſter and Whitſontide, and other ſolemnities of Chriſt,*
and of his Saints, which the Proteſtants obſerue, Epiph. her. 75. I anſwere, *Epiphanius* aſcribeth to tradition of the
Apoſtles, the Wedneſday faſt, and many other ceremonies which the Papiſts doe not obſerue. Therefore the Pa-
piſts muſt confeſſe, either that ſuch things were not preſcribed by the Apoſtles, or elſe that they were preſcri-
bed none otherwiſe, then indifferent ceremonies, which are ſubject to alteration, and in which the religion or
worſhip of God doth not conſiſt. And ſo the Proteſtants obſerue them, for order and edification of Gods peo-
ple, that uſe to aſſemble at ſuch times: as the Apoſtles obſerued the Sabbath day, Pentecoſt, and other ſolemni-
ties of the Iewes, not as a portion of Chriſtian religion, but taking occaſion of the meeting of the Iewes in thoſe
feſtiuall times.

Fiftly, you ſay, *The Apoſtles appointed the Lent and Imber faſts, as well to chaſtiſe mens concupiſcences, as to*
pleaſe God thereby. For the appointing of Lent and Imber faſts, you quote *Hieron. ad Marcel. cont. Mont.* who in-
deed alledgeth the tradition of the Apoſtles, for one forty dayes faſt in the yeere, but of Imber faſts, and ſuch
other, he ſpeaketh neuer a word. And I haue ſhewed before out of *Euſeb. lib.* 5. *cap.* 18. that *Montanus* the here-
tike was the firſt that appointed lawes of faſting. And *Irenæus* cited by *Euſeb. l.* 5. *c.* 26. ſheweth the diuerſity
of faſting, as well as of obſeruing the feaſt of Eaſter, which proueth, that neither the one, nor the other, had
any certaine preſcription by the Apoſtles. That men by faſting ſerue and pleaſe God, you cite the examples
of *Anna, Tobie, Iudith, Heſter,* who ſerued and pleaſed God thereby, whereof we doubt nothing at all, while
they uſed faſting to the right end allowed of God, that is, humbling of themſelues, and chaſtiſing of the bo-
die, that it might be more obedient to the ſpirit, and feruent in prayer. For otherwiſe, faſting of it ſelfe (as
S. *Hierome* ſaith) is no perfect vertue, but a foundation of other vertues. *Thinke not* (ſaith he) *that thou art*
holy, when thou haſt begun to faſt and abſtaine, for this vertue is an helpe, not a perfection of ſanctification. I con-
clude therefore, that Popiſh traditions, placing religion and holineſſe, in commandements and ceremonies of
their owne inuention, are as ill, as the Phariſaicall traditions, and men ſeeke in vaine to worſhip God by
them. For Chriſt hath giuen no warrant or authority to any man, to adde any thing to the worſhip of God
preſcribed in his word. Neither hath he aſſured us, that whoſoeuer heareth man, heareth him, but ſo long as
man preacheth Gods word, and not the viſions of his owne head. *Iudas* was one of them, of whom it was
ſaid, *He that heareth you, heareth me,* but this was underſtood to be no longer then he preached the Goſpel, elſe
the high Prieſts might be excuſed for hearkening to him, when he ſaid, *What will you giue me, and I will betray*
him unto you? Againe, the holy Ghoſt ioyneth not with them that ſet up a new Religion, or teach new Do-
ctrines, but with them that retaine onely the doctrine of Chriſt, as ſufficient unto ſaluation. And that is the
true Church which heareth the voyce of the Spouſe, and is content to be directed thereby in all things. That
company of men which teach contrary to the Scriptures, or beſide the Scriptures, to worſhip God, not as the
word hath preſcribed, but according to the doctrines of men, is the Synagogue of Satan, and not the Church
of Chriſt: Neither haue they ſending or commiſſion from God. But they who ſincerely, according to the
Scriptures, doe teach the Goſpel, haue ſending and commiſſion from God, *Rom.* 10. and are to be heard euen
as Chriſt himſelfe, ſo long as they teach nothing but that Chriſt hath taught, as is it to be proued out of the
holy Scriptures.

Ad Demetr. Ad Celan. Iohn.16.14. cap.14.26. cap.20.31.

RHEM. 4 11 Not that which entreth.] *The Catholikes doe not abſtaine from certaine meats, for that they eſteeme any meat uncleane, either by creation, or by Iudaicall obſeruation: but they abſtaine for chaſtiſement of their concupiſcences,* Aug. l. de mor. Ec. Cath. c. 33.

Difference of meats.

FVLKE 4 The Papiſts abſtaine not, as the Catholikes did in S. *Auguſtines* time, for chaſtiſement of their concupiſcences, but of hypocriſie, for religion and holineſſe. For wine, ſpices, fruits, ſallets, and many fiſhes which they uſe, doe much more nouriſh concupiſcence, then uſuall fleſh, from which they abſtaine. As S. *Auguſtine* ſheweth of the faſts of the *Manichees, De error. Manich. l.* 2. *ca.* 12.

Popiſh faſtings.

RHEM. 5 18 Defile a man.] *It is ſinne onely which properly defileth a man, and meats of themſelfe or of their owne nature doe not defile: but ſo farre as by accident they make a man to ſinne, as the diſobedience of Gods commandement or of our Superiours, who forbid ſome meats for certaine times and cauſes, is a ſinne. As the apple which our firſt parents did eat of, though of it ſelfe it did not defile them, yet being eaten againſt the precept, it did defile. So neither fleſh nor fiſh of it ſelfe doth defile, but the breach of the Churches precept defileth.*

Gen.3. Catholike abſtinence.

FVLKE 5 The Spirit ſpeaketh ſo euidently of your Popiſh prohibition of marriage and meats for religion and holineſſe, that all your lying words & ſhifts of hypocriſie, cannot excuſe you from holding the doctrine of deuils. If

Popiſh faſting.

neither

[illegible] God hath [illegible], [illegible] the [illegible] of *Baptiſme.* [illegible] *element* [illegible] *waſheth away filthineſſe* [illegible] *the Lord was borne before the making of* [illegible] *he curſed the earth in the workes of man* [illegible] *hereof it is, that it is not lawfull in* [illegible] *to eat any* [illegible] *on the earth, as foure-footed beaſtes and* [illegible], *&c. Lib. 6. cap. de* [illegible] *ieiuniis.* Let [illegible] now iudge, whether you abſtaine not [illegible] fleſh as from [illegible] curſed of God. Whereas the faithfull [illegible], [illegible] of God [illegible] good, [illegible] ſanctified unto them by his word and prayer.

CHAP. XVI.

The [illegible] *Phariſees and Sadducees, as though his foreſaid miracles were not* [illegible] *to prove him to be Chriſt, require to ſee ſome one from heaven. 5 Whereupon forſaking them, he warneth his Diſciples to beware of the leaven of their doctrine.*

RHEM. 1 *13 And Peter (the time now approaching for him to goe into Iewry to his paſſion) for confeſſing him to be Chriſt, he maketh the Rocke of his Church, giving fulneſſe of Eccleſiaſticall power accordingly.*

FVLKE 1 Peter by the grace of God, and not by the merit of his confeſſion, is made not the Rocke, but a rocke or foundation-ſtone of the Church, and receiveth ſuch Eccleſiaſticall power, as was common to him with all the Apoſtles. Peters primacie.

RHEM. 2 *21 And after, he ſo rebuketh him for diſſwading his Croſſe and Paſſion, that he alſo affirmeth the like ſuffering in every one to be neceſſary to ſalvation.*

FVLKE 2 Chriſt affirmeth not the like ſuffering to his Paſſion to be neceſſary to ſalvation, in every one, but that every one in affection of denying himſelfe, ought to be ready to ſuffer whatſoever is laid upon him, for the profeſſion of the Goſpel.

Marke 8,12. Luke 12,54. AND there came to him the Phariſees and Sadducees tempting: and they demanded him to ſhew them a ſigne from heaven.

2 But he anſwered, and ſaid to them, When it is evening, you ſay, It will be faire weather, for the element is red.

3 And in the morning, This day there will be a tempeſt, for the element doth glow and lowre. The face therefore of the element you have ſkill to diſcerne: and the ſignes of times can you not?

Marke 12,39. 4 The * naughty and advouterous generation ſeeketh for a ſigne: and there ſhall not a ſigne be given it, but the ſigne of Ionas the Prophet. And he left them and went away.

Marke 8,14. 5 And * when his Diſciples were come over the water, they forgot to take bread.

6 Who ſaid to them, Looke well and beware of the leaven of the Phariſees and Sadducees.

7 But they thought within themſelves, ſaying, Becauſe we tooke not bread.

8 And IESVS knowing it, ſaid, Why doe you thinke within your ſelves, O ye of little faith, for that you have not bread?

Math. 14,17. 15,34. 9 Doe you not yet underſtand, neither doe you remember * the five loaves among five thouſand men, and how many baskets you tooke up?

10 Neither the * ſeven loaves among foure thouſand men, and how many maundes you tooke up?

11 Why doe you not underſtand, that I ſaid not of bread to you, Beware of the leaven of the Phariſees and Sadducees?

12 Then they underſtood that hee ſaid not they ſhould beware of the leaven of bread, but of the doctrine of the Phariſees and Sadducees.

13 And

Marke 8,11. luke 12.54. *THE * Phariſees alſo, with the Sadducees, came, and tempting, deſired him that he would ſhew them a ſigne from heaven.*

2 He anſwered, and ſaid unto them, When it is evening ye ſay, It will be *faire weather: for the skie is red.*

3 And in the morning, It will be *foule weather to day: for the skie is lowring red. O ye hypocrites, ye can diſcerne the outward appearance of the skie: but can ye not diſcerne the ſignes of the times?*

Math. 12.39. Ionas 2.1. *4 * A froward and adulterous nation requireth a * ſigne, and there ſhall no ſigne be given unto it, but the ſigne of the Prophet Ionas. And he left them, and departed.*

5 And when his Diſciples were come to the other ſide of the water, they had forgotten to take bread with them.

6 Then Ieſus ſaid unto them, Take heed and beware of the leaven of the Phariſees, and of the Sadducees.

7 And they thought in themſelves, ſaying, For we have taken no bread with us.

8 Which *when Ieſus underſtood, he ſaid unto them, O ye of little faith, why thinke you within your ſelves, becauſe ye have brought no bread.*

Math. 14. 17. *9 * Doe ye not yet perceive, neither remember thoſe five loaves of the five thouſand, and how many baskets tooke ye up?*

Math. 15. 34. *10 * Neither the ſeven loaves of the foure thouſand, and how many baskets tooke ye up?*

11 How is it that ye doe not underſtand, that I ſpeake it not unto you concerning bread, that ye ſhould beware of the leaven of the Phariſees, and of the Sadducees?

12 Then underſtood they how that he bad not them beware of the leaven of the bread: but of the doctrine of the Phariſees and of the Sadducees.

13 When

[illegible] The Goſpel [illegible] *In Cathedra petri Romæ, Ian. 18.* [illegible] *Febr. 22. & petri ad vincula, Aug. 1.* And on the day of the creation & coronation of the Pope, and on the Anniverſary thereof.

13 [illegible]

14 [illegible] Iohn the Baptiſt, and [illegible] Elias, and others Hieremie, or one of the Prophets.

15 [illegible] to them, But whom doe you [illegible] that I am?

16 Simon Peter anſwered and ſaid, *Thou art Chriſt the Sonne of the living God.*

17 And IESVS anſwering ſaid to him, || Bleſſed art thou Simon Bar-Iona: becauſe fleſh and blood hath not revealed it to thee, but my Father which is in heaven.

Iohn 1,42. ‡ That is, a Rocke. Iohn. 21,15. 18 And || I ſay to thee, *That thou art* * ‡ Peter: *and* || *upon this rocke will I build my Church, & the* || *gates of hell ſhall not prevaile againſt it.*

19 *And I will give to thee the* || *keyes of the kingdome of heaven. And* || *whatſoever thou ſhalt binde upon earth, it ſhalbe bound alſo in the heavens: and whatſoever thou ſhalt* || *looſe in earth, it ſhall be looſed alſo in the heavens.*

20 Then hee commanded his Diſciples that they ſhould tell no body that he was IESVS CHRIST.

21 From that time IESVS began to ſhew his Diſciples, that he muſt goe to Hieruſalem, and ſuffer many things of the Auncients and Scribes and chiefe Prieſts, and be killed, and the third day riſe againe.

22 And Peter taking him unto him, began to rebuke him, ſaying, Lord, be it farre from thee, this ſhall not be unto thee.

‡ This word in Hebrew ſignifieth an adverſary, as 3 King. 5,4. and ſo it is taken here. The Goſpel for a Martyr, that is a Biſhop. 23 Who turning ſaid to Peter, Goe after me ‡ Satan, thou art a ſcandall unto me: becauſe thou ſavoureſt not the things that are of God, but the things that are of men.

24 Then IESVS ſaid to his Diſciples, If any man wil come after me, let him deny himſelfe, and take up his croſſe, and follow me.

25 For he that will ſave his life, ſhall loſe it: and he that ſhall loſe his life for me, ſhall finde it.

26 For what doth it profit a man, if he gaine the whole world, and ſuſtaine the damage of his ſoule? Or what permutation ſhall a man give for his ſoule?

27 For the Sonne of man ſhall come in the glory of his Father with his Angels: and then will he render to every man according to his || workes.

Marke 9,1. Luke 9.27. 28 Amen I ſay to you, * there be ſome of them that ſtand here, that ſhall not taſte death till they ſee the Sonne of man comming in his kingdome.

13 [illegible]

14 [illegible] *Prophets.*

15 [illegible] *that I am?*

Iohn 6.69. 16 *Simon Peter anſwered and ſaid,* * *Thou art Chriſt, the Sonne of the living God.*

17 *And Ieſus* [illegible] *art thou Simon Bar Iona, for fleſh and blood hath not opened that unto thee, but my Father which is in heaven.*

Iohn 1.42. Or Church. 18 *And I ſay* [illegible] *that thou art Peter, and upon this Rocke I will build my congregation: and the gates of hell ſhall not prevaile againſt it.*

Iohn 20.21. 19 * *And I will give unto thee the keyes of the kingdome of heaven: and whatſoever thou ſhalt binde in earth, ſhalbe bound in heaven: and whatſoever thou ſhalt looſe in earth, ſhall be looſed in heaven.*

20 *Then charged he his* [illegible] *ſhould tell no man that he was* [illegible]

21 *From that time forth began Ieſus to ſhew unto his Diſciples, how that he muſt goe unto Hieruſalem, and ſuffer many things of the Elders, and high Prieſts, and Scribes, and muſt be killed, and be raiſed againe the third day.*

22 *And when Peter had taken him aſide, he began to rebuke him, ſaying, Lord favour thy ſelfe, this ſhall not be unto thee.*

23 *But he turned him about, and ſaid unto Peter, Goe after me, Satan, Thou art an offence unto me: for thou ſavoureſt not the things that* be *of God, but thoſe that be of men.*

Math. 10.38. marke 8.34. luke 9.23. 24 * *Then ſaid Ieſus unto his Diſciples, If any man will goe after me, let him forſake himſelfe, and take up his croſſe, and follow me.*

Math. 10.39. luke 9. 25. luke 9. 24. 25 * *For whoſoever will ſave his life, ſhall loſe it: again, whoſoever will loſe his life for my ſake, ſhall finde it.*

Marke 8. 36. luke 9.25. Pſal. 49. 8. 26 * *For what is a man profited, if he ſhall winne the whole world, and loſe his owne ſoule? Or what ſhall a man give for the ranſome of his ſoule?*

Rom. 2,6. 27 *For the Sonne of man ſhall come in the glory of his Father with his Angels: and * then ſhall hee reward every man according to his workes.*

Marke 9.1. luke 9.27. 28 *Verely I ſay unto you,* * *There be ſome ſtanding here, which ſhall in no wiſe taſte of death, till they ſee the Sonne of man comming in his kingdome.*

ANNOTATIONS. CHAP. XVI.

RHEM. 3 13 Whom ſay men.] *Chriſt intending here to take order for the founding, regiment, and ſtabilitie of his Church after his deceaſe, and to name the perſon to whom he meant to give the generall charge thereof, would before by interrogatories draw out (and namely out of that one whom he thought to make the chiefe) the profeſſion of that high and principle article, That he was the Sonne of the living God. Which being the ground of the Churches faith, was a neceſſary quality and condition in him that was to be made head of the ſame Church, and the perpetuall keeper of the ſaid faith, and all other points thereon depending.* Of Peters primacie.

All

[illegible]

RHEM. 4 [illegible]

FVLKE 4 [illegible] And of [illegible] *all the Churches that* [illegible] he [illegible] *The* [illegible] the A[illegible] [illegible] but ſome excelled [illegible] *as Peter* [illegible] the Primacie of the C[illegible]

RHEM. 5 [illegible] (as Nathanael, Ioan. 1. 49.) [illegible] *d bleſſed,* [illegible] *before* [illegible] *did further* [illegible] *ther Saints but,* [illegible] *more* [illegible] *then other but. For it was of* [illegible] *ended to found his new Church, and whoſe f*[illegible] *ce of* [illegible] *profeſſion of Chriſts natur*[illegible] *Divinity, or,* [illegible] *farre above the c*[illegible] *of nature, reaſ*[illegible]*, fleſh and bloo*[illegible] *humanity,* [illegible]*, and* [illegible] *ſirmities, that for the beleefe and p*[illegible] *ted* [illegible] *was for* [illegible] *faith:* [illegible] *great promiſes for himſelfe and* [illegible] *poſterity* [illegible] *arch had for him and* [illegible] *is ſeed. According* [illegible]*, Becauſe he excelled in faith, he* [illegible] *the Church committed to him.*

FVLKE 5 [illegible] not acknowledge Chriſt to be very God [illegible] *of Nathaniel.* But *lib. 6. de Trinit.* be ſaith, [illegible] *be the* [illegible] *of God, as Moſes and the Prophets had foreſhewed,* [illegible] his Divinity. S. [illegible] that he knew him to be God, by knowing his [illegible] 9. S. [illegible] eth, the [illegible] on of *Nathaniel, to be the ſame that* [illegible] *when* [illegible] *bleſſed art thou Simon, &c.* Bede alſo ſaith, th[illegible] *Maieſtie, confeſſed him to be the Sonne of God, in Ioan. Ca. 1.* Primaſius alſo [illegible] *ring but one ſentence anſwered, Thou art the Sonne of God, thou art the King of Iſ*[illegible] *ſo long after confeſſed, he obtained to heare, that he was happy; and that the keyes of* [illegible] *were given to him, in* [illegible] *Rom. ca. 1.* [illegible] five Doctors againſt one, affirme that *Na*[illegible] of Chriſts [illegible] *Peter,* [illegible] is another vaine ſurmiſe, why *Peter* [illegible] be [illegible] of the Church. [illegible] his Divinity unto his Apoſtles, and they a[illegible] (*Iudas*) did [illegible] *as well as Peter,* [illegible] all, anſwereth and confeſſeth, *Ioan. 6. 69. We* [illegible] *beleeved and* [illegible]*, that thou art Chriſt the Sonne of the living God.* Where *Peter* as in this place, *Matth. 16. had the Primacie of confeſſion, not of honour.* As S. *Ambroſe* ſaith, *De Incarnat. Dom. cap. 4.* That *Peter* [illegible] the building of the C[illegible]ch committed unto him, we acknowledge, as all the reſt of the Apoſtles did likewiſe, being the foundati[illegible] of the Church, as well as he, *Ephe. 2. 20.*

RHEM. 6 18 And [illegible].] *Our Lord recompenſeth* Peter *for his confeſſion, giving him a great reward,* [illegible] *that upon him be builded* [illegible] *C*[illegible] Theophylactus *upon this place.*

FVLKE 6 No doubt, it was a great reward of *Peters* confeſſion, that the Church is builded upon him: [illegible] ward, even as th[illegible] faith and confeſſion, was common to him with the reſt of the [illegible]. Ne[illegible] doth *Theop*[illegible] *lactus* [illegible] wiſe: [illegible] he ſaith within few words after: *T*[illegible] *the grace to be Biſhop*[illegible] Peter. *For although it was* [illegible] *eter* [illegible]*, I will give to* [illegible]*: yet the keyes were gr*[illegible] *to all the Apo*[illegible]

RHEM. 7 18 Thou art [illegible].] *Chriſt* (*in* [illegible] *of* Iohn v. 42.) *foretold and appointed that this* [illegible] Simon, [illegible] *afterw*[illegible] *be* [illegible] *alled* Cephas, *or* [illegible] *that is to ſay,* a Rocke, *not then uttering the cauſe, but* [illegible] *expreſſing the ſame,* videlicet (*as S.* Cyril [illegible]*eth*) For that upon him as upon a firme rocke his Church ſhould be builded. *Whereunto S.* Hilarie *agreeing ſaith,* O happy foundation of the Church in the impoſing of thy new name, &c. *And yet Chriſt here doth not ſo much call him by the name* Peter *or* Rocke, *as he doth affirme him to be a rocke: ſignifying by that* [illegible] *aphore, both that he was deſigned for the foundation and ground worke of his houſe, which is* [illegible] *Church: and alſo that he ſhould be of invincible force,* [illegible]*, and ſtabilitie, to ſuſtaine all the winds, waves, and ſtormes that might fall or beat againſt the ſame. And* [illegible] *adverſaries obiecting againſt this, that Chriſt onely is the Rocke or foundation, wrangle againſt the very expreſſe Scrip*[illegible] *and Chriſts owne words,* [illegible] *both the name and the thing to this Apoſtle. And the ſimple may learne by* S. Ba[illegible] *words, how the caſe ſtandeth:* Though (*ſaith he*) *Peter* be a rocke, yet he is not a rocke as Chriſt is. For Chriſt is the true unmoveable rocke of himſelfe. *Peter* is unmoveable by Chriſt the rocke. For Ieſus doth communicate and impart his dignities, not voiding himſelfe of them, but holding them to himſelfe, beſtoweth them alſo upon others. He is the light, and yet, [a] You are the light: he is the Prieſt, and yet he [b] maketh Prieſts: [illegible] rocke, and he made a rocke.

Vide [illegible]

Vincent [illegible]

Hilar. lib. 6. in [illegible] & lib. 6. de Trinit. 15.
Chryſ. ho. 55. in Matth.

Baſil. lib. 2. adv. Eunom.

Cyrill. l. 2. c. 12. Com. in Io.
Hilar. in hunc locum.

Baſil. l. de poenit.

a Matth. 5, 14.
b Luke 22. 19.

FVLKE 7 We [illegible]ſſe with *Cyril, Hilarie,* and *Baſil,* that *Peter* was a ſtone, deſigned for the foundati[illegible] Church, but ſo, as all the reſt of the Apoſtles are ſtones upon which the Church is builded, *Apoc.* [illegible] 14. [illegible]ther doe we wrangle, when we ſay that Chriſt is the onely rocke or foundation, upon which the C[illegible] the Apoſtle hath taught us ſo to ſay, *1 Cor. 3. 11.* Yet we doe not exclude the Miniſtery [illegible] whom [illegible] we acknowledge to be ſtones and foundations of his Church: not [illegible] in [illegible] of the [illegible]avenly doctrine, which being committed unto [illegible] and ſo became with [illegible] the [illegible] L[illegible]d, *Epheſ. 2. 20, 21.* Therefore as C[illegible]

[illegible]

RHEM. 8 [illegible]

[illegible] 5. Chryſoſt. Hom. 55. in Mat. 5. Cyrill. [illegible] 2. cap. 12. [illegible] in Io. 8. [illegible] *every one of them* [illegible] *expreſly that* [illegible] *Church* [illegible] *ſometimes they ſay the* [illegible] *be builded on* Peters [illegible] *take* [illegible] *faith either ſeparated from the* [illegible]

FVLKE 8 [illegible] that *Peter* was a [illegible] is builded, as [illegible] the A[illegible] ſeſſe, [illegible] *Cepha* in [illegible] (which l[illegible] great [illegible] Chriſt [illegible], being the [illegible] ſtone. [illegible] *1 Pet. 2.* where [illegible] ded [illegible], the [illegible] word is [illegible] There[illegible] as [illegible] we [illegible] ſay, T[illegible] a [illegible] C[illegible] we tranſlated, maki[illegible] and Πέτρα in Gre[illegible] [illegible] ſignifieth a rocke or ſtone. [illegible] the Dialect, we [illegible] Πέτρα for the common [illegible] referred to Chriſt whom *P*[illegible] or [illegible], or to [illegible] reſpect of his doctrine [illegible] three [illegible] to one end: that *Peter* had [illegible], upon whom [illegible] Church was [illegible], no leſſe then [illegible] *Peter* did, had [illegible] keyes of the [illegible] dome of heaven, [illegible] 18. 18. *Ioan.* 20. 23. But let us examine the [illegible]. Firſt, S[illegible] the rocke [illegible] he followed the L[illegible] of *Petrus* [illegible] *Petra.* [illegible] not [illegible] ? or [illegible] in vaine? [illegible] *to be* [illegible] *and head of* [illegible] *C*[illegible] [illegible] *he hat* [illegible] [illegible] 2 [illegible] the [illegible] 9. [illegible] inch [illegible] rocke, or [illegible] C[illegible] *Peter.* [illegible] *firmat Eccleſiam,* [illegible] *maketh him an example* [illegible] *his Church* [illegible] The [illegible] plaine, that S. [illegible] of [illegible] out of the [illegible], are [illegible] ſtile of [illegible] to be of [illegible], and a l[illegible] aſcribed [illegible]. But [illegible] were [illegible] or [illegible] macie, [illegible] is [illegible] not [illegible] gladly [illegible] 5. he ſaith [illegible] *Peter* [illegible] *Ser.* 16. [illegible] words, [illegible] ex[illegible] *laieth the foundation,* Peter *planteth, the Lord giveth the increaſe, the L*[illegible]

[illegible] is [illegible] of [illegible] H[illegible] 5. in [illegible] Peter [illegible] Church is [illegible] that is [illegible] But if thou [illegible] the [illegible] St[illegible] ſaid [illegible] that of I[illegible] of [illegible] P[illegible]: [illegible] Peter. T[illegible] Peter, and upon this [illegible] the Apo[illegible]? Then [illegible] Yet it ſeemeth to be ſaid to all the [illegible] my Church, and the gates of hell ſhall not prevaile againſt it [illegible] becauſe they all, as Peter, be ſtones, and on them all, the Church of [illegible], and to every perfect faithfull man [illegible] prevaile againſt none of them that are ſuch. Theſe words of [illegible], you ſee [illegible] plainely overthrow the ſ[illegible] of Peter, although he confeſſe him to be a [illegible] upon which the Church is builded. S. Cyprian, De [illegible]ate Eccleſiæ, was as great a friend to Peters [illegible]ie as [illegible]. For thus [illegible] writeth, Q[illegible] Apoſtolis [illegible], &c. *Although he gave equall authoritie to all [illegible] Apoſtles after [illegible] re[illegible], and ſaid, As my Father ſent [illegible], ſo doe I ſend you, receive the holy Ghoſt, whoſe [illegible] you ſhall [illegible] they ſhall be [illegible], and [illegible] ſhall retaine, they ſhall be retained, yet to manifeſt unity, the beginning of that unity [illegible] one, he [illegible]ed by his authority. The ſame thing verely were all the Apoſtles that Peter was, endued with [illegible] honor and aut[illegible], but the beginning proceedeth from one, that the Church might be ſhewed to [illegible].* This wr[illegible] Cyprian, of the building of the Church upon one man Peter, [illegible] that all the Apoſtles [illegible] the ſame honour and power that Peter had. And therefore, Peter had no [illegible] of authority over them, or over the whole Church, more then every one of the Apoſtles had. T[illegible] H[illegible] upon this place, Can. 16. of the foundation of the Church, may well be underſtood [illegible]. As he d[illegible] moſt pl[illegible] expreſſe his [illegible], De Trin. li. 2. *V[illegible] igitur hoc eſt immobile, fundamentum, &c. T[illegible] one foundation is immoveable, [illegible] is t[illegible] rocke of faith confeſſed by the mouth of* Peter. *Thou art the Sonne of the living God.* And li. 6. he ſaith: *All the Apoſtles, for the worthineſſe of their faith, acknowledging his Divinity, received the keyes of the kingdome of heaven, and authority of binding and looſing in heaven and in earth.* Wherefore S. Hilarie one of this text, never acknowledged the ſupremacie of Peter, or any greater authority granted unto Peter, then unto the reſt of the Apoſtles. The next place you quote, for Ambr. Serm. 46. is the very ſame which you quoted before, and aſcribed to Auguſt. Serm. 16. de Sanct. reſembling indeed the ſtile of neither of both. Likewiſe the Ser. 69. is the very ſame that you cited before, as Auguſtines Serm. 26. de Sanct. Theſe places if you had viewed your ſelves, you [illegible] not have cited for ſhame under the name of two ſeverall Doctors, and yet they ſerve you to ſmall purpoſe, as I have ſhewed before. But you know Papiſts are ready to take [illegible], [illegible] you will thruſt into their [illegible]es; and never examine whence it commeth. With whom ſo [illegible] you may retaine your credit, you [illegible] not what all the learned of the world may judge of your [illegible]. But leſt you ſhould ſeeme to have nothing of Ambroſe, but forged, you quote lib. 6. cap. 9. Luc. where he doth acknowledge, Peter none otherwiſe [illegible] be the foundation of the Church, then every faithfull man may be. *For he* (ſaith he) [illegible] *is the f[illegible] of the Church, and though he cannot be equall to* Peter, *yet he may follow him.* A[illegible] he ſa[illegible]: *He [illegible]ed not to his Diſciple the grace of this name, that he ſhould be called* Peter, *becauſe he had ſ[illegible], and ſtedfaſtneſſe of faith of the rocke. Endeavour that thou alſo mayeſt be a rocke. Therefore ſeeke [illegible], not [illegible] thee, but within thee. Thy act is thy rocke, thy minde is thy rocke. Let thy houſe be builded upon this rocke that it [illegible] be beaten with any ſtormes of ſpirituall wickedneſſe. Faith is thy rocke, faith is the foundation of the Church. If thou be a rocke, thou ſhalt be in the Church. becauſe the Church is upon a rocke, &c.* Here is all that can be gathered out of this place for Peters ſupremacie. You were as well adviſed to quote S. Hierome lib. 1. in Iovin. whoſe words are theſe. *At dicis, ſuper* Petrum *fundatur Eccleſia, &c. But thou ſayeſt, the Church is founded upon* Peter, *al[illegible]ugh in another place, the very ſame thing is done upon all the Apoſtles, and they all receive the keyes of the king[illegible] of heaven, and the ſtrength of the Church is eſtabliſhed equally upon them all. Yet therefore among twelve one is choſen, that the [illegible] being appointed, occaſion of ſchiſme may be taken away.* In theſe words Hierome ackno[illegible]eth no gre[illegible] authority of Peter, then of the reſt of the Apoſtles, [illegible] onely a primacie of order for a[illegible] of confuſ[illegible] and diſſention, which in every company of them that be equall in degree, muſt be obſerved. Your ſecond place out of S. Hierome, is in cap. 2. Eſa. where he ſaith of the Church: *Hæc domus ædi[illegible]ata eſt, &c. This houſe is builded upon the foundation of the Apoſtles and Prophets, who alſo are mountaines, [illegible] of Chriſt. Of this [illegible]e and Hieruſalem, the Pſalmiſt ſaith aloud. They that put their truſt in the Lord, [illegible] be as t[illegible] S[illegible], he [illegible] not be moved for ever which dwelleth in Hieruſalem. The mountaines are round about it, and the Lord is round about his people. Wherefore upon [illegible] of theſe mount[illegible], Chriſt foundeth his [illegible], and ſ[illegible]th [illegible] him. Thou art* Peter, *and [illegible] this rocke I [illegible] my Churc[illegible], and the gates of hell ſhall [illegible] it.* Loe by this teſtimonie, Peter is one of the [illegible], [illegible] which the Church, is f[illegible]: Where [illegible] Peters ſ[illegible] in theſe [illegible]ds? Laſt of all [illegible] 16. H[illegible] text is De cover[illegible] [illegible], O[illegible], he [illegible] the [illegible] the Apoſtolike [illegible] Peter [illegible], Beh[illegible] Peter m[illegible] a [illegible] Peter [illegible] cap. 7. ſaith, [illegible] A[illegible] [illegible] W[illegible] [illegible] rocke, Peter the Apoſtle

[illegible] to be ſure and [illegible] Temple, and habitation [illegible] to us, may be [illegible] tion of faith. F[illegible] ſtrange or [illegible] Chriſt [illegible] the Sonne of the living God) [illegible] right ſound[illegible], and [illegible] build my Church, [illegible] faith of the [illegible] foundations [illegible] : The holy Apoſtles are rightly to be [illegible] of [illegible] to the [illegible]. To the ſame [illegible] lib. 5. Cap. 54. Epiphanius [illegible] in [illegible] to [illegible] or chiefe of the Apoſtles, on whom the Church is builded, but [illegible]andeth his [illegible], faith and doctrine, not his [illegible]; [illegible] (ſaith he) *the faith was eſtabliſhed by all meanes, and all queſtions of faith are decided in him*: So [illegible] here. 59. after he hath acknowledged him to be a rocke, upon which the Church is builded, he addeth the reaſon, and expoundeth how he is a rocke. *Becauſe* (ſayth he) *he confeſſeth Chriſt to be the Sonne of the living God, and heard, upon this rocke of ſtedfaſt faith, I will build my Church.* Now ſeeing this rocke of ſtedfaſt faith was in all the Apoſtles it is certaine that Epiphanius purpoſed not to make Peter a ſingular foundation ſtone by himſelfe, but joyntly with all his fellow Apoſtles.

Leo Biſhop of Rome, ſtriving for the dignity of his See, as his predeceſſors Zoſimus, Boniface, and Celeſtine had done before, and were diſcovered in the Councell of Africa to have alleaged a [illegible] Canon of the Councell of Nice: is no equall judge in this caſe. Neither could his alleg[illegible] any thing prevaile in the Generall Councell of Chalcedon, but that the Biſhop of Conſtantinople was made his equall, as wee have ſhewed before. Gregory was almoſt immediatly before that Boniface, that bought the title of ſupremacy of Phocas, and the later ſtill the worſe: Yet he propheſied, that Iohn Biſhop of Conſtantinople, which firſt challenged the title of Vniverſall Biſhop, was the forerunner of Antichriſt. Ep. 7[illegible]. 82. 194. Your laſt witneſſe Theodoret, calleth Peter a principall foundation of the Church that was ſhaken, and confirmed againe by repentance. But the ſame Theodoret ſheweth, that he was a foundation, [illegible] reſpect of his faith and confeſſion, in Cantic. ſaying, *Petrum appellat fidei pietatem, &c. He calleth [illegible] of faith, and profeſſion of trueth a rocke. For when our Lord enquired of his Diſciples, whom men ſayd t[illegible] be the Sonne of man was, thou, ſayth bleſſed* Peter, *art Chriſt the Sonne of the living God. To whom our Lord anſwered, ſaying, verely, verely I ſay to thee, thou art* Peter, *and upon this rocke I will build my Church.* And [illegible] you ſhould thinke, that Peter in reſpect of his faith and confeſſion was a ſingular foundation. In Pſalme 47. [illegible] hee writeth: *Ædificavit, &c. He hath builded (the Church) as the holy Ap[illegible]le ſayth upon the foundation of the Apoſtles and Prophets, Ieſus Chriſt being the corner ſtone thereof. And our Lord him[illegible] [illegible]ſſed* Peter, *and upon this rocke I will build my Church, and the gates of hell ſhall not prevaile againſt it. Therefore the Prophet hath put this word, well founded, for ſound foundations, that ſhe may remaine unſhaken and unmoveable.* Theſe words declare evidently, that Peter is a rocke and foundation of the Church, no otherwiſe, then all the Apoſtles are, and hath no ſupremacy of authority over the reſt, granted by this text. Thus have we anſwered [illegible] thoſe Fathers, that ſay the Church was founded upon Peter. But becauſe you cannot deny, but that [illegible]o that the Church is builded upon Peters faith: you ſay, *they meane not faith ſeparated from the man, or [illegible] other waies, as we unlearnedly take them.* What they meant by faith, and how we take them, I have ſhewed by [illegible] owne words, which are plaine enough, and neede no great learning to interpret them. They meane, that faith [illegible] Peter, which he confeſſed at that time, which he held alwaies after, and which he with the reſt of the [illegible] preached in the world, as they all held the ſame faith and confeſſion, and therefore were all made f[illegible], in reſpect of the faith they taught, upon which the Church is builded, and received the keyes, [illegible] of binding and looſing, in as ample manner as Peter did. But let us heare what high poynt of [illegible] will teach us. *They meane* (ſay you) *upon faith, as in him, who heere confeſſed that faith.* That is (as I [illegible]) upon Peters faith: Now whether you meane that ſingular faith, that was in Peter onely, or the g[illegible] of the Church, whereof Peters faith was a ſingular or Individuum, [illegible] paſſeth my ſimple learning to [illegible] meane that faith, which was a ſingular accident in Peter onely, who heere confeſſeth that faith: it is a [illegible] paradoxe, to ſay, that the vniverſall Church and faith ſhould be [illegible] the [illegible] the Church ſhould faile, aſſoone as Peter died. For that ſingular accident, could not [illegible] to his [illegible] any more then other accidents to his perſon. If you meane, that generall faith, that was [illegible] all by Peters mouth, confeſſed the ſame, then are they all by C[illegible] his anſwer, made [illegible] the Church, as well as Peter. And this is the plaine meaning, according to the evident words of the [illegible].

Rhem. 9

18. Rocke.] *The adverſaries hearing alſo the Fathers ſometimes ſay, that* Peter *had t[illegible] [illegible] and prerogatives, as bearing the perſon of all the Apoſtles, or of the whole Church, deny abſurd[illegible] [illegible] in perſon had theſe prerogatives. As though* Peter *had beene the Proctor onely of the Church [illegible] ſtles, confeſſing the faith, and receiving theſe things in other mens names. Where the holy Doctors [illegible] ly that theſe prerogatives were not given to him for his owne uſe, but for the good of the w[illegible]h, and to be imparted to every vocation according to the meaſure of their callings: and [illegible] theſe great [illegible] given to* Peter *ſhould not decay or die with his perſon, but bee perpetuall in the Church in his ſ[illegible]ors. Therefore Saint* Hierome *to* Damaſus *taketh this rocke not to be* Peters *perſon onely, but his ſucceſſ[illegible] and his Chayre. I (ſayth hee),* following no chiefe or principall but Chriſt, joyne my ſelfe to the communion of

Concil. Aphric. ep. Bonif.
Concil. Aphric. Epiſt. ad Celeſt.

[illegible]

[illegible]E. 9 [illegible] by [illegible] the keyes of the kingdome of heaven, and power to [illegible] (and ſay) [illegible] Chriſt [illegible] as alſo the texts are playne. [illegible] to be Peters [illegible] ſucceſſors, and his chaire. [illegible] upon all the Apoſtles, and [illegible]. In [illegible] as we [illegible], ſayth, The C[illegible] true doctrine is continued and kept, it is a rocke [illegible] that what [illegible] ſoever, [illegible] chayre where [illegible] Donatus ſate. [illegible] lib. 2. vero ſacerdoti dicitur, Tu es Petrus, [illegible]. And therefore he that joyned [illegible] of Rome hold not Peters [illegible], he ſitteth not in Peters chayre. [illegible] holding Peters faith of the divinity of Chriſt, would not have joyned with Liberius, ſubſcribing [illegible] Divinity of Chriſt, who alſo ſate at Rome, where Peter perhaps never came. But certaine it is he ſate not in Peters chayre, no more then the Phariſees ſate in Moſes chayre, while they held and taught that which Moſes did not [illegible]. Hierome therefore following none as principall but Chriſt, joyned [illegible] with Damaſus, who [illegible] in Peters chayre, taught as Peter did, that Chriſt is the eternall Sonne of God. And Auguſtine in that Pſalme againſt the Donatiſts, ſayth, that the continuance of the ſame doctrine and unity of the Church, even from Peters ſeate, is the rocke againſt which the proud gates of hell ſhall not prevaile. Not that whoſoever ſitteth in Peters ſeate, muſt have al authority that he will claime. For S. Auguſtine himſelfe in the African Councell, with the reſt of the Fathers of Africa, decreed againſt the Biſhops of Rome uſurped authority and forgery. And in the Councell of Chalcedon the Biſhop of Conſtantinople was made equall to the Biſhop of Rome, the Legates of Leo Biſhop of Rome, ſetting themſelves againſt it, but in vaine. Leo therefore (though otherwiſe a good man) is too partiall for the prerogative of his owne Sea, and therefore his teſtimony is no prejudice, againſt ſo many ancient fathers, as were of the contrary judgement before him.

RHEM. 10 18 Build my Church.] *The Church or houſe of Chriſt was only promiſed heere to be builded upon him (which was fulfilled, Ioh. 21, 15.) the foundation ſtone and other pillars or matter being yet in preparing, and Chriſt himſelfe being not only the ſupereminent foundation, but alſo the founder of the ſame: which is another more excellent quality then was in* Peter, *for which he calleth it* my Church: *meaning ſpecially the Church of the new Teſtament, which was not perfectly formed and finiſhed and diſtincted from the Synagogue till Whitſunday, though Chriſt gave* Peter *and the reſt their commiſſions actually before his Aſcenſion.*

FVLKE 10. Chriſt had his Church from the beginning of the world builded upon the foundation of the Prophets, himſelfe being the head and corner ſtone thereof. He ſpeaketh [illegible] now of the continuance and enlarging thereof among the Gentiles, by the miniſtery of his Apoſtles. And therefore, this is a meere fantaſie that his Church was not builded untill Chriſt reſtored *Peter* to his Apoſtleſhip, *Ioh.* 21.15. or that it was not perfectly finiſhed before Whitſonday. You may aſwell ſay, it was not diſtinguiſhed from the Synagogue or Church of the Iewes for many yeeres after, ſeeing the great multitude of the Iewes that beleeved were ſtill obſervers of the Ceremonies of the lawe. *Act.* 21.20.

RHEM. 11. 18 Gates of hell.] *Becauſe the Church is reſembled to a houſe or a city, the adverſary powers alſo be likened to a contrary houſe or towne, the gates whereof, that is to ſay, the fortitude or impugnation ſhall never prevaile againſt the city of Chriſt. And ſo by this promiſe we are aſſured that no hereſies nor other wicked attempts can prevaile againſt the Church builded upon* Peter, *which the Fathers call* Peters *See and the Romane Church.* Count (*ſaith S. Auguſtine*) the Prieſts from the very See of *Peter*, and in that order of Fathers, conſider who to whom hath ſucceeded, that ſame is the rocke which the proud gates of hell doe not overcome. *And he in other place*, that is it which hath obtained the top of authority, Heretikes in vaine barking round about it.

Pſal. cont. part. Donati.
De util. cred. c. 17.

FVLKE 11 So long as the Romane Church continued in *Peters* faith and doctrine, it was founded upon *Peter*, and not onely upon *Peter*, but alſo upon the Prophets and Apoſtles, yea and upon Chriſt himſelfe: ſo long the gates of hell prevailed not againſt it. But none of the ancient Fathers affirme, that the Romane Church ſhould alwaies [illegible] *Peters* faith. Saint *Auguſtine* in his Pſalme againſt the Donatiſts affirmeth, that the continuance of the Church in the ſame religion, even from the ſeat of *Peter*, is the rocke which the proud gates of hell doe not overcome. [illegible] this count of Prieſts from the ſeat of *Peter* might be made as well in the Church of Antioch as in the Church of Rome, ſeeing Peter ſate at Antioch as well as he did at Rome, and the Patriarch thereof at this day [illegible] ſucceſſion of Biſhops from *Peters* ſeat, as well as the Biſhop of Rome. The ſame count might be [illegible] other Churches where the Apoſtles ſate, as *Tertullian* ſheweth, *de præſcriptione. Age jam qui volet, &c. Goe to now thou that wilt exerciſe thy curioſity better in the matter of thy ſalvation goe through the Apoſtolike Churches in which the governours ſit even ſtill in the very chaires of the Apoſtles, in which their authenticall Epiſtles are rehearſed, ſounding the voyce, and repreſenting the face of every one of them. If Achaia be neere thee, thou haſt Corinth. If thou be not farre from Macedonia, thou haſt Philippi, thou haſt the Theſſalonians. If thou canſt goe into Aſia, thou haſt Epheſus. If thou be neere Italy, thou haſt Rome, from whence authority is at hand for us alſo.* Theſe words of *Tertullian* declare, that not the Church of Rome onely, but every Apoſtolike Church, had a ſure teſtimony of the truth. And that Africa had recourſe to Rome, onely for the neereneſſe of it. In the ſecond place *De utilitate credendi cap.* 17. Saint *Auguſtine* nameth, neither *Peters* See, nor the Romane Church, but ſpeaketh of the Catholike Church, *which even by the confeſſion of mankinde from Apoſtolike See, by ſucceſſions of Biſhops, Heretikes in vaine barking about it, and partly by the judgement of the people themſelves, partly by the gravity of Councels, partly alſo by majeſty of miracles, condemning them hath obtained the toppe of authority.* He had ſpoken before of the providence of God which had gathered, builded, and beautified the Church, by the foretelling of the Prophets, by the humanity & doctrine of Chriſt, by the travels of the Apoſtles, by the contumelies [illegible] death of the Martyrs, by the commendable way of the Saints, and by convenient miracles in due time. Whereunto he addeth the teſtimony of mankinde, in the hiſtory of the ſucceſſion of Biſhops from the Apoſtles [illegible] authority of Councels, [illegible] condemning all hereſies. [illegible] nothing for the authority of the Romane Church or See, above all other Sees and Churches.

S. Aug.

[illegible]

RHEM. 12 [illegible] common to him and the reſt [illegible]

FVLKE 12 [illegible] cited, [illegible] the Epiſtle of S[illegible] Biſhop of [illegible] Cyprian [illegible] of [illegible] he would [illegible] any [illegible] you would [illegible] us to under[illegible] to [illegible] as none o[illegible] this place [illegible] no more to be given to *Peter*, [illegible] power [illegible], *&c. It is manifeſt where, and by whom remiſſion of ſinnes which is given in Baptiſme, may be* [illegible] *firſt our Lord gave this power unto* P[illegible] *upon whom he builded his Church and from whom* [illegible] *the beginning of unitie, that it* [illegible] *be looſed* [illegible] *ſpeaketh unto the Apoſtles* [illegible] *As my Father* [illegible] *even ſo doe I ſend you. When he* [illegible] *breathed and ſaid unto them* [illegible] *they ſhall be* [illegible] *ſhall retaine,* [illegible] *retained.* [illegible] *we underſtand, that it is not lawfull to* [illegible] *ſinnes but for the Governours in the Church, and them that are eſtabliſhed by the Law* [illegible] *Lords ordination: and that without the Church nothing can be either bound or looſed, when* [illegible] *any man that can binde or* [illegible] Cyprians words, which prove that the Church was [illegible] Peter, then [illegible] reſt. For if you urge, that he [illegible], the power was given firſt to *Peter*, and the Church [illegible] built upon him, [illegible] time [illegible] words [illegible] ſpoken, you confute your owne note, *Sect.* [illegible] where you [illegible] Church was onely promiſed to be built upon him in this place, which was fulfilled, *Ioan.* 21.16. If the Church were not built upon *Peter* before that time, all the Apoſtles received power of remitting and retaining ſinnes, before the Church was built upon *Peter, Ioan.* 20.22. *Cyprian* therefore meaneth that Chriſt ſpake in the ſingular number, firſt to *Peter*, that which afterward he ſpake to all the Apoſtles, ſhewing why he ſpake in the ſingular number, not that the Church ſhould be built on *Peters* perſon, more then on the reſt: but to ſhew the unitie of the Church, beginning of one: as his very words are manifeſt, while he giveth equall authority to all Governors of the Church, as ſucceſſors of the Apoſtles, & maketh ſo little account of *Peters* ſucceſſor above the reſt, that writing expreſly againſt him, he proveth by this text, equall authority of all the Governours of the Church. *Fulg. de remiſſ. peccat. lib.* 1. *cap.* 24. *De Eccleſia Catholica. Soli enim illi Dominus ligandi ſolvendique tribuit poteſtatem, dicens, Tibi dabo claves regni Cœlorum, &c.*

And that the Church is built upon *Peters* confeſſion, we have the ancient Fathers teſtimony, [illegible]. S. *Hilar. de Trinit. lib.* 6. ſaith, *Super hanc confeſſionis* Petram, *Eccleſiæ ædificatio eſt. The building of the Church is upon this rocke of confeſſion.* Againe, *Hæc fides &c. This faith is the foundation of the Church, by this faith the gates of hell are of no power againſt it. This faith hath the keyes of the kingdome of heaven. What this faith ſhall looſe or binde in earth, is bound and looſed in heaven. S. Auguſtine* alſo *De verbis Dom. in Evang. Matth. Serm.* 13. *Tu es ergo, &c.* Thou art Peter (ſaith he) *and upon this rocke which thou haſt confeſſed, upon this rocke which thou haſt acknowledged, ſaying, Thou art Chriſt the Sonne of the living God, I will build my Church, that is, upon my ſelfe the Sonne of the living God I will build my Church. I will build thee upon me, not me upon thee.* The like ſayings he hath in *Ioan. Tract.* 50. *&* 124. *In Epiſt. Ioan. Tract.* 10. Alſo *Bede* upon this place ſaith, *Metaphorice, &c. It is ſaid unto him by a Metaphore: Upon this rocke, that is, the Saviour whom thou haſt confeſſed, the Church is builded, which to his faithfull confeſſion, gave participation of his name.* The authority of *Gregorie*, which you quote in the Margent, being a Biſhop of Rome himſelfe, and ſo neere the time of the open revelation of Antichriſt in the Romiſh See, is partiall in this caſe; and therefore againſt all the Primitive Church, not to be heard. Yet in that place *lib.* 4. *epiſt.* 33. (for in *epiſt.* 32. there is never a word of *Peter*) he joyneth with us, ſaying, the Church was builded upon *Peters* confeſſion. *In vera fide perſiſtite, &c. Continue in the true faith, and ſtabliſh your life in the rocke of the Church, which is grounded upon the confeſſion of Peter prince of the Apoſtles.*

RHEM. 13 19 The keyes.] *That is, the authority or chaire of doctrine, knowledge, judgement, and diſcretion betweene true and falſe doctrine: the height of government, the power of making lawes, of calling Councels, of the principall voyce in them, of confirming them, of making Canons and wholeſome Decrees, of abrogating the contrary, of ordaining Biſhops and Paſtors, of depoſing and ſuſpending them, finally the power to diſpenſe the goods of the Church both ſpirituall and temporall. Which ſignification of preeminent power and authority by the word* Keyes *the Scripture expreſſeth in many places: namely ſpeaking of Chriſt,* I have the keyes of death and hell, that is, the rule: *and againe,* I will give the key of the houſe of David upon his ſhoulder. *Moreover, it ſignifieth that men cannot come into heaven but by him, the keyes ſignifying alſo authority to open and ſhut, as it is ſaid,* Apoc. 3. *of Chriſt,* Who hath the key of David, he ſhutteth and no man openeth. *By which words we gather that* Peters *authority is marvellous, to whom the keyes, that is, the power to open and ſhut heaven, is given. And therefore by the name of keyes is given that ſupereminent power which is called in compariſon of the power granted to other Apoſtles, Biſhops and Paſtors,* Plenitudo poteſtatis, *Fulneſſe of power,* Bernard. lib. 2. de conſiderat. cap. 8.

The dignitie of the keyes.

Apoc. 1.
Eſa. 22.22.

FVLKE 13 We acknowledge the authority, or chaire of doctrine, knowledge, judgement, and diſcretion betweene true and falſe doctrine, to be granted to *Peter*, and to every one of the Apoſtles, to whom alſo the keyes were granted, *Hilar. de Trin. lib.* 6. *Hieron. cont. Iovin. lib.* 1. *Gaudentius Brixianus tract.* 16. But the reſt that followeth, height of government, power of making lawes, of calling Councels, of the principall voyce in them, of confirming them, making and abrogating of Canons, ordaining and depoſing of Biſhops, power to diſpenſe the goods of the Church, both ſpirituall and temporall, eſpecially to be appropriated to *Peter*, hath no ground in the text: neither was any ſuch power permitted to the Biſhop of Rome, as *Peters* ſucceſſour, for many hundred yeeres after Chriſt. *Polycarpus* would not yeeld to *Anicetus* Biſhop of Rome, in the celebration of Eaſter, as teſtifieth *Irenæus, Apud Euſeb. lib.* 5. *cap.* 26. When *Victor* uſurped authority over the Churches of *Aſia*, he was [illegible] by the Biſhops there, *Euſeb. l.* 5. *c.* 25. and ſharpely rebuked and withſtood by *Irenæus*, and the Biſhops in France, *Polycrates* and the Biſhops in Aſia, and others. Not one of the foure firſt generall Councels was called by the Biſhop of Rome, neither had he principall voyce of confirming or making Canons in them. But in the firſt of Nice, he was made equall with the Patriarch of Alexandria, *Can.* 6. In two other, namely, Conſtantinople, and Chalcedon, the Archbiſhop of Conſtantinople was made equall in authority with him, and in all things, except in ſeniority, *Conſtan.* 1. *cap.* 3. *Chalced. Can.* 28.

In the Councels of Mileve, and Africane, appeales for any Eccleſiaſticall cauſe, were denied unto the See

of

[illegible] *lib. 4. cap. 18. Contra Cresc.* [illegible] *cap. 17.* [illegible]

RHEM. 14 [illegible]] *All kinds of* [illegible] *so farre as it* [illegible] *Of which sort be Excommunication,* [illegible] *and* [illegible] *or penances, enioyned* [illegible] *the* [illegible] *of the Church, for punishment both of* [illegible] *crimes, and specially of* [illegible] *and* [illegible] *the chiefe Pastors thereof.*

FVLKE 14 [illegible], either for hereſie, or rebe[illegible] againſt the C[illegible], belongeth not [illegible] Church, [illegible] to the C[illegible] Magiſtrate, who [illegible] which [illegible] put up, *Matth. 26. 52.* But [illegible] this [illegible] you would [illegible] prof[illegible] of the Goſpel, but alſo your [illegible] Treaſon, [illegible] C[illegible] againſt your lawfull Prince and Countrey, under pretence of execution of the Popes [illegible] Antichriſtian Bull of deprivation.

RHEM. 15 [illegible] Looſe.] *To looſe, is as the cauſe and the offenders caſe requireth, to looſe them of* [illegible] *the former bands, and to* [illegible] *to the* [illegible] *Sacraments and Communion of the* [illegible] *to pardon* [illegible] *all or part of the penances enioyned, or what debts ſoever man oweth to* [illegible] *the Church, for the* [illegible] *forgiven: which kinde of releaſing, or looſing, is* [illegible] *Finally, this whatſoever excepteth* [illegible] *thing that is puniſhable or pardonable by Chri*[illegible] *in earth, for he* [illegible] *committed* [illegible] *power to Peter. And ſo the* [illegible] *of Peters ſentence, in binding or looſing whatſoever, ſhall by Chriſts promiſe be ratified in heaven:* Leo Ser. de Transfig. & Ser. 2. in anniverſ. aſſumpt. ad Pontif. Hilar. can. 16. in Matth. Epiph. in Anchorato prope initium. *If now any temporall power can ſhew their warrant out of Scripture for ſuch ſoveraigne power, as is here given to Peter, and conſequently to his ſucceſſours, by theſe words,* whatſoever thou ſhalt binde, *and by the very keyes, whereby greateſt ſoveraigntie is ſignified in Gods Church, as in his familie and houſehold, and therefore principally attributed and given to Chriſt, who in the Scripture is ſaid to have the key of David, but here communicated alſo unto Peter, as the name of Rocke: If, I ſay, any temporall Poteſtate can ſhew authoritie for the like ſoveraigntie, let him challenge hardly to be head not onely of one particular, but of the whole univerſall Church.*

FVLKE 15 [illegible] Every one of the Apoſtles had the ſame authority in looſing which *Peter* had, *Matth. 18. 18.* And the [illegible] hath the ſ[illegible] power after them, *Fulgent. de remiſſ. peccat. lib. 2. cap. 20. Hinc eſt quod etiam B. Petro, hic eſt, Eccleſiae ſuae in terra ligandi ſolvendiq́ tribuit poteſtatem.* But as [illegible] for ſinnes due [illegible] God, no [illegible] can make, but Chriſt onely. And the [illegible] any debt [illegible] unto God, but aſſure the party penitent of G[illegible] forgiveneſſe: And ſo [illegible] S. *Hierome,* writing [illegible] this very text. *Iſtum locum Epiſcopi, &c. B*[illegible] *and prieſts not underſtanding this place, take upon them* [illegible] *of the pride of the Phariſees, that they thinke, they may either condemne innocents, or looſe guilty perſons,* [illegible] *before God, not the ſentence of the prieſt, but the life of the perſons charged, is enquired of. We reade in Leviticus of the Lepers: where they are commanded to ſhew themſelves to the prieſts, and if they have the leproſie, then they are made uncleane by the prieſt: not that the prieſts doe make men Lepers, or uncleane, but* [illegible] *that they have knowledge of him that is a Leper, and him that is not a Leper, and can diſcerne who is cleane, who is uncleane. Therefore as the prieſt in that caſe maketh a man cleane or uncleane, ſo here the Biſhop and prieſt bindeth or looſeth: not whether they be guilty or unguilty, but according to his office, when he hath heard the variety of ſinners, he knoweth who is to be bound, and who to be looſed.* Thus farre *Hierome. Bede* [illegible] this text writeth to the ſ[illegible] effect. *Haec poteſtas ſine dubio cunctis datur Apoſtolis, &c. This power without doubt is given to all the* [illegible]*, to whom it is ſaid by himſelfe after his reſurrection generally,* Receive the holy Ghoſt, &c. [illegible]*, to B*[illegible] *and prieſts, and to the whole Church; the ſame office is committed: although ſome of them not underſtanding rightly, thinke they can condemne innocents, and abſolve guilty perſons, which they cannot doe, but going about to deprive themſelves of the power granted.* As for exerciſes of repentance preſcribed by the Church for [illegible] thereof, or other cenſures of diſcipline, may be releaſed by them by whom they are [illegible] and that [illegible] of rel[illegible] was of ancient time called Indulgence. But it was not allowed to the B[illegible] or releaſe (except in his owne Church of Rome) thoſe that were caſt out or ſuſpended [illegible] other Biſh[illegible] and Churches: as appeareth by many places in S. *Cyprians* Epiſtles, and namely, *Ep. 55. ad Cornel.* [illegible] *Ep. 68. ad Clerum & plebem Hiſpan.* That *Hilarie* and *Epiphanius* aſcribe no greater authority to *Peter,* [illegible] the reſt of the Apoſtles, we have ſhewed before ſufficiently. But *Leo* being a Biſhop of Rome, was too partiall in extolling of *Peters* prerogative, and the preeminence of his See of Rome. Therefore he was over-ruled by the generall Councell of Chalcedon, as wee have declared before. Finally, there is no godly temporall Poteſtate, that challengeth to be head of the whole Church, or of any particular Church, as Chriſt is head thereof, neither any of that authority which is here given to *Peter,* with the reſt of the Apoſtles and their ſucceſſours, the true Miniſters of the Church. But onely they challenge, as the higheſt Magiſtrates, [illegible] ſoveraigne authority within their dominions, to [illegible] true religion by lawes and ſentences, and to baniſh falſe religion and idolatry, to puniſh all [illegible] whether they be of the Clergie or Laitie, and that not [illegible] for offences committed againſt the ſecond Table, but for [illegible] perjurie, and [illegible] that are [illegible] the firſt Table. Which authority, the godly Kings of Iuda, *David, Salomon, Ezekias,* [illegible] *&c.* and the Chriſtian Emperours, *Conſtantine, Valentinian, Theodoſius,* and others, did [illegible], to the glory of God and benefit of his Church. That you [illegible] *greateſt ſoveraigntie in Gods Church, attributed to Chriſt, Apoc. 3. to have communicated to Peter,* it is ſuch bl[illegible], as *Peter* would have [illegible] his [illegible], if he had heard any man aſcribe ſo much unto him. For Chriſt hath the key of *David,* as the Sonne of *David,* and onely true *Meſſias,* which openeth and no man ſhutteth, and ſhutteth where no man openeth. [illegible] key [illegible] have, except he were Chriſt, for it is [illegible] onely to Chriſt, but the keyes of the kingdome of heaven, given to *Peter* and the Apoſtles, are keyes of [illegible] in reſpect of Chriſt, whoſe Stewards they are, to open and ſhut according to his word, and not at their owne will and pleaſure.

RHEM. 16 [illegible] Workes.] *He ſaith not, to give every man according to his mercy (or their faith) but according to their workes,* Good workes.

FVLKE 16 [illegible] [illegible] of the grace of God. *For free will* (ſaith he) [illegible] *De ſpir. & lit. cap. 3.*

Iuſtification by faith. Good workes. Freewill.

CHAP. XVII.

As he promiſed, he giveth them a ſight of the [illegible]*, unto which ſuffering doth bring: 9 and* [illegible] *to inculcate his Paſſion. 14 A devill alſo he* [illegible] *out, which his Diſciples could not for* [illegible] *and lacke of praying and* [illegible]*. 22* [illegible]*, he revealeth more about his Paſſion. 24 And the* [illegible] *the Collectors* [illegible]*, he payeth for himſelfe and Peter: declaring yet withall his freedome both by word and miracle.*

Marke 9, 2. Luke 9, 28. 2 Pet. 1, 17. The transfiguration of our Lord, celebrated in the Church the 6. of *Aug.* The Goſpel of the ſaid feaſt, and of the 2. Sunday in *Lent:* and on the Saterday before.

AND after ſixe dayes IESVS taketh unto him Peter, and Iames and Iohn his Brother, and bringeth them into a high mountaine apart:

2 And he was ‖ transfigured before them And his face did ſhine as the ſunne: and his garments became white as ſnow.

3 And behold there ‖ appeared to them Moyſes and Elyas talking with him.

4 And Peter anſwering, ſaid to IESVS, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moyſes, and one for Elias.

5 And as hee was yet ſpeaking, behold a bright cloud overſhadowed them. And loe a voice out of the cloud, ſaying, This is my welbeloved ſonne, in whom I am well pleaſed: heare ye him.

6 And the diſciples hearing it, fell upon their face, and were ſore afraid.

7 And IESVS came and touched them: and he ſayd to them, Ariſe, and feare not.

8 And they lifting up their eyes, ſaw no body, but only IESVS.

9 And as they deſcended from the ‖ mount, IESVS commanded them, ſaying, Tell the viſion to no body, till the Sonne of man bee riſen from the dead.

Mal. 4, 5.

10 And his Diſciples asked him, ſaying, what ſay the Scribes then, that * Elias muſt come firſt?

11 But he anſwering, ſaid to them, ‖ Elias indeed ſhall come, and reſtore all things.

12 And I ſay to you, that Elias is already come, and they did not know him, but wrought on him whatſoever they would. So alſo the Sonne of man ſhall ſuffer of them.

13 Then the Diſciples underſtood, that of Iohn the Baptiſt he had ſpoken to them.

Marke 9, 14. Luke 9, 37.

14 And * when hee was come unto the multitude, there came to him a man falling downe upon his knees before him.

15 Saying, Lord, have mercy upon my ſonne, for he is lunatike, and ſore vexed: for he falleth often into the fire, and often into the water.

16 And

Marke 9, 1. Luke 9, 28.

*AND * after ſixe dayes, Ieſus taketh Peter, Iames, and Iohn his brother, and bringeth them up into an high mountaine out of the way.*

2 And was transfigured before them, and his face did ſhine as the Sunne, and his clothes were as white as the light.

3 And behold, there appeared unto them, Moſes, and Elias talking with him.

4 Then anſwered Peter, and ſaid unto Ieſus, Lord, it is good for us to be here, If thou wilt let us make here three tabernacles: one for thee, and one for Moſes, and one for Elias.

Math. 3. 2 pet. 1. 17.

*5 * While he yet ſpake, behold, a bright cloud over-ſhadowed them: and behold,* there came a *voice out of the cloud, which ſayd, This is my beloved ſonne, in whom I am well pleaſed, heare yee him.*

6 And when the Diſciples heard theſe things, *they fell on their face, and were ſore afraid.*

7 And Ieſus came and touched them, and ſayd, Ariſe ye, and be not afraid.

8 And when they had lift up their eyes, they ſaw no man ſave Ieſus onely.

9 And when they came downe from the mountaine, Ieſus charged them, ſaying, Shew the viſion to no man, untill the ſonne of man be riſen againe from the dead.

Mal. 4. 5. math. 11. marke 9. 13

*10 And his Diſciples asked him, ſaying, * Why then ſay the Scribes that Elias muſt firſt come?*

11 Ieſus anſwered, and ſayd unto them, Elias truely ſhall firſt come, and reſtore all things:

12 But I ſay unto you, that Elias is come already, and they knew him not, but have done unto him whatſoever they liſted: Likewiſe ſhall alſo the ſonne of man ſuffer of them.

13 Then the Diſciples underſtood that hee ſpake unto them of Iohn Baptiſt.

Marke 9. luke 9. 37.

*14 * And when they were come to the people, there came to him a certaine man kneeling downe to him, and ſaying,*

15 Lord, [illegible] *mercy on my ſonne, for* [illegible] *is lunatike, and ſore vexed: for oft times he falleth into the fire, and oft into the water.*

16 And I offered him to thy Diſciples, and they could not cure him.

17 Iesvs anſwered and ſaid, O faithleſſe and peruerſe generation, how long ſhall I be with you? How long ſhall I ſuffer you? bring him hither to me.

18 And Iesvs rebuked him, and the deuil went out of him, and the lad was cured from that houre.

19 Then came the Diſciples to Iesvs ſecretly, and ſaid, || Why could not we caſt him out?

20 Iesvs ſaid to them, becauſe of your incredulity: for amen I ſay to you, if you haue || faith as a muſtard ſeed, you ſhall ſay to this mountaine, Remoue from hence thither: and it ſhall remoue, and nothing ſhall bee impoſſible to you.

21 But this kinde is not caſt out but by || prayer and faſting.

Luke 9,31. [illegible] 9,44.

22 And* when they conuerſed in Galilee, Iesvs ſaid to them, The Sonne of man is to be betrayed into the hands of men:

23 And they ſhall kill him, and the third day he ſhall riſe againe. And they were ſtroken ſad exceedingly.

24 And when they were come to Capharnaum, there came they that receiued the didrachmes, unto Peter, and ſaid to him, Your Maſter doth he not pay the ‡ didrachmes?

‡ [illegible] di- [illegible] pieces of money which they payed for tribute.

25 He ſaith, Yes. And when he was entered into the houſe, Iesvs preuented him, ſaying, What is thy opinion Simon? The Kings of the earth of whom receiue they tribute or cenſe? of their children or of ſtrangers?

26 And he ſaid, Of ſtrangers. Iesvs ſaid to him, Then the || children are free.

27 But that we may not ſcandalize them, goe thy wayes to the Sea, and caſt a hooke: and that fiſh which ſhall firſt come up, take: and when thou haſt opened his mouth, thou ſhalt finde a ‡ ſtater: take that, and giue it them for || me and thee.

‡ This ſtater was a double didrachme, and therefore was paid for two.

16 And I brought him to thy diſciples, and they could not heale him.

17 Then Ieſus anſwered, and ſaid, O faithleſſe and peruerſe nation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him hither to me.

18 And Ieſus rebuked the deuill, and hee departed out of him: and the childe was cured euen that ſame time.

19 Then came the Diſciples of Ieſus ſecretly, and ſaid, Why could not we caſt him out?

20 Ieſus ſaid unto them, Becauſe of your unbeleefe: for verely I ſay unto you, If ye haue faith as a graine of muſtard ſeed, ye ſhall ſay unto this mountaine, Remoue hence to yonder place: and it ſhall remoue, neither ſhall any thing be unpoſſible unto you.

Luke 17.6.

21 Howbeit this kinde goeth not out, but by prayer and faſting.

*22 * While they were conuerſant in Galilee, Ieſus ſaid unto them, It will come to paſſe, that the Son of man ſhall be betrayed into the hands of men:*

Matth. 20. 17. marke 9.31. luke 9.44.

23 And they ſhall kill him, and the third day ſhall he riſe againe. And they were exceeding ſorry.

24 And when they were come to Capernaum, they that receiued tribute money, came to Peter, and ſaid, Doth not your Maſter pay tribute?

25 He ſaith, Yes. And when he was come into the houſe, Ieſus preuented him, ſaying, What thinkeſt thou, Simon? of whom doe the kings of the earth take tribute or toll? of their owne children, or of the ſtrangers?

26 Peter ſaith unto him, Of the ſtrangers. Ieſus ſaith unto him, Then are the children free.

27 Notwithſtanding, leſt we ſhould offend them, goe thou to the Sea, and caſt an hooke, and take up the fiſh that firſt commeth up: and when thou haſt opened his mouth, thou ſhalt finde a piece of twenty pence: that take, and giue unto them for me, and thee.

ANNOTATIONS. CHAP. XVII.

RHEM. 1 1 Transfigured.] *Marke in this Transfiguration many marvellous points [illegible], that he made not onely his owne body, which then was mortall, but alſo the bodies of* Moſes *and* Elias, *the one dead, the other to die, for the time as it were immortall: thereby to repreſent the ſtate and glory of his body and his Saints in heaven. By which marvellous transfiguring of his body, you may the leſſe marvell that he can exhibite his body under the forme of bread and wine, or otherwiſe as he liſt.*

Chriſt can exhibite his body under what forme he liſt.

FVLKE 1 Chriſt is Almighty, and yet he can doe nothing againſt his owne will, his word, or his glory. And therefore it is a brute concluſion, Chriſt could glorifie his paſſible body, ergo he can diſhonour his glorious impaſſible body, to bring it within the compaſſe of a piece of bread, that it may be devoured of dogs, cats, mice, or (that is worſe) to be eaten of wicked men, the members of the devill. Or this: Chriſt could adde a glorious forme unto his body, ergo he can take from it the eſſentiall properties of a body, and yet keepe it a true body ſtill. Although the queſtion be not ſo much betweene us, what Chriſt is able to doe of his abſolute power, as what he will doe according to his word.

The body of Chriſt. Omnipotencie of Chriſt.

RHEM. 2 3 Appeared Moſes.] *By this that* Moſes *perſonally appeared and was preſent with Chriſt, it is plaine that the Saints departed may in perſon be preſent at the affaires of the living,* Auguſt. de cura pro mort. cap. 15, 16. *For even as Angels elſewhere ſo here the [illegible] ſerved our Saviour: and therefore as Angels both in the old Teſtament and the new, were preſent often at the [illegible] of men, ſo may Saints.*

Saints after their death deale with and for the living

FVLKE 2 If [illegible] God by a ſpeciall [illegible], [illegible]: but the dead (as S. [illegible]) by their owne [illegible], cannot [illegible] of [illegible]. *De cura pro mort. cap.* 16. Againe he ſaith: *There bee the [illegible] of the dead, where they doe not ſee whatſoever things are done, or come to paſſe in this life of men, cap.* 13.

There-

[illegible]

RHEM. 3 [illegible] *of promiſe, for* [illegible]

The holy [illegible]

FVLKE 3 S. [illegible] called the mount Tabor, the holy mountaine, and the place where God [illegible] was called holy ground, yet [illegible] to have religion or devotion [illegible] inſinuate any [illegible] you [illegible] or ſuperſtition. And though [illegible] in S. *Hieromes* time, [illegible] where Chriſt had [illegible] his miracles, yet did they not put any [illegible], or if they did, it was a point of ſuperſtition. S. *Hierome* himſelfe being greatly [illegible] in thoſe [illegible] in them: *N*[illegible] *to have* [illegible] *at Hieruſalem.* And [illegible] of [illegible] in the countreys [illegible] of *Hilarion*, [illegible] a man of that country, and that [illegible] one day in all his life, *that neither he might ſeeme to contemne the holy* [illegible], *nor againe ſeeme to ſhut up the Lord in a certaine place*: Laſt of all he ſaith thus. *Quorſum* [illegible], &c. [illegible] *ſay, to what end are the matters fetched from ſo long a beginning. Verely, that thou ſhouldeſt not thinke any thing to be wanting to thy faith becauſe thou haſt not ſeen Hieruſalem, neither that thou ſhouldeſt eſteeme us to be better, becauſe we enjoy our dwelling in this place, but whether here or elſewhere, thou haſt equall reward with the Lord according to thy workes.*

The [illegible] of places [illegible]

RHEM. 4 11 Elias ſhall come.] *He diſtinguiſheth here plainely betweene* Elias *in perſon, who is yet to come before the Iudgement: and betweene* Elias *in name, to wit,* Iohn *the Baptiſt, who is come already in the ſpirit and vertue of* Elias. *So that it is not* Iohn Baptiſt *onely, nor principally, of whom* Malachie *propheſieth (as our Adverſaries ſay) but* Elias *alſo himſelfe in perſon.*

Elias.

FVLKE 4 Divers of the ancient Fathers are of opinion, that *Elias* ſhall come in perſon, immediatly before the ſecond comming of Chriſt, as the forerunner of his ſecond comming, and to convert the remnant of the Iewes. But theſe words of Chriſt doe not prove it. For he ſaith no more, but that the Prophecie was, that *Elias* ſhould come, and that he is already come, as he ſaith of *Iohn the Baptiſt*, *Mat.* 11.14. *he is Elias that was to come.* And *Origen* upon this place underſtandeth no more commings of *Elias*, but this one of *Iohn*, that was come in the ſpirit of *Elias*.

Elias.

RHEM. 5 19 Why could not we.] *No marvell if the exorciſts of the Catholike Church which have power to caſt out devils, yet doe it not alwayes when they will, and many times with much adoe: whereas the Apoſtles having received this power * before over uncleane ſpirits, yet here cannot caſt them out. But as for Heretikes, they can never doe it, nor any other true miracle, to confirme their falſe faith.*

True miracles onely in the Catholike Church.

FVLKE 5 If you meane of Popiſh Exorciſts, neither have they authority of God, nor power to caſt out devils. Neither is there any ſuch ordinary function in the Church of God: that men ſhould have power, to caſt out devels, more then to heale all manner of diſeaſes, ſpeake with ſtrange tongues which they never learned, or to worke other miracles. Which ſpirituall gifts God gave in the beginning of the preaching of the Goſpel, to confirme the credit thereof among the Iewes and the Gentiles, but of long time have ceaſed among Chriſtians, who are to be directed by Gods word, whatſoever their profeſſion bindeth them to give credit, without any farther confirmation of miracles, then that which is teſtified in the holy Scriptures. And whereas you ſay, that heretikes can never caſt out devils, or worke any true miracles, it is falſe: for our Saviour Chriſt ſaith, that many ſhall alledge in the laſt day, that they have propheſied in his Name, caſt out devils, and wrought many miracles. And God in the Law, chargeth his people not to be carried away by falſe Prophets, though they worke miracles, Deute. 13.

Popiſh Exorciſts.

Miracles.

RHEM. 6 20 Faith as a muſtard ſeed.] *This is the Catholike faith, by which onely all miracles are wrought: yet not of every one that hath the Catholike faith, but of ſuch as have a great and forcible faith, and withall the gift of miracles. Theſe are able as we here ſee by Chriſts warrant not onely to doe other wonderfull miracles here ſignified by this one, but alſo this very ſame, that is to move mountaines indeed, as S.* Paul *alſo preſuppoſeth, and S.* Hierome [illegible], *and Eccleſiaſticall hiſtories namely telleth of* Gregorius Neocaeſarienſis, *that he moved a mountaine to make roome for the foundation of a Church, called therefore and for other his wonderfull miracles,* Thaumaturgus. *And yet faithleſſe Heretikes laugh at all ſuch things and beleeve them not.*

Gregorius Thaumaturgus.

FVLK. 6 We are not bound to beleeve all that, which is reported of *Gregory Thaumaturgus*. Yet being [illegible] by Authors of good credit, and the miracles tending to the confirmation of true faith, we doe not deride them, as we doe and juſtly may, the monſtrous fables of your Popiſh Legends, feſtivals, and other writers of like credit. Where alſo the miracles are [illegible] moſt commonly for the confirmation of falſe doctrine, and the maintenance of covetouſneſſe of Prieſts, as in the caſes of Purgatory, pilgrimage, and ſuch like.

Miracles.

RHEM. 7 21 Prayer and faſting.] *The force of faſting and praying: whereby alſo we may ſee that the holy Church in Exorciſmes doth according to the Scriptures, when ſhe uſeth beſide the Name of* IESVS, *many prayers and much faſting to drive out devils, becauſe theſe alſo are here required beſide faith.*

Prayer and faſting.

FVLK. 7 The Popiſh Church abuſeth the ignorant, to make them beleeve they can caſt out devils, whereas they have no ſuch power, neither by all their prayers or faſting, can they conjure out one uncleane ſpirit, unleſſe they have firſt (as Sorcerers and Witches) conjured them in.

Popiſh [illegible]

RHEM. 8 26 The children free.] *Though Chriſt to avoid ſcandall, payed tribute, yet indeed hee ſheweth that both himſelfe ought to be free from ſuch paiments (as being the Kings Sonne, as well by his eternall birth of God the Father, as temporall of* David) *and alſo his Apoſtles, as being of his family, and in them their ſucceſſors the whole Clergie, who are called in Scripture the lot and portion of our Lord, which exemption and priviledge being grounded upon the very Law of nature it ſelfe, and therefore practiſed even among the Heathen* (Geneſis 42, 27.)

The priviledges and exemptions of the Clergie.

good

[illegible]

[illegible] but for Peter bearing the perſon of the Church [illegible] 4.

I marvell at your [illegible] booke of [illegible] to [illegible] know rig[illegible] be S. [illegible], or any [illegible], learning and iudgement: The payment of [illegible] for Peter, is a [illegible] of ſubjection, [illegible]. For he that boaſteth himſelfe to ſit in Peters chaire, will pay no tribute, [illegible] rather exact tribute of Kings and Princes.

Peter [illegible]

Peters prerogative.

CHAP. XVIII.

To his Diſciples he preacheth againſt ambition the mother of Schiſme: 7 foretelling both the authour whoſoever he be, and alſo his followers, of their woe to come: 10 and ſhewing on the contrary ſide, how precious Chriſtians ſoules are to their Angels, to the Sonne of man, and to his Father: 15 charging us therefore to forgive our brethren, when alſo we have juſt cauſe againſt them, be it never ſo often, and to labour their ſalvation by all meanes poſſible.

AT that houre the Diſciples came to IESUS, ſaying, || Who thinkeſt thou, is the greater in the kingdome of heaven?

2 And IESUS calling unto him a little childe, ſet him in the midſt of them,

3 And ſaid, Amen I ſay to you, Unleſſe you be converted, and become as little children, you ſhall not enter into the kingdome of heaven.

4 Whoſoever therefore ſhall humble himſelfe as this ‡ little childe, he is the greater in the kingdome of heaven.

5 And he that ſhall receive one ſuch little childe in my Name, receiveth me.

6 And * he that ſhall ſcandaliſe one of theſe little ones that beleeve in me, it is expedient for him that a milſtone be hanged about his necke, and that he be drowned in the depth of the Sea.

7 Woe be to the world for ſcandals, for it is neceſſary that ſcandals doe come: but nevertheleſſe, woe to that man by whom the ſcandall commeth.

8 And * if thy || hand, or thy foot ſcandaliſe thee: cut it off, and caſt it from thee. It is good for thee to goe into life maimed or lame, rather then having two hands or two feet to be caſt into everlaſting fire.

9 And if thine eye ſcandaliſe thee, plucke him out, and caſt him from thee: It is good for thee having one eye to enter into life, rather then having two eyes to be caſt into the hell of fire.

10 See that you deſpiſe not one of theſe

little

9,34. 9,46.

‡ [illegible]

9,42. 17,2.

5,30. 9,43.

*AT * the ſame time came the diſciples unto Jeſus, ſaying, Who is the greateſt in the kingdome of heaven?*

2 Jeſus called a little childe unto him, and ſet him in the middeſt of them,

*3 And ſaid, Verily I ſay unto you, * Except yee turne and become as little children, yee ſhall not enter into the kingdome of heaven.*

4 Whoſoever therefore ſhall humble himſelfe as this little childe, the ſame is the greateſt in the kingdome of heaven.

5 And who ſo ſhall receive ſuch a little childe in my name, receiveth me.

*6 * But whoſo ſhall offend one of theſe little ones which beleeve in mee, it were better for him that a milſtone were hanged about his necke, and that he were drowned in the depth of the Sea.*

7 Woe unto the world becauſe of offences, it muſt needs be that offences come: but woe to that man by whom the offence commeth.

*8 If then * thy hand or thy foot offend thee, cut them off, and caſt them from thee: it is better for thee to enter into life halt or maimed, rather then thou ſhouldeſt, having two hands or two feet, be caſt into the everlaſting fire.*

9 And if thine eye offend thee, plucke it out, and caſt it from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be caſt into hell fire.

10 Take heed that ye deſpiſe not one of theſe

little

Marke 9.33.

Marke 10.14. luke 9.46. 1 cor. 14.20.

Marke 9.42. luke 17.1.

Matth. 5.30. marke 9.43.

[illegible]

Luke 19,10.

Luke 15,4.

[illegible] that [illegible] went not aſtray.

14 [illegible] theſe little ones.

15 [illegible]

16 And if [illegible], joyne with thee beſides, one or two: that in the mouth of * two or three witneſſes every word may ſtand.

17 And if he will not heare them, † tell the Church. *And if he will not heare the Church, let him be to thee as the || Heathen and the Publican.*

18 Amen I ſay to you, whatſoever you || ſhall binde upon earth, ſhall be bound alſo in heaven: and whatſoever you || ſhall looſe upon earth, ſhall be looſed alſo in heaven.

19 Againe I ſay to you, that if two of you ſhall conſent upon earth, concerning every thing whatſoever you ſhall aske, it ſhall bee done to them of my Father wch is in heaven.

20 For where there be two or three gathered in my Name, there am I || in the midſt of them.

21 Then came Peter unto him and ſaid, * Lord, how often ſhall my brother offend againſt mee, and I forgive him? untill ſeven times?

22 IESUS ſaid to him, I ſay not to thee * untill ſeven times: but untill || ſeventie times ſeven times.

23 Therefore is the kingdome of heaven likened to a man being a king, that would make an account with his ſervants.

24 And when he began to make the account, there was one preſented unto him that owed him ten thouſand talents.

25 And having not whence to repay it, his lord commanded that he ſhould be ſold, and his wife and children, and all that hee had, and it to be repayed.

26 But that ſervant falling downe, beſought him, ſaying, Have patience toward me, and I will repay thee all.

27 And the lord of that ſervant moved with pity, diſmiſſed him, and the debt he forgave him.

28 And

Luke 17,3.
The Goſpel upon Tueſday the third weeke in *Lent*.

Deut. 19,15.

† That is (as S. *Chryſoſtome* here expoundeth it) tell the Prelates and chiefe Paſtors of the Church for they have juriſdiction to bind and looſe ſuch offenders, by the words following, verſ. 18.

‡ All joyning together in the unitie of Chriſts church in Councels, and Synods, or publike prayers, is of more force then of any particular man.

Luke 17,4.

Luke 17,4.

The Goſpel upon the 21. Sunday after *Pentecoſt*.

[illegible]

14 [illegible] of your Father which is in heaven, that one of theſe little ones ſhould periſh.

15 Moreover, if thy brother ſhall treſpaſſe againſt thee, goe and tell him his fault betweene thee and him alone: if he ſhall heare thee, thou haſt wonne thy brother.

*16 But if he will not heare thee, then take yet with thee one or two: that in * the mouth of two or three witneſſes, every word may bee ſtabliſhed.*

*17 If he will not heare them, tell it unto the Church: if he will not heare the Church, let him bee unto thee as an * Heathen man and a Publicane.*

*18 Verely I ſay unto you, * whatſoever ye ſhall binde on earth, ſhal be bound in heaven: and whatſoever ye ſhall looſe on earth, ſhall be looſed in heaven.*

19 Againe, truly I ſay unto you, that if two of you ſhall agree in earth on any thing, any thing that they ſhall aske, it ſhall bee done for them of my Father which is in heaven.

20 For where two or three are gathered together in my Name, there am I in the middeſt of them.

*21 Then came Peter to him, and ſaid, Lord, how oft ſhall my brother ſinne againſt me, and I forgive him? * till ſeven times?*

22 Jeſus ſaith unto him, I ſay not unto thee, untill ſeven times: but untill ſeventy times ſeven.

23 Therefore is the kingdome of heaven likened unto a certaine man that was a King, which would take account of his ſervants.

24 And when he had begun to reckon, one was brought unto him which ought him ten thouſand talents.

25 But for as much as he had not to pay, his lord commanded him to be ſold, and his wife, and children, and all that he had, and payment to be made.

26 The ſervant therefore fell downe, and beſought him, ſaying, Lord, have patience with me, and I will pay thee all.

27 Then the lord of that ſervant, moved with pitie, looſed him, and forgave him the debt.

28 But

Luke 17.3.

Deut. 19.15. 2 cor. 13.1. heb. 10.28.

1 Cor. [illegible]

John [illegible]

Luke 17.4.

[illegible]

31 And his fellow-servants seeing what was done, were very sorry, and they came and told their lord all that was done.

32 Then his lord called him: and he said unto him, Thou ungracious servant, I forgave thee all the debt because thou besoughtest me: ought not thou therefore also to have mercy upon thy fellow-servant, even as I had mercy upon thee?

34 And his lord being angry delivered him to the tormentors, until he repayed all the debt.

35 So also shall my heavenly Father doe to you, if you forgive not every one his brother from your hearts.

[illegible]

me:

33 Shouldest not thou also have had compassion on thy fellow, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father doe also unto you, if ye from your hearts forgive not every one his brother their trespasses.

ANNOTATIONS. CHAP. XVIII.

RHEM. 1 1 Who is the greater.] *The occasion of this question and of their contention for Superioritie among the rest of their* [illegible] *they had before the comming of the holy Ghost, was (as certaine* [illegible] *Doctors* [illegible]*) upon* [illegible] *onely they saw* [illegible] *before the rest in* [illegible] *words* [illegible] for me and thee. C [illegible] 5 [illegible] C. 17. v. 29.

FULKE 1 [illegible] Peter was [illegible] all the Apostles, [illegible] *Lord. Therefore they aske, who is greater in the kingdome of heaven* [illegible] *the causes of their error, will beate* [illegible] S. [illegible] that this contention began in the way, [illegible] house, [illegible] to pay tribute for them both [illegible] Peters preferment in paying tribute.

RHEM. 7 Scandals.] *The simple be most annoyed by taking scandall of their Preachers, Priests, and* [illegible] *: and great* [illegible] *is to the* [illegible] *of the people whether they be temporall or spirituall, but* [illegible] *if by* [illegible] *the people be scandalized.*

8 [illegible] *By these parts of the body so necessary and profitable for a man, is signified that whatsoever* [illegible] *and dearest to us, wife, children, friends, riches, all are to be contemned* [illegible]

RHEM. 2 10 Their Angels.] *A great dignity and a marvellous benefit that every one hath from his nativity an Angel for* [illegible] *before the face of God* [illegible] *And* [illegible] C [illegible] *will* [illegible] *doubt of it,* [illegible] Protection of Angels.

FULKE 2 [illegible] place of Scripture [illegible] But [illegible] one [illegible] many Angels are ready for the [illegible] and all the Angels [illegible] our preservation, as in the place noted you may see [illegible] cited. [illegible] every one hath his severall Angel, for he [illegible] his proofe, the Angel of [illegible] and the rest: where if the word Angel were to be understood of heavenly [illegible] the Church of a whole city, and not for every person. Angels. Apoc. 2. & 3.

RHEM. 17 [illegible] the Church.] [illegible] *Heretike, but any other* [illegible] *offendour that will not be judged* [illegible] *the Church, may be excommunicated, and so made as an Heathen or Publican was to the Iewes.* [illegible] *sword, fire, or wilde beasts,* Aug. cont. Adv. Leg. l. 1. c. 17. *And* [illegible] Disobedience to the Church. Excommunication.

17 [illegible] *Heretikes therefore because they will not heare the Church, be no better nor* [illegible] *Heathen men and publicanes were esteemed among the Iewes.*

RHEM. 3 18 You shall binde.] *He before he gave this power of binding and loosing over the whole flock of all* [illegible] *Church: so here not onely to Peter, and in him to his successours, but also to* [illegible] Hieron. l. 1. c. 1 [illegible] Power to binde and loose. Mat. 16. 19.

FULKE 3 [illegible] Power to absolve.

[illegible]

[illegible]

CHAP. XIX.

The fourth part of the Gospel: Christs comming into Iewrie towards his Passion.

[illegible]

Marke 10, 1. 1 And it came to passe, when Iesus had ended these words, he departed from Galilee, and came into the coasts of Iewrie beyond Iordan:

2 And great multitudes followed him: and he cured them there.

The Gospel for marriage. And for S. Agathe, Febr. 5.

3 And there came to him the Pharisees tempting him, and saying, Is it lawfull for a man to dimisse his wife, for every cause?

4 Who answering, said to them, Have ye not read, that he which did make from the beginning, ‖ made them male and female? And he said,

‖ Make men. Gen. 1, 27.

Gen. 2, 24. 5 *For this cause, shall man leave father and mother, and shall cleave to his wife: and they two shall be one flesh.*

6 Therefore now they are not two, but one flesh. That therefore which God hath joyned together, let not man separate.

Deut. 24, 1. 7 They say to him, Why then *did Moses command to give a bill of divorce, and to dimisse her?

8 He saith to them, Because Moses for the hardnesse of your heart permitted you to dimisse your wives: but from the beginning it was not so.

Math. 5, 32. Marke 10, 11. Luke 16, 18. 1 Cor. 7, 11. 9 And I say to you, that whosoever shall dimisse his wife, but for fornication, and shall marry another, doth commit advoutry: and he that shall marry her that is dimissed, committeth advoutry.

10 His Disciples say unto him, If the case of a man with his wife be so, it is not expedient to marry.

‡ capiunt. 11 Who said to them, ‖ Not all ‡ take this word, but they to whom it is given.

12 For there are Eunuches which were borne so from their mothers wombe: and there are Eunuches which were made by men: and there are Eunuches, which have ‖ gelded themselves for the kingdome of heaven. ‖ He that can take, let him take.

Marke 10, 13. Luke 18, 15. 13 Then *were little children presented to him, that he should ‖ impose hands upon them and pray. And the Disciples rebuked them.

14 But IESUS said to them, Suffer the little children, and stay them not from comming

1 And it came to passe, when Iesus had finished these sayings, he gat him from Galilee, and came into the coasts of Iurie, beyond Iordan. Marke 10.

2 And great multitudes followed him, and he healed them there.

3 The Pharisees also came unto him, tempting him, and saying unto him, Is it lawfull for a man to put away his wife for every cause?

*4 He answered, and said unto them, Have ye not read, *that he which created at the beginning, made them male and female?* Gen. 1. 27.

*5 And said, *For this cause shall a man leave his father and mother, and shall be knit to his wife: and they twaine shall be one flesh.* Gen. 2. 24. Ephes. 5. 1 Cor. 6.

6 Wherefore they are no more twaine, but one flesh. Let not man therefore put asunder, that which God hath coupled together.

*7 They say unto him, Why did *Moses then command to give a writing of divorcement, and to put her away?* Deut. 24. 1.

8 He said unto them, Moses, because of the hardnesse of your hearts, suffered you to put away your wives: but from the beginning it was not so.

*9 *I say unto you, Whosoever shall put away his wife, except it be for fornication: and shall marry another, committeth adultery: and who so marrieth her which is divorced, doth commit adultery.* Math. 5. 32. Marke 10. 11. Luke 16. 18. 1 Cor. 7. 11.

10 His Disciples say unto him, If the case of the man be so with his wife, then it is not good to marry.

11 But he said unto them, All men cannot receive this saying, save they to whom it is given.

12 For there are some chaste, which were so borne out of their mothers wombe: and there are some chaste, which were made chaste of men: and there be chaste, which have made themselves chaste for the kingdome of heavens sake. He that is able to receive it, let him receive it.

*13 *Then were there brought unto him young children, that he should put his hands on them, and pray: and the Disciples rebuked them.* Luke 10. Luke 18. 15.

14 But Iesus said unto them, Suffer the young children, and forbid them not to come unto me:

K

for

[illegible]

16 And behold one came and ſaid to him, Good Maiſter, [illegible]

17 Who ſaid unto him, [illegible] One is good, God. But if thou wilt enter into life, keepe the Commandements.

18 He ſaith to him, Which? And IESVS ſaid, Thou ſhalt not murder, [illegible]

19 Honour thy father and thy mother, [illegible]

20 The yong man ſaith to him, All theſe haue I kept from my youth, what is yet wanting unto me?

21 IESVS ſaid to him, If thou wilt be perfect, goe ſell the things that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen: and come, follow me.

22 And when the yong man had heard this worde, he went away ſad: for he had many poſſeſſions.

23 And IESVS ſaid to his Diſciples, Amen I ſay to you, that a rich man ſhall hardly enter into the kingdome of heauen.

24 And againe I ſay to you, it is eaſier for a camell to paſſe through the eie of a needle, then for a rich man to enter into the kingdome of heauen.

25 And when they had heard this, the Diſciples marueiled very much, ſaying, Who then can be ſaued?

26 And IESVS beholding, ſaid to them, With men this is impoſſible: but with God all things are poſſible.

27 Then Peter anſwering, ſaid to him, Behold we haue left all things, and haue followed thee: what therefore ſhall we haue?

28 And IESVS ſaid to them, Amen I ſay to you, that you which haue followed me, in the regeneration, when the Sonne of man ſhall ſit in the ſeate of his maieſtie, you alſo ſhall ſit upon twelue ſeates, iudging the twelue tribes of Iſrael.

29 And euery one that hath left houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my names ſake: ſhall receiue an hundred fold, and ſhall poſſeſſe life euerlaſting.

30 And many ſhall be firſt, that are laſt: and laſt, that are firſt.

[illegible]

21 Ieſus ſaid unto him, If thou wilt be perfect, Goe and ſell that thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen: and come and follow me.

22 But when the yong man heard that ſaying, he went away ſorry: for he had great poſſeſſions.

23 Then Ieſus ſaid unto his Diſciples, Verily I ſay unto you, that a rich man ſhall hardly enter into the kingdome of heauen.

24 And againe I ſay unto you, It is eaſier for a Camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 When the Diſciples heard this, they were exceedingly amazed, ſaying, Who then can be ſaued?

26 But Ieſus beheld them, and ſaid unto them, With men this is impoſſible, but with God all things are poſſible.

27 Then anſwered Peter, and ſaid unto him, Behold, we haue forſaken all, and followed thee: what ſhall we haue therefore?

28 Ieſus ſaid unto them, Verily I ſay unto you, that when the ſonne of man ſhall ſit in the throne of his Maieſtie, ye that haue followed me in the regeneration, ſhall alſo ſit upon twelue ſeates, iudging the twelue tribes of Iſrael.

29 And euery one that hath forſaken houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, ſhall receiue an hundred fold, and ſhall inherit euerlaſting life.

30 But many that are firſt, ſhall be laſt, and the laſt ſhall be firſt.

Marke 10,31. Luke 13,30.

Marke 10,28. Luke 18,28.

Luke 22,30.

Marke 10,31. Luke 13,30.

[illegible] riches, [illegible] 24.

The Goſpel [illegible] of S. [illegible] 25. [illegible] and for holy Abbots.

MARGINALL NOTES. CHAP. XIX.

RHEM. 1 17 If thou wilt enter.] [illegible] with Chriſt [illegible] life euerlaſting: [illegible] cap. 7.

FVLKE 1 [illegible] which is void of [illegible] Iuſtification by faith onely.

[illegible]

RHEM. 2 [illegible]

FVLKE 2 [illegible]

ANNOTATIONS. CHAP. XIX.

RHEM. 3 [illegible]

FVLKE 3 [illegible]

RHEM. 4 [illegible]

FVLKE 4 [illegible]

RHEM. 5 11 Not all take.] [illegible] of breaking their vowes, [illegible] ſay they haue not the gift.

FVLKE 5 [illegible]

RHEM. 6 12 [illegible] They [illegible] life euerlaſting.

FVLKE 6 They that [illegible] gift of God in [illegible]

RHEM. 7 12 He that [illegible] able to be kept: [illegible] Contrary to our [illegible] Counſels, [illegible]

FVLKE 7 In the fifth Section you hold that [illegible] is [illegible] for all [illegible] it would follow [illegible] abſolute precept to all men. For the word is not, [illegible] but [illegible]

The Law of God requireth us to loue him with all our ſoule, [illegible] Therefore whereas foeuer we are able to ſhew our loue to God, we are [illegible] But [illegible] there is no [illegible] cept to all men, as to abſtaine from [illegible] there [illegible] to be [illegible] bound grace is able to doe, and what is moſt [illegible] for the glory of God, [illegible] counſels to doe. In the 6. Serm. of Aug. de tempore, is neuer a word of [illegible]

RHEM. 8 13 Impoſe.] They knew the vertue of Chriſts bleſſing: [illegible] brought their children to him, as good Chriſtian people haue at all times brought their children to Biſhops to haue their bleſſing. See [illegible] 10,12. And of religious mens bleſſing, ſee Ruffin. lib. 2. c. 8. hi. S. Hierom. in Epitaph. Paul. c. 7. [illegible] Theodoret in hiſt. ſanct. Patr. num. 8.

RHEM. 8 [illegible] the bleſsing of Chriſt, and the bleſsing of godly men. [illegible]

RHEM. 9 21 If thou wilt be perfect.] *Loe,* [illegible] *every man* [illegible] *perfection which Religious men doe profeſſe, according to C*[illegible]

Religious men in perfection.

Perfection. Counſels. Gregor. Cat. 19.

FULKE 9 Chriſt neither commandeth, nor counſelleth this [illegible] vaine confidence that he had [illegible] though [illegible] it. Leo, *Hæc eſt perfectorum vera iuſtitia, ut nunquam præſumant ſe eſſe* [illegible] calleth this a [illegible] of leaving the world. *Chryſoſtome* [illegible] ction [illegible] contemning money, as in abnegation of a mans ſelfe, [illegible] taking [illegible] which [illegible] commanded to all Chriſtians. *Gaudentius Brixi. Cum ſe ille omnia* [illegible] *eo ad* [illegible] *novum mandatum non potuit, ut miſericors eſſet in pauperes,* & [illegible] *ad Germinium. Paulinus* who ſold all that he had, both his owne [illegible] and his wives, [illegible] yet forſooke not his wife *Theraſia,* and counteth it greater perfection for a man [illegible] affection when he retaineth them in poſſeſsion. Acknowledging that the leaving of his goods was but the beginning, not the perfection, which our Saviour ſpeaketh of. *Nos autem non patimur invidiam perfectionis:* [illegible] *tius accipiamus veniam infirmitatis, quia negare non pares, fortius eſſe* [illegible] *rebus carere:* & [illegible] *ſpernere quod habeas, quam non habere quod ſpernas. Sane conſidera ipſa, de quibus nobis arrogas perf*[illegible]*, verba Domini, & videbis te principia pro fine poſuiſſe. Si vis, ait, perfectus eſſe, Vade & vende omnia, & da pauperibus. Si* [illegible] *in hoc ſententiam terminaſſet, te falſo argueres. Quamobrem temporalium quæ in hoc ſæculo habentur bonorum relictio ſive diſtractio, non decurſus ſtadii, ſed ingreſſus eſt: nec ut meta, ſed ianua eſt, Ep. 2. Paulin. & Theraſ. Severo.*

S. *Hierome* upon this Chapter verſe 27. *Quia non ſufficit tantum relinquere, iungit quod perfectum eſt, & ſecuti ſumus te. Expoſ. V. 28. Non dicit qui reliquiſtis omnia, hoc enim &* Socrates *fecit Philoſophus, & multi alii divitias contempſerunt, ſed qui ſecuti eſtis me; quod proprie Apoſtolorum eſt, atque credentium.* As for the profeſſion of Popiſh Monkes, is to leave labor, and all good exerciſes, to tire themſelves with idleneſſe and belly cheere like Epicures. In Friers profeſſion is a fairer ſhew of hypocriſie, but a never ſtep neerer to the true imitation of Chriſt.

Popiſh Monkes and Friers.

RHEM. 10 21 Follow me.] *Thus to follow Chriſt is to be without wife and care of children, to lacke propriety, and to live in common, and this hath great reward in heaven above other ſtates of life: which S.* Auguſtine *ſaith, the Apoſtles followed, and himſelfe, and that he exhorted others to it as much as lay in him,* Aug. ep. 89. in fine, & in Pſ. 103. Conc. 3. poſt. med.

FULKE 10 S. *Auguſtine* ſaith not, that thus to follow Chriſt, is to be without wife, and care of children, &c. for the Apoſtles many of them had wives, and ſome had children, and had propriety, as *Peter* his houſe, and *Iohn* had to entertaine and provide for the virgine *Mary*; *Matthew* had to make a feaſt of his owne goods. S. *Auguſtine* ſaith, that he himſelfe had loved that perfection, whereof Chriſt here ſpeaketh, and had ſold all his goods, and given them to the poore, and alſo had exhorted others to doe the like, and had ſome companions: yet preferred not himſelfe before other godly men that had poſſeſsions, as ſome hypocrites did in his time, againſt whom he writeth, Ep. 89. So he ſaith in Pſ. 103. Con. 3. *There were ſome that hearing this ſaying of the Goſpel, deſired to doe ſo, as alſo not to marry, nor to be troubled with children, nor to have any abiding place, but to goe into a certaine common life.* Yet placeth he not the imitation of Chriſt in theſe things: for rich married men having children, and affaires in the world, may follow Chriſt by true deniall of themſelves, and taking up his croſſe daily, when wandring hypocrites, without wife, and children, in ſtead of following Chriſt in humility and poverty, may follow the devill in lying, pride, envie, malice, and many other vices.

Matth. 8. 14. Iohn. 19. 27. Matth. 9. Luke 5. 29. Imitation of Chriſt.

RHEM. 11 26 All things poſſible.] *This of the Camell thorow a needles eye, being poſſible to God, although he neither hath done it, nor by like will doe it: maketh againſt the blaſphemous infidelity of our Adverſaries, that ſay, God can doe no more then he hath done or will doe; we ſee alſo that God can bring a Camell thorow a needles eye, and therefore his body thorow a doore, and out of the Sepulchre ſhut, and out of his mother a virgine, and generally above nature and contrary to nature doe with his body as he liſt.*

Slander. The Omnipotencie of God.

FULKE 11 This is an impudent ſlander wherewith you charge us, as you doe many times, to ſay, That God can doe no more then he hath done, or will doe: but this we ſay, (confute it, if ye be able) that God can doe nothing contrary to his owne will, word, nature, glory, and yet he is Almighty, ſee cap. 17. ſect. 1. *Tertul. contra Praxeam. Plane Deo nihil difficile, ſed ſi tam abrupte in præſumptionibus noſtris hac ſententia utamur, quidvis de Deo confingere poterimus, quaſi fecerit, quia facere potuerit. Non autem quia omnia facere poteſt, ideoque credendum eſt illum feciſſe etiam quod non fecit.* In the Sacrament we diſpute not what God can doe, but what he will doe, according to his word. *Chriſt hath not taken away the nature of his body, but given immortality to it,* Aug. Ep. 57. therefore he will doe nothing with it, that is contrary to the nature of it. Neither came he thorow the doore, nor thorow the ſtone of the Sepulchre, nor thorow the Virgines body, although he came in after the doores were ſhut, and although the Angel rolled away the ſtone after his reſurrection, and he was borne of his mother being a Virgine.

The body of Chriſt.

RHEM. 12 27 Left all.] *This perfection of leaving all things the Apoſtles vowed,* Aug. lib. 17. de Civ. Dei c. 4.

FULKE 12 The Apoſtles left all things in affection, but not in uſe and poſſeſsion, as it is proved before, Sect. 10.

Vow of poverty in reſpect of reward.

RHEM. 13 27 What ſhall we have.] *They leave all things in reſpect of reward, and Chriſt doth well allow it in them by his anſwere.*

FULKE 13 To doe well in hope of reward, is not to be diſallowed, but Chriſtian men muſt have reſpect unto the glory of God, and their duty, though they ſhould have none other reward.

Hope of reward. Aug. in Pſ. 122.

RHEM. 14 28 You alſo ſhall ſit.] *Note, that not only Chriſt, who is the principall and proper Iudge of the living and the dead, but with him the Apoſtles, and all perfect Saints ſhall iudge: and yet that doth nothing derogate to his prerogative, by whom and under whom they hold this and all other dignities in this life and the next.*

FULKE 14 All the Saints of God ſhall judge the world, and even the Angels, 1 Cor. 5. 2. and 3. not to the derogation, but to the honour of Chriſt, as the members of his myſticall body. *Beda in hunc locum. Quia duodenario ſæpe numero ſolet univerſitas deſignari: per 12. ſedes Apoſtolorum, iudicantium omnis numeroſitas: & per 12. Tribus Iſrael, univerſitas eorum qui iudicandi ſunt oſtenditur.*

CHAP.

CHAP. XX.

[illegible]

The Goſpel upon the Sunday of Septuageſime.

THe kingdome of heaven is like to a man that is an houſholder which went forth early ‖ in the morning to hire workmen into his vineyard.

2 And having made covenant with the workmen for a peny a day, he ſent them into his vineyard.

3 And going forth about the third houre, he ſaw other ſtanding in the market place idle.

4 And he ſaid to them, Goe you alſo into the vineyard: and that which ſhall be juſt, I will give you.

5 And they went their way. And againe he went forth about the ſixth and the ninth houre: and did likewiſe.

6 But about the eleventh houre he went forth and found other ſtanding, & he ſaith to them, What, ſtand you here all the day idle?

7 They ſay to him, Becauſe no man hath hired us. He ſaith to them, Goe you alſo into the vineyard.

8 And when evening was come, the lord of the vineyard ſaith to his Bayliffe, Call the workmen, and pay them their hire; beginning from the laſt even to the firſt.

9 Therefore when they were come that came about the eleventh houre, they received every one ‖ a peny.

10 But when the firſt came alſo, they thought that they ſhould receive more: and they alſo received every one a peny.

11 And receiving it they ‡ murmured againſt the good man of the houſe,

12 Saying, Theſe laſt have continued one houre: and thou haſt made them equall to us that have borne the burden of the day and the heats.

‡ The Iewes are noted for envying the vocation of the Gentiles, and their reward equall with themſelves.

13 But he anſwering ſaid to one of them, Friend, I doe thee no wrong: didſt thou not covenant with me for a peny?

14 Take that is thine, and goe: I will alſo give to this laſt even as to thee alſo.

15 Or, is it not lawfull for me to do that I will? is thine eye naught, becauſe I am good?

16 So ſhall the laſt be firſt: and the firſt, laſt. For many be called, but ‖ few elect.

The Goſpel in a votive Maſſe of the holy Croſſe. Marke 10, 32. Luke 18, 31.

17 * And IESVS going up to Hieruſalem, tooke the twelve Diſciples ſecretly, and ſaid to them,

18 Behold we goe up to Hieruſalem, and the Sonne of man ſhall be delivered to the chiefe Prieſts and to the Scribes, and they ſhall condemne him to death,

Marke 10, 32. Luke 18, 31.

19 *And ſhall deliver him to the Gentiles to be mocked, and ſcourged, and crucified,

and

FOr the kingdome of heaven is like unto a man that is an houſholder, which went out early in the morning to hire labourers into his vineyard.

2 *And when he had agreed with the labourers for a peny a day, he ſent them into his vineyard.*

3 *And when he went out about the third houre, he ſaw other ſtanding idle in the market place,*

4 *And ſaid unto them, Goe ye alſo into the vineyard, & whatſoever is right I will give you. And they went their way.*

5 *Againe, when he went out about the ſixth and ninth houre, he did likewiſe.*

6 *And about the eleventh houre, when he went out, he found other ſtanding idle, and ſaith unto them, Why ſtand ye here all the day idle?*

7 *They ſay unto him, Becauſe no man hath hired us. He ſaith unto them, Go ye alſo into the vineyard: and whatſoever is right, that ſhall ye receive.*

8 *So when even was come, the lord of the vineyard ſaith unto his Steward, Call the labourers, and give them their hire, beginning from the laſt, unto the firſt.*

9 *And when they came that were hired about the eleventh houre, they received every man a peny.*

10 *But when the firſt came alſo, they ſuppoſed that they ſhould have received more: and they likewiſe received every man a peny.*

11 *And when they had received it, they murmured againſt the good man of the houſe,*

12 *Saying, Theſe laſt have wrought but one houre, and thou haſt made them equall unto us, which have borne the burden and fervent heat of the day.*

13 *But he anſwered to one of them, and ſaid, Friend, I doe thee no wrong: diddeſt thou not agree with me for a peny?*

14 *Take that thine is, and goe thy way, I will give unto this laſt, even as unto thee.*

15 *Is it not lawfull for me to do that I will with mine owne? Is thine eye evill becauſe I am good?*

16 * *So the laſt ſhalbe firſt, and the firſt ſhall be laſt: for many be called, but few be choſen.*

Matth. 19. 30. Marke 10. 31. Luke 13. 30. Marke 10. 32. Luke 18. 31.

17 * *And Ieſus going up to Hieruſalem, tooke the twelve Diſciples aſide in the way, and ſaid unto them,*

18 *Behold, we goe up to Hieruſalem, and the Sonne of man ſhall be betrayed unto the chiefe Prieſts, and unto the Scribes, and they ſhall condemne him to death,*

19 * *And ſhall deliver him to the Gentiles to be mocked, and to be ſcourged, and to be cruci-*

Ioh. 18. 32.

K 3

fied:

[illegible] and the third day he ſhall riſe againe. [illegible]

20 * [illegible]

21 [illegible] What wilt thou? [illegible] Say that theſe my two ſonnes may ſit, one at thy right hand, and one at thy left hand in thy kingdome.

22 And IESVS anſwering, ſaid, You know not what you aske. Can you drinke of the cup that I ſhall drinke of? They ſay to him, We can.

23 He ſaith to them, My cup indeed you ſhall drinke of: but to ſit at my right hand and left, is not mine to giue to you: but ‖ to whom it is prepared of my Father.

24 And the ten hearing it, were diſpleaſed at the two brethren.

25 And IESVS called them unto him, and ſaid, * You know that the Princes of the Gentiles ‡ ouer rule them: and they that are the greater, exerciſe power againſt them.

26 It ſhall not be ſo among you: But whoſoeuer will bee the greater among you, let him be your miniſter:

27 And he that will be firſt among you, ſhall be your ſeruant.

28 Euen as the ‖ Son of man is not come to be miniſtred unto, but to miniſter, and to giue his life a redemption for many.

29 And * when they went out from Hiericho, a great multitude followed him.

30 And behold, two blinde men ſitting by the way ſide, heard that IESVS paſſed by, and they cryed out, ſaying, Lord, haue mercy upon us, ſonne of Dauid.

31 And the multitude rebuked them that they ſhould hold their peace. But they cryed out the more, ſaying, Lord, haue mercy upon us, ſonne of Dauid.

32 And IESVS ſtood, and called them, and ſaid, What will ye that I doe to you?

33 They ſay to him, Lord, that our eyes may be opened.

34 And IESVS hauing compaſſion on them, touched their eyes. And immediatly they ſaw, and followed him.

[illegible] and the third day he ſhall riſe againe.

*20 * [illegible]* Marke 10.35.

21 [illegible]

22 [illegible]

23 He ſaith unto them, Ye ſhall drinke indeed of my cup, and be baptized with the baptiſme that I am baptized with: But to ſit on my right hand, and on my left, is not mine to giue, but to them for whom it is prepared of my Father.

*24 * And when the ten heard this, they diſdained at the two brethren.* Marke 10.41. Luke 22.25.

25 But Ieſus when he had called them unto him, ſaid, Ye know that the Princes of the Gentiles haue dominion ouer them, and they that are great, exerciſe authority upon them.

26 It ſhall not be ſo among you: But whoſoeuer wil be great among you, let him be your miniſter.

27 And whoſo will be chiefe among you, let him be your ſeruant.

*28 Euen as * the Sonne of man came not to be miniſtred unto, but to miniſter, and to giue his life a ranſome for many.* Phil. 2.7.

*29 * And as they departed from Hiericho, much people followed him.* Marke 10.46. Luke 18.35.

30 And behold, two blinde men ſitting by the way ſide, when they heard that Ieſus paſſed by, they cryed, ſaying, O Lord, thou ſonne of Dauid, haue mercy on us.

31 And the people rebuked them, becauſe they ſhould hold their peace: but they cryed the more, ſaying, Haue mercy on us, O Lord, thou ſonne of Dauid.

32 And Ieſus ſtood ſtill, and called them, and ſaid, What wil ye that I ſhall doe unto you?

33 They ſay unto him, Lord, that our eyes may be opened.

34 So Ieſus had compaſſion on them, and touched their eyes: and immediatly their eyes receiued ſight, and they followed him.

Margin, left of the Rheims column: [illegible] 10,35. [illegible] 10,41. [illegible] 22,25. [illegible] oritie [illegible] for- [illegible] among [illegible] Eccle- [illegible] not [illegible]: but [illegible] ty- [illegible] for- [illegible] come [illegible] 10,46.

ANNOTATIONS CHAP. XX.

Rhem. 1 In the morning.] *God called ſome in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the iuſt and faithfull of the firſt age: at the third houre, Abraham, Iſaac, and Iacob, and the reſt of that age: at the ſixth houre of the day, Moſes, Aaron, and the reſt: at the [illegible] houre, the Prophets: at the eleuenth, that is, at the latter end of the world, the Chriſtian Nations. Aug. de verb. Dom. ſer. 59. [illegible] this calling at diuers houres ſignifieth the calling of the Iewes from time to time in the firſt ages of the world, and of the Gentiles in the latter age thereof. It ſignifieth alſo that God calleth euery one to the faith, ſome ſooner, ſome later; and particular men to be his ſeruants, ſome younger, ſome elder, of diuers ages.*

9 Peny.] *The peny promiſed to all, was life euerlaſting, which is common to all that ſhall be ſaued: but in the ſame life there be degrees of glory as * there be ſtarre and ſtarre in the [illegible]. Aug. de ſancta virginit. c. 26.* 1 Cor. 15. Diuerſity of glory in heauen.

Rhem. 1 16 Few elect.] *Theſe are [illegible] which [illegible] their Caller, but followed [illegible] him: for men beleeue not but of their owne free will, Aug. l. 1. ad Simplic. q. 2.*

Fulke 1 No man can write more [illegible] than S. Auguſtine doth, [illegible] of election and free-will in that place: whoſe words [illegible] you haue [illegible] [illegible] *[illegible] him that willeth, [illegible] him that runneth, but of God that ſheweth mercy.* Freewill.

It

[illegible]

Rhem. 2 [illegible] *haue as before [illegible] heretofore, [illegible]* [illegible]

Fulke 2 [illegible] meaning of [illegible] [illegible] were choſen in Chriſt [illegible] the praiſe of his glory, and [illegible] to good workes, dependeth upon the mercy of God, and not upon the merit of the [illegible] [illegible] *aeterno ſeſtinaſſe* [illegible] [illegible] will and merit of workes againſt the [illegible] of God) [illegible] not ſo [illegible] be: For the Pelagian heretikes tooke hold of ſuch [illegible] the ancient Fathers, againſt their true meaning and right iudgement, [illegible] *ſoſtome, S. Hierome, and S. Auguſtine himſelfe, as acknowledgeth S. Auguſtine* [illegible] 61, 62, 63, 64, 65, 67.

Rhem. 28 As the Sonne of man.] *Chriſt himſelfe as he was the Sonne of man,* [illegible] *and Maſter, notwithſtanding his humility: and therefore it is* [illegible] *as ſome Heretikes would haue it.*

CHAP. XXI.

Being now come to the place of his paſſion, he entreth with humility and triumph together: 12 [illegible] for the houſe of God, [illegible] with great miracles. 15 And to the Prieſts he boldly defendeth the [illegible] by the children. 18 He curſeth alſo the fruitleſſe leafe tree: 23 [illegible] 28 and [illegible] in two parables their reprobation, with the Gentiles vocation, for their wicked [illegible]. 43 [illegible] ſignifying their irreparable damnation that ſhall enſue thereof.

The fifth part of the Holy Weeke of his Paſſion in Hieruſalem.

Marth. 11,1. Luke 19,29. Io. 12,15. The Goſpel on Palme Sunday before the benediction of the Pſalmes. Palme Sunday.

AND when they drew nigh to Hieruſalem, and were come to Beth-phage [illegible] Oliuet, then IESVS ſent two Diſciples,

2 Saying to them, Goe ye into the towne that is againſt you, and [illegible] you ſhall finde an Aſſe tied, and a Colt with her: looſe them and bring them to me:

3 And if any man ſhall ſay ought unto you, ſay ye, that our Lord hath need of them: and forthwith he will let them goe.

4 And this was done, that it might be fulfilled which was ſpoken by [illegible] ſaying,

5 *Say ye to the daughter of Sion, [illegible] King commeth to thee, meeke, and ſitting upon an Aſſe and a Colt the fole of her that is uſed to the yoke.*

Eſa. 62,11. Zach. 9,9.

6 And the Diſciples going, did as IESVS commanded them.

7 And

*AND * when they drew nigh unto Hieruſalem, and were come unto Bethphage, unto the mount of Oliues, then ſent Ieſus two Diſciples,* Marke 11,1. Luke 19,29.

2 Saying unto them, Goe into the [illegible] ouer againſt you, and anon ye ſhall finde an Aſſe tied, and a Colt with her, looſe them, [illegible] them unto me.

3 And if any man ſay ought unto you, ye ſhall ſay, The Lord hath need of them, and ſtraightway he will let them goe.

4 All this was done, that it might be fulfilled which was ſpoken by the Prophet, ſaying,

*5 * Tell ye the daughter of Sion, Behold, thy King commeth unto thee, meeke, and ſitting upon an Aſſe, and a Colt the fole of the [illegible] to the yoke.* Eſa. 62,11. Zach. 9,9. Iohn 12,15.

6 The Diſciples went, and did as Ieſus commanded them.

7 * And they brought the aſſe and the colt, and laid [illegible] garments upon them, and made him ſit thereon.

8 And very many of the multitude ſpred their ||garments in the way: and others did cut boughes from the trees, and ſtrewed them in the way.

9 And the multitudes that went before and that followed, cried, ſaying, Hoſanna to the Sonne of David: bleſſed is he that commeth in the name of our Lord, Hoſanna in the higheſt.

10 And when he was entred into Hieruſalem, the whole citie was moved, ſaying, Who is this?

11 And the people ſaid, This is IESVS the Prophet, of Nazareth in Galilee.

Marke 11,15.
Luke 19,45.

12 And * IESVS went into the Temple of God, and caſt out all that ſold and bought in the Temple, and the tables of the bankers, and the chaires of them that ſold pigeons he overthrew:

13 And he ſaith to them, It is written, *My houſe ſhall be called the ||houſe of prayer: but you have made it a den of theeves.*

14 And there came to him the blinde, and the lame in the Temple: and he healed them.

15 And the chiefe Prieſts and Scribes ſeeing the marvellous things that he did, & the children crying in the Temple, & ſaying, *Hoſanna to the Sonne of David:* they had indignation,

16 And ſaid to him, Heareſt thou what theſe ſay? And IESVS ſaid to them, Very wel. Have you never read, *That out of the mouth of infants and ſucklings thou haſt perfited praiſe?*

17 And leaving thẽ, he went forth out of the citie into Bethania, and remained there.

18 And in the morning returning into the city, he was an hungred.

Marke 11, 13.

19 * And ſeeing a certaine figtree by the way ſide, he came to it: and found nothing on it but leaves only, and he ſaith to it, Never grow there fruit of thee for ever. And incontinent the figtree was withered.

20 And the Diſciples ſeeing it, marvelled, ſaying, How is it withered incontinent?

A

21 And IESVS anſwering, ſaid to them, Amen I ſay to you, * if you ſhall have faith, and ſtagger not, not onely that of the figtree ſhall you doe, but and if you ſhall ſay to this mountaine, Take up and throw thy ſelfe into the Sea, it ſhall be done.

22 And all things whatſoever you ſhall aske in prayer || beleeving, you ſhall receive.

Marke 11,28.
Luke 20,2.

23 And when he was come into the Temple, there came to him as he was teaching, the chiefe Prieſts and ancients of the people, ſaying, || In what power doeſt thou theſe things? and who hath given thee this power?

24 IESVS anſwering ſaid to them, I alſo will aske you one word: which if you ſhall tell me, I alſo will tell you in what power I doe theſe things.

25 The baptiſme of Iohn whence was it? from

7 And brought the aſſe and the colt, and put on them their clothes, and ſet him thereon.

8 [illegible] And many of the people ſpread their garments in the way: other cut downe branches from the trees, and ſtrawed them in the way.

9 Moreover, the people that went before, and they that came after, cried, ſaying, Hoſanna to the Sonne of David: Bleſſed is he that commeth in the Name of the Lord, Hoſanna in the higheſt.

Marke 11.11.
luke 19.45.
iohn 12.19.

*10 * And when he was come into Hieruſalem, all the citie was moved, ſaying, Who is this?*

11 And the multitude ſaid, This is Ieſus that Prophet of Nazareth a citie of Galile.

Deut. 14.25.

*12 And Ieſus went into the Temple of God, * and caſt out all them that ſold and bought in the Temple, and overthrew the tables of the money changers, and the ſeates of them that ſold doves.*

Eſa. 56.7.
iere. 7.11.

*13 And ſaid unto them, It is written, * My houſe ſhall be called the houſe of prayer, * but ye have made it a den of theeves.*

Marke 11.17.
luke 19.46.

*14 * And the blinde and the halt came to him in the Temple, and he healed them.*

15 When the chiefe Prieſts and Scribes ſaw the wonders that he did, and the children crying in the Temple, and ſaying, Hoſanna to the Sonne of David, they diſdained,

Pſal. 8.3.

*16 And ſaid unto him, Heareſt thou what theſe ſay? But Ieſus ſaith unto them, Yea, have ye never read, * Out of the mouth of babes and ſucklings thou haſt ordained praiſe?*

17 And he left them and went out of the citie unto Bethany, and he lodged there.

18 In the morning, as he returned into the citie, he hungred.

Marke 11. 13.

*19 * And when he ſaw one figtree in the way, he came to it, and found nothing thereon but leaves only, and ſaid unto it, Never fruit grow on thee henceforward. And anon the figtree withered away.*

20 And when the Diſciples ſaw it, they marveiled, ſaying, How ſoone is the figtree withered away?

21 Ieſus anſwered, and ſaid unto them, Verely I ſay unto you, if ye have faith, and doubt not, ye ſhall not only doe this which is done to the figtree, but alſo if ye ſhall ſay unto this mountaine, Be thou removed, and be thou caſt into the Sea, it ſhall be done.

22 And all things whatſoever ye ſhall aske in prayer, beleeving, ye ſhall receive.

Marke 11. 27.
luke 20.1.

Or as he was teaching.

*23 * And when he was come into the Temple, the chiefe Prieſts and the Elders of the people came unto him teaching, and ſaid, By what authority doeſt thou theſe things? And who gave thee this power?*

24 Ieſus anſwered, and ſaid unto them, I alſo will aske you one queſtion, which if ye tell me, I in like wiſe will tell you by what authority I doe theſe things.

25 The baptiſme of Iohn whence was it? from

heaven,

HOLY WEEKE.

[illegible]

26 And if we ſhall ſay, From men, we feare the multitude: for all held Iohn as a Prophet.

27 And anſwering to IESVS they ſaid, We know not. He alſo ſaid to them, Neither doe I tell you in what power I doe theſe things.

28 But what is your opinion? A certaine man had two ſonnes: and comming to the firſt, he ſaid, Sonne, goe worke to day in my vineyard.

29 And he anſwering, ſaid, I will not. But afterward moved with repentance, he went.

30 And comming to the other, he ſaid likewiſe. And he anſwering ſaid, I goe Lord, and he went not.

31 Which of the two did the fathers will? They ſay to him, The firſt. IESVS ſaith to them, Amen I ſay to you, that the Publicanes and whores goe before you into the kingdome of God.

32 For Iohn came to you in the way of juſtice: and you did not beleeve him, but the Publicanes and whores did beleeve him: but you ſeeing it, neither have ye had repentance afterward, to beleeve him.

The Goſpel upon Friday the ſecond weeke in *Lent*.
Eſay 5. 1.
Marke 12,1.
Luke 20.

33 Another parable heare ye: A man there was, an houſholder who planted a vineyard, and made a hedge round about it, and digged in it a preſſe, and builded a towre, and let it out to husband men: and went forth into a ſtrange countrey.

34 And when the time of fruits drew nigh, he ſent his ſervants to the husbandmen to receive the fruits thereof.

35 And the husbandmen apprehending his ſervants, one they beat, another they killed, and another they ſtoned.

36 Againe he ſent other ſervants mo then the former: and they did to them likewiſe.

37 And laſt of all he ſent to them his Son, ſaying, They will reverence my Sonne.

38 But the husbandmen ſeeing the Sonne, ſaid within themſelves, This is the heire, come, let us kill him, and we ſhall have his inheritance.

39 And apprehending him they caſt him forth out of the vineyard and killed him.

40 When therefore the lord of the vineyard ſhall come, What will he doe to thoſe husbandmen?

41 They ſay to him, The naughty men he will bring to naught: and his vineyard he will let out to other husbandmen, that ſhall render him the fruit in their ſeaſons.

Pſal. 118,22.

42 IESVS ſaith to them, Have you never read in the Scriptures, *The ſtone which the builders rejected, the ſame is made into the head of the corner? By our Lord this was done, and it is marvellous in our eyes.*

43 There-

[illegible]

26 But if we ſhall ſay, of men, we feare the people, for all hold Iohn as a Prophet.

27 And they anſwered Ieſus and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authoritie I doe theſe things.

28 But what thinke ye? A certaine man had two ſonnes, and came to the firſt, and ſaid, Sonne, goe and worke to day in my vineyard.

29 He anſwered and ſaid, I will not: but afterward he repented, and went.

30 And came to the ſecond, and ſaid likewiſe: And he anſwered, and ſaid, I goe ſir, and went not.

31 Whether of them twaine did the will of his father? And they ſaid unto him, The firſt. Ieſus ſaith unto them, Verely I ſay unto you, that the Publicanes and the harlots goe into the kingdome of God before you.

Marke 11.

*32 For * Iohn came unto you by the way of righteouſneſſe, and ye beleeved him not: but the Publicanes and the harlots beleeved him. And ye, when ye had ſeene it, were not moved afterward with repentance, that ye might have beleeved him.*

Eſay 5.1.
iere. 2.21.
marke 12.1.
luke 20.9.

*33 Hearken another ſimilitude, * There was a certaine man, an houſholder, which planted a vineyard, and hedged it round about, and digged a wine preſſe in it, and built a towre, & let it out to husbandmen, & went into a ſtrange countrey.*

34 And when the time of the fruit drew neere, he ſent his ſervants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen when they had taken his ſervants, they beat one, killed another, and ſtoned another.

36 Againe, he ſent other ſervants, moe then the firſt, and they did unto them likewiſe.

37 But laſt of all, he ſent unto them his owne Sonne, ſaying, They will ſtand in awe of my Sonne.

Marke 12.7.
iohn 11.53.

*38 But when the husbandmen ſaw the Son, they ſaid among themſelves, * This is the heire, come, let us kill him, and let us ſeaſe upon his inheritance.*

39 And they caught him, and thruſt him out of the vineyard, and ſlew him.

40 When the Lord therefore of the vineyard commeth, What will he doe unto thoſe husbandmen?

41 They ſay unto him, He will miſerably deſtroy thoſe wicked men, and will let out his vineyard unto other husbandmen, which ſhall render him the fruit in due ſeaſons.

Pſal. 118.22.
acts 4.11.

*42 Ieſus ſaith unto them, * Did ye never read in the Scriptures, The ſtone which the builders diſallowed, the ſame is become the head of the corner? This is the Lords doing, and it is marvellous in our eyes.*

43 There-

[illegible] be ſpake of them.

46 And ſeeking to lay hands upon him, they feared the multitudes, becauſe they held him as a Prophet.

[illegible] ſpake of them.

46 [illegible] on him, they feared the multitude, becauſe they tooke him as a Prophet.

Eſa.8.14.

ANNOTATIONS. CHAP. XXI.

RHEM. 2 You ſhall finde.] [illegible] hath knowne where [illegible] the Colt [illegible]

7 The [illegible] as it were his old and ancient [illegible] not broken [illegible] writing [illegible]

Hieron. in Matt. Aug lib.12. cont. Fauſt.cap.42.

RHEM. 1 8 Garments in the way.] [illegible] done to our Saviour [illegible] for a memory hereof, the [illegible] when it was Catholike, with the [illegible] and flowers, bearing of palmes, [illegible] all done in a very [illegible] here the children [illegible] upon this day. The like [illegible] and the like [illegible] done in [illegible] Proceſſions [illegible] Sacrament, and otherwiſe, [illegible] leſſe [illegible]

Proceſſion on Palme Sunday with the bleſſed Sacrament. All devout offices in that kinde, exceeding gratefull.

FVLKE 1 [illegible] Sunday Proceſſion was [illegible] ordained his [illegible] to be eaten and drunken, not to be carried about [illegible]. But it is pretty [illegible] that you make the Prieſt that carrieth this idoll [illegible] the roome of the Aſſe, on which Chriſt did [illegible] you turne the holy myſterie of Chriſts riding to Ieruſalem, to a May-game and Pageant-play. And yet you ſay, ſuch ſervice done to Chriſt, is undoubtedly exceeding gratefull, yea no leſſe [illegible] done by his Diſciples at this [illegible] mentioned in the text. Your argument and proofe [illegible] That which his Diſciples did, had the warrant of the [illegible] pompes at your hands? or what word of God have you, to [illegible] worſhip? who deteſteth all worſhip which is according to the doctrines and traditions of men, and not after his owne commandement, Mat.15. Eſa.29. Deut.12.32.

Proceſſion on Palme Sunday.

RHEM. 2 9 Hoſanna.] Theſe very words of joyfull cry and triumphant voyce of gratification to our Saviour, holy Church uſeth alwayes in the Preface of the Maſſe, as it were the voyce of the Prieſt and all the people [illegible] immediately before the Conſecration and Elevation, as it were [illegible] his comming.

HOSANNA.

Sacring of the Maſſe.

FVLKE 2 Holy words profanely abuſed, of them that expect a third comming of Chriſt in perſon, which the Scripture doth not teach, that maketh mention but of two commings of Chriſt, the one in humility to our redemption, the other in glory to judgement. And as for the attention and devotion of the people, that you ſpeake of, they can have none of thoſe matters which they underſtand not. And though ſome have a blinde and ſuperſtitious affection, yet the common ſort be walking about the Church, and pratings even in Maſſe time, untill the tingling of your ſacring bell call them to worſhip your idoll.

RHEM. 3 13 Houſe of prayer.] Note here, that he calleth externall ſacrifice (out of the Prophet Eſay) prayer. For he ſpeaketh of the Temple, which was builded properly and principally for ſacrifice.

FVLKE 3 The Temple was not builded properly and principally for ſacrifice, but for prayer, as both the [illegible] doth teſtifie, and Salomon in his prayer at the dedication of the Temple, 1 Reg. 8. The externall ceremony of ſacrifice without faithfull prayer, was nothing worth, but prayer without ſacrifice was alwayes acceptable unto God, Pſal.50.

RHEM. 4 16 Mouth of infants.] Young childrens prayers proceeding from the inſtinct of Gods Spirit, be acceptable: and ſo the voyces of the like, or of other ſimple folke now in the Church, though themſelves underſtand not particularly what they ſay, be marvellous gratefull to Chriſt.

Prayers not underſtood of the party, are acceptable.

FVLKE 4 The children that by inſtinct of Gods Spirit, cryed in the Temple, Hoſanna in the higheſt, ſpake in the Syrian tongue which they underſtood, and alſo knew that they ſaluted our Saviour Chriſt as their Meſſias, whoſe comming they were taught according to the Scriptures, to looke for: although they underſtood not diſtinctly all myſteries of Chriſts office, which none of his Apoſtles did thorowly know, at this time. Therefore this is a beaſtly concluſion of yours, ergo prayers not underſtood of the party, are acceptable to Chriſt. If you urge the words of the Pſalme, which nameth infants and ſucklings that can neither ſpeake nor underſtand, the meaning is not, that they praiſe God with their voyce: but that the providence of God, to his great praiſe, is manifeſt out of their mouthes, to whom he hath provided meat before they were borne, and in that great weakneſſe and ignorance, taught them to take it for their ſuſtenance, and call for it in their crying voyce, when they lacke it. So that our Saviour Chriſt out of that text reaſoneth from the leſſe to the more, if God ordained his praiſe out of infants and ſucklings, that cannot ſpeake or underſtand, how much more out of theſe, that can ſpeake, and have ſome underſtanding?

Prayers not underſtood.

RHEM. 5 22 Beleeving.] In reſpect of our owne unworthineſſe, and of the thing not alwayes expedient for us, we may well doubt [illegible] whether we ſhall obtaine or no: but on Gods part we muſt beleeve, that is, we muſt have no diffidence or miſtruſt [illegible] power or of his will, if we be worthy, and the thing expedient. And therefore S. Marke [illegible] of God.

Marke 11.22.

FVLKE 5 [illegible] we are utterly out of all hope to obtaine any thing that we pray for, [illegible] in reſpect of our worthineſſe, but we pray in faith of Gods promiſes, which of his free

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[illegible]

RHEM. [illegible]

FVLKE [illegible]

RHEM. [illegible]

CHAP. XXII.

[illegible]

The Goſpel upon the 19. Sunday after Pentecoſt.

AND IESVS anſwering, ſpake againe in parables to them, ſaying,

2 The kingdome of heaven is likened to a man being a King, which made a marriage to his Sonne.

3 And he ſent his ſervants to call them that were invited to the marriage: and they would not come.

4 Againe he ſent other ſervants, ſaying, Tell them that were invited, Behold, I have prepared my dinner: my beeves and fatlings are killed, and all things are ready: come ye to the marriage.

5 But they neglected: and went their wayes, one to his farme, and another to his merchandiſe:

6 And the reſt laid hands upon his ſervants, and ſpitefully intreating them, murdered them.

7 But when the King had heard of it, he was wroth, and ſending his hoſtes, deſtroyed thoſe murderers, and burnt their city.

8 Then he ſaith to his ſervants, The marriage indeed is ready: but they that were invited, were not worthy.

9 Goe ye therefore into the high wayes: and whoſoever you ſhall finde, call to the marriage.

10 And his ſervants going forth into the wayes, gathered together all that they found, ‡ bad and good: and the marriage was filled with gheſts.

‡ Not onely good men be within the Church; but alſo evill men, againſt the hereſies of theſe dayes.

11 And the King went in to ſee the gheſts: and he ſaw there ‖ a man not attired in a wedding garment.

12 And he ſaith to him, Friend, how cameſt thou in hither not having a wedding garment? But he was dumbe.

13 Then the King ſaid to the waiters, Binde his hands and feet, and caſt him into the utter darkneſſe: there ſhall be weeping and gnaſhing of teeth.

14 For

AND Ieſus anſwered, and ſpake unto them againe by parables, and ſaid,

2 The kingdome of heaven is like unto a man that was a King, which made a marriage for his Sonne,

3 And ſent forth his ſervants [illegible] not come.

4 Againe he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

5 But they made light of it, and went their wayes, one to his farme, another to his merchandize:

6 And the remnant tooke his ſervants, and intreated them ſpitefully, and ſlew them.

7 But when the King heard thereof, he was wroth, and when he had ſent forth his armies, he deſtroyed thoſe murderers, and burnt up their city.

8 Then ſaith he to his ſervants, The marriage indeed is prepared, but they which were bidden were not worthy.

9 Goe ye therefore out into the high wayes, and as many as ye ſhall finde, bidde to the marriage.

10 And the ſervants went out into the high wayes, and gathered together all, as many as they found, both good and bad, and the wedding was furniſhed with gheſts.

11 When the king came in to ſee the gheſts, he ſpied there a man, which had not on a wedding garment,

12 And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was even ſpeechleſſe?

13 Then ſaid the King to the miniſters, When ye have bound him hand and foot, take him up, and caſt him into utter darkneſſe, there ſhall be weeping, and gnaſhing of teeth.

Matth.13. [illegible]

14 For

[illegible] third

[illegible] died al-

[illegible]

[illegible] shall-

[illegible] as the

[illegible] God saying to y[illegible]

[illegible] God

[illegible] is not God

[illegible] the living.

[illegible] it, mar-

[illegible] that he

[illegible] toge-

[illegible]

marry [illegible] ther.

25 *[illegible] with us seven [illegible], and the fir[illegible] had married a wife [illegible] and having no issue, left his wife [illegible] ther.*

26 *Likewise the [illegible] unto the seventh.*

27 *Last of all the woman died also.*

28 *Therefore in the [illegible] wife shall she be of the seven? [illegible] her.*

29 *Iesus answered, [illegible] doe erre, not knowing the Scrip[illegible] power of God.*

30 *For in the resurrection they neither [illegible] ry, nor are given in marriage, but are as the [illegible] gels of God in [illegible]*

31 *But as [illegible] the resurrection of the dead, have you not read that which was [illegible] unto you of G[illegible] which saith,*

32 ** I am the God of Abraham, and the God of Isaac, and the God of Iacob? God [illegible] the God of the dead, but of the living.*

33 *And when the multitudes [illegible] this, they were ast[illegible]*

34 ** But when [illegible] he had put the [illegible] gathered together.*

[illegible]

Deut. 6, 5.

Exod. 3, 6.

Marke 12.

Rhem. Bishops. Gospell Dominic.

[illegible]

Levit. 19, 18.

[illegible]

Marke 12, 35. Luke 20, 41.

41 And * the Pharisees being gathered [illegible]

42 Saying, [illegible] whose Sonne is he? They say to him, David.

43 He saith to them, How then doth David [illegible] call him Lord, saying,

Psal. 109, 1.

44 *The Lord said to my Lord, sit on my right hand, until I put thine enemies the foot-stoole of thy feet?*

45 If David therefore call him Lord, How is he his sonne?

46 And no man could answere him a word: neither durst any man from that day aske him any more [illegible]

[illegible]

42 *Saying, [illegible] of Christ? whose Sonne is he? They said unto him, The Sonne of David.*

43 *He saith unto them, How then doth David in spirit call him Lord, saying,*

44 *The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstoole?*

45 *If David then call him Lord, how is he then his sonne?*

46 *And no man was able to answere him a word, neither durst any man (from that day) aske him any more questions.*

Psal.

ANNOTATIONS. CHAP. XXII.

Rhem.

2 Marriage.] *Then did God the Father make this marriage, when by the mysterie of the incarnation he joyned to his Sonne our Lord [illegible] Church for his [illegible] 38.*

3 [illegible] *were the Prophets: the second were the [illegible] and all that afterward [illegible] and [illegible] men in the Church.*

Rhem. 1

5 One to his farme.] *Such as [illegible] to Christs Church, alledge their vaine [illegible] and worldly excuses, which at the day of [illegible] not serve them.*

Fulke 1

This is rightly [illegible] of Christ, but your intent is of traiterous [illegible] to Antichrist, and the See of Rome.

Worldly excuses against [illegible]

Rhem. 2

11 A man not attired.] *[illegible] much to be within the Church and to be a Catholike, except a man be of good life, for such a one shall be damned, because with faith he hath not good workes: as is evident by the example of this man, who was [illegible] as the rest, but lacked the garment of charitie and good workes. And by this man are represented all the bad that are [illegible], and therefore they also are in the Church, as this man was at the feast: but because he was called, and yet none of the [illegible], it is [illegible] that the Church doth not consist of the elect onely contrary to [illegible] adversaries.*

The Church [illegible] of good and bad.

Fulke 2

He that [illegible] not good workes, hath not a true, [illegible], and onely justifying faith. The visible Church, hath both elect and reprobate in it. But the Catholike [illegible] invisible, which is the body of Christ, consisteth onely of Gods elect, the true members of his body. This you know right well, but that you are disposed to slander us, wheresoever you can take occasion to blinde the ignorant, by ambiguity, generality, or double understanding of any word.

The Catholike Church of Christ. Slander.

Rhem. 3

21 To Cæsar.] *Temporall duties and payments exacted by worldly Princes must be payed, so that God be not defrauded of his more [illegible] duty. And therefore [illegible] have to take heed, how they exact: and others, how they give to Cæsar, [illegible] to [illegible] Prince, the things [illegible] are due to God, that is, to his Ecclesiasticall Ministers. Whereupon S. A[illegible] these goodly words [illegible] of the ancient and famous Confessor Hosius [illegible] to Constantius the Arian Emperour: Cease [illegible], and remember that thou art mortall, feare the day of judgement, intermedle not with Ecclesiasticall matters, neither doe thou command us in this [illegible] of us [illegible] that God hath committed the Empire, to us he hath committed the things that belong to the Church: and as he that with malicious eye carpeth thine Empire, gainesayeth the ordinance of God: so doe thou [illegible], lest in drawing unto thee Ecclesiasticall matters, thou be made guilty of a great crime. It is written, [illegible] the things that are Cæsars, to Cæsar: and the things that are Gods, to God. Therefore neither is it lawfull [illegible] in earth to hold the Empire, [illegible] hast thou (O Emperour) power over incense and sacred things. Athan. [illegible] agentes. And [illegible] to Valentinian the Emperour (who by the ill counsell of his mother [illegible] required of S. Ambrose to have one Church in Millan deputed to the Arian heretikes) saith: we pay that [illegible] to Cæsar: and that which is Gods, to God. Tribute is Cæsars, it is not denied: the Church is Gods, it [illegible] yeelded to Cæsar [illegible] Temple of God cannot be Cæsars right: which [illegible] can deny but [illegible] with the honour [illegible]: for what is more honourable then that the Emperour be said to be the [illegible] the Church? [illegible] is within the Church, and not above the Church, Ambr. [illegible] 5 Epist. Or[illegible]*

Neither must temporall [illegible] exact, nor their Subjects give [illegible]

Fulke 3

Civill Princes and Magistrates, ought not to usurpe Ecclesiasticall offices of preaching, [illegible] the Sacraments, excommunication, or such like: but they ought to command and provide by lawes, that [illegible] things be done according to the word of God, and to punish the offendours. The saying of Hosius, [illegible] by Athanasius, is against Constantius, that would determine by his Imperiall authority, contrary to the [illegible] and the consent of the generall Councell of Nice, that Christ is not [illegible] such cases, nothing is to be yeelded to temporall Princes. Likewise, where the Emperour would [illegible] Church

Authority of Princes.

[illegible]

RHEM. 4 [illegible] bodies, [illegible] God [illegible] creature, tamen [illegible] Nam et [illegible] loco [illegible] oranti, non poterat [illegible] partibus [illegible]

The Saints honour our prayers.

Angels. Saints.

RHEM. 5 30 As Angels.] [illegible] marry not be [illegible] to be like to Angels: therefore is the [illegible] of the Fathers, an Angelicall [illegible]

Religious single life, Angelicall.

FVLKE 5 True virginity, such as Paul [illegible] point of not marrying, resembleth [illegible] and thereof spake the ancient Fathers, not of the [illegible] life of your Popish cloisterers, and unchast Priests, [illegible] in not marrying when they [illegible] the devils, who are also unmarried.

RHEM. 6 32 Of the dead.] S. [illegible] by this [illegible] disproveth the Heretike Vigilantius, and in him those of our time, which to [illegible] the honour of Saints, call them of purpose, dead men.

Honour of Saints.

FVLKE 6 The [illegible] departed out of this life, [illegible] live unto [illegible] they [illegible] the men, and even in this place of the resurrection of the [illegible] to [illegible] Scripture c[illegible] But [illegible] a [illegible] onely honour, to [illegible] 7.10. Saviour, [illegible] is onely worthy of all [illegible]

RHEM. 7 40 On these two.] Hereby it is evident that [illegible] dependeth not upon faith onely, but much more upon charitie, (though faith be the first) which is the love of God and of our neighbour, which is [illegible] the Law and the Prophets: because he that hath this double charity expressed [illegible] by these two principall Commandements, fulfilleth and [illegible] all that is [illegible] the Law and the prophets.

Not only faith.

FVLKE 7 We say not that all the Law, [illegible] the [illegible] depend [illegible] faith onely: but [illegible] we say with Saint Paul. The Law is not of faith, but the man that hath done these things, shall live by them, Gal. 3.12. Yet this we say with S. [illegible] ine, The La[illegible] h, [illegible] h obtaineth, de spi. & lit. cap. 6. And S. Augustine himselfe faith upon this text. It may be rightly said that the Commandements of God pertaine to onely [illegible] if that faith be not understood to be a dead faith, but a living faith, which worketh by love, de fid. & oper. [illegible] 22. [illegible] if any man fulfill the Law, he shall be justified by workes without faith, which seeing no man is able to fulfill, the just shall live by faith, Gal. 3.11.

Slender. Justification.

CHAP. XXIII.

The Scribes and Pharisees [illegible] all this, continuing still incorrigible, although he will have the doctrine of their chaire obeyed; Yet against their workes (and namely their ambition) he openly inveigheth, crying to them eight woes for their eightfold hypocrisie and blindnesse: 34 and so concluding with the most worthy reprobation of that persecuting generation and their mother citie Hierusalem with her Temple.

The Gospel upon Tuesday the second weeke in Lent.

THen IESVS spake to the multitudes and to his Disciples,

2 Saying, Upon ‖ the chaire of Moyses have sitten the Scribes and the Pharisees.

3 All things therefore ‖ whatsoever they shall say to you, observe ye and doe ye: but according to their works do ye not, for they say and doe not.

Luke 11,46. Acts 15,10.

4 For * they binde heavie burdens and importable: and put them upon mens shoulders: but with a finger of their owne they will not move them.

5 But they doe all their works for to be seene of men; for they make broad their ⸢ Phylacteries, and enlarge their * fringes.

"These phylacteries were pieces of parchment, wherein they wrote the ten commandements, & folded it, & carried it on their forhead before their eyes, imagining grosly & superstitiously, that so they fulfilled that which is said, Deut. 6. They shall be immoveable before thine eyes. Hier in 23. Matt. Deut. 22, 12.

6 And

THen Iesus spake to the multitudes, and to his Disciples,

*2 Saying, * The Scribes and the Pharisees † sate in Moyses seat:*

2 Esdr. 8.4. † Or, sit.

3 All therefore whatsoever they bid you observe, that observe and do, but doe not ye after their workes: for they say, and doe not.

*4 * Yea, they binde together heavy burdens, and grievous to be borne, and lay them on mens shoulders, but they themselves will not move them with one of their fingers.*

Luke 11.46. act. 16.10.

*5 All their workes they doe, for to be seene of men: * they [illegible] their Phylacteries, and enlarge the [illegible] of their garments.*

Num. 15.38. deut. 6.8.

*6 * And*

HOLY WEEKE. Num. 15,38.

[illegible]

7 And [illegible]

8 [illegible] ‖ [illegible]

Marke 12, 38.

9 [illegible] : for one is your Father, [illegible] heaven.

James 3,1.

10 [illegible] Masters * be ye called ‖ teachers: for one is your Master: Christ.

11 He that is the greater of you, shall be your servant.

12 And he [illegible] shall be humbled: and he that humbleth himselfe, shall be exalted.

13 [illegible] woe to you Scribes and Pharisees, hypocrites: because you shut the kingdome of heaven [illegible] For your selves doe not enter in: and those that are going in, you suffer not to enter.

Luke 20,47.

14 Woe to you Scribes and Pharisees, hypocrites: because you * devoure widowes houses, ‖ praying long prayers; for this you shall receive the greater judgement.

15 Woe to you Scribes and Pharisees, hypocrites: because you goe round about the sea and the land, to make one Proselyte: and when he is made, you make him the childe of hell ‖ double more then your selves.

16 Woe to you blinde guides, that say, whosoever shall sweare by the Temple, it is nothing: but he that shall sweare by that gold of the Temple, is bound.

17 Ye foolish and blinde, for whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever shall sweare by the Altar, it is nothing: but whosoever shall sweare by the gift that is upon it, is bound.

19 Ye blinde, for whether is greater, the gift, or the Altar that ‖ sanctifieth the gift?

20 He therefore that sweareth by the Altar, sweareth by it and by all things that are upon it:

21 And whosoever shall sweare by the Temple, sweareth by it and ‖ by him that dwelleth in it:

22 And he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon.

23 Woe to you Scribes and Pharisees, hypocrites: because you tithe mint, and annise, and cummin, and have left the waightier things of the Law, judgement, and mercy, and faith; these things you ought to have done, and not to have omitted those.

24 Blinde guides, that straine a gnat, and swallow a camell.

25 Woe to you Scribes and Pharisees, hypocrites: because you make cleane that on the outside of the cup and dish: but within ‖ you are full of rapine and uncleannesse.

‖ They are.

26 Thou

[illegible]

7 [illegible]

8 [illegible] be called of men, Rabbi, Rabbi.

[illegible] for one is your Master, [illegible] ye are brethren.

9 [illegible] call no man your father upon the earth: for one is your Father, which is in heaven.

Matt. [illegible]

10 Neither be ye called masters: for one is your Master, even Christ.

11 He that is greatest among you, shall be your servant.

*12 * But whosoever shall exalt himselfe, shall be brought low, he that humbleth himselfe shall be exalted.*

Luke 1[illegible] and 18,[illegible]

*13 * Woe unto you Scribes and Pharisees, hypocrites, for ye shut up the kingdome of heaven before men: ye neither goe in your selves, neither suffer ye them that come, to enter in.*

Luke 1[illegible]

*14 * Woe unto you Scribes and Pharisees hypocrites: for ye devoure widowes houses, and that under a pretence of long prayer, therefore ye shall receive the greater damnation.*

Marke 1[illegible] Luke 2[illegible]

15 Woe unto you Scribes and Pharisees hypocrites, for ye compasse the sea and the land to make one proselyte, and when he is become one, ye make him twofold more the child of hell then ye your selves are.

16 Woe be unto you blinde guides, for ye say, Whosoever shall sweare by the Temple, it is nothing, but whosoever shall sweare by the gold of the Temple, he is a debter.

17 Yee fooles and blinde, for whether is greater, the gold, or the Temple that sanctifieth the gold?

18 And whosoever shall sweare by the Altar, it is nothing, but whosoever sweareth by the gift that is upon it, he is a debter.

19 Ye fooles and blinde, for whether is greater, the gift, or the Altar that sanctifieth the gift?

20 Whoso therefore shall sweare by the Altar, sweareth by it, and by all things thereon.

*21 * And whoso shall sweare by the Temple, sweareth by it, and by him that dwelleth therein.*

1 King. 8.13. 2 chron. 6.2.

22 And he that shall sweare by heaven, sweareth by the seat of God, and by him that sitteth thereon.

*23 * Woe unto you Scribes and Pharisees hypocrites, for ye tithe mint, and annise, and cummin, and have left the weightier matters of the Law, judgement, mercy, and faith: these ought ye to have done, and not to leave the other undone.*

Luke 11.42.

24 Ye blinde guides, which straine out a gnat, and swallow a camell.

*25 * Woe unto you Scribes and Pharisees hypocrites, for ye make cleane the utter side of the cup, and of the platter, but within they are full of bribery and excesse.*

Luke 11.39.

L 2

26 Thou blinde Pharisee, first make cleane the inside of the cup and the dish, that the outside may become cleane.

27 Woe to you Scribes and Pharisees, hypocrites: because you are like to whited sepulchres, which outwardly appeare to men beautifull, but within are full of dead mens bones, and al filthinesse.

28 So you also outwardly indeed || appeare to men just: but inwardly you are full of hypocrisie and iniquity.

29 Woe to you Scribes and Pharisees, ye hypocrites: because you build the Prophets Sepulchres, and || garnish the monuments of just men,

30 And say: If we had beene in our fathers dayes, we had not beene their fellowes in the blood of the Prophets.

31 Therefore you are a testimony to your owne selves, that you are the sonnes of them that killed the Prophets.

32 And fill you up the measure of your fathers.

33 You serpents, vipers broods, how will you flee from the judgement of hell?

Gospel S. Ste- day, De- ber.26.

34 Therefore behold, I send unto you Prophets and wise men and Scribes, and of them you shall kill and crucifie, and of them you shall scourge in your Synagogues, and persecute from city into city:

35 That upon you may come all the just blood that was shed upon the earth, from the blood of * Abel the just, even unto the blood of * Zacharias the sonne of Barachias, whom you murdered betweene the Temple and the Altar.

Gen.4,8.
2 Par.24,22.

36 Amen I say to you, all these things shall come upon this generation.

Luke 13,34.

37 * Hierusalem, Hierusalem, which killest the Prophets, and stonest them that were sent to thee, How often would I gather together thy children as the hen doth gather together her chickens under her wings, and thou ‡ wouldest not?

Rhe. { ‡ Free will.
FVLKE { Free frō cōstraint, but thrall to sinne.

38 Behold, your house shall be left desert to you.

39 For I say to you, you shall not see me from henceforth till you say, Blessed is he that commeth in the Name of our Lord.

26 Thou blinde Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be cleane also.

27 Woe unto you Scribes and Pharisees hypocrites: for ye are like unto painted Sepulchres, which indeed appeare beautifull outward, but are within full of dead mens bones, and of all filthinesse.

28 Even so ye also outwardly appeare righteous unto men: but within ye are full of hypocrisie and iniquity.

29 Woe unto you Scribes and Pharisees hypocrites, because ye build the tombes of the Prophets, and garnish the Sepulchres of the righteous,

30 And say, If we had beene in the dayes of our fathers, we would not have beene partners with them in the blood of the Prophets.

31 Wherfore ye be witnesses unto your selves, that ye are the children of them which killed the Prophets,

32 Fulfill ye also the measure of your fathers.

33 Ye serpents, ye generation of vipers, how will ye escape the damnation of hell?

34 Wherfore behold, I send unto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them shall ye scourge in your Synagogues, and persecute them from city to city:

*35 *That upon you may come all the righteous blood shed upon the earth, from the blood of that righteous Abel, unto the blood of Zacharias, son of Barachias, whom * ye slew betweene the Temple and the Altar.*

Gen.4.8.
Heb.11.4.
2 chro.24.22.

36 Verily I say unto you, All these things shall come upon this generation.

*37 * O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which have been sent unto thee, how often would * I have gathered thy children together, even as a henne gathereth her chickens under her wings, and ye would not?*

Luke 13.34.
4 Esdr.1.30.

38 Behold, your house is left unto you desolate.

39 For I say unto you, ye shall by no meanes see me henceforth, till that ye shall say, Blessed is he that commeth in the Name of the Lord.

ANNOTATIONS. CHAP. XXIII.

RHEM. 1 2 Chaire of Moses.] *God preserveth the truth of Christian religion in the Apostolike See of Rome, which is in the new Law answerable to the chaire of* Moses, *notwithstanding the Bishops of the same were never so wicked of life: yea though some traitor as ill as* Iudas *were Bishop thereof, it should not be preiudiciall to the Church and innocent Christians, for whom our Lord providing, said, Doe that which they say, but doe not as they doe*, Aug.ep.165.

The See of Rome preserved in truth

FVLKE 1 S. *Augustine* saith not, that God preserveth the truth of Christian Religion in the Apostolike See of Rome, but sheweth that so long as the truth of Christian Religion is maintained, we must not depart from the unitie of the Church for the evill life of the Teachers or Bishops. He answereth an Epistle of a Donatist unto *Generosus*, wherein was declared the order of Bishops, in a certaine citie, from *Donatus* the Authour of that Schisme. Whereupon S. *Augustine* saith, *Si ordo, &c. If the order of Bishops succeeding one another be to be considered, how much more certainely and indeed wholesomely doe we number from* Peter, *to whom bearing the figure of the whole Church, our Lord saith, upon this Rocke I will build my Church, and the gates of hell shall not overcome it: for to* Peter *succeeded* Linus, *&c.* And so forth he nameth the Bishops to *Anastasius*, among which he saith, there was never a Bishop that was a Donatist: *but overthwart out of Africa, they sent one ordained, which governing over a few Africans in the city of Rome, enlarged the* [illegible] *of* Montenses, *or* Cutzupitae. *But into that order of Bishops, which is brought from* Peter *himselfe, unto* Anastasius, *which now occupieth the same Chaire, although*

Succession of Bishops.

[illegible] ; or, we may safely beleeve [illegible] said [illegible], which was contrary to Gods Commandement, *Mat.15.* [illegible] 5.) but [illegible] as they sate in *Moses* [illegible] the Law: but they sate not in *Moses* Chaire, but in their owne chaire, [illegible] traditions, and false doctrines.

RHEM. 2 3 Whatsoever they shall say.] *Why (saith S. Augustine) doest thou call the Apostolike Chaire the chaire of pestilence? If for the men, Why? Did our Lord Iesus Christ for the Pharisees, any wrong to the Chaire wherein they sate? Did he not commend that Chaire of Moses, and preserving the* [illegible] *of the Chaire, reprove them? For he saith: They sit upon the Chaire of Moses, that which they say, doe ye. These things if you did well consider, you would not for the men whom you defame, blaspheme the See Apostolike, wherewith you doe not* [illegible] *saith: Neither for the Pharisees (to whom you compare us, not of wisdome, but of malice) did our Lord* [illegible] *Chaire of Moses to be forsaken, in which Chaire verely he figured his owne, for he warneth the people to doe that which they say, and not to doe that which they doe; and that the holinesse of the Chaire be in no case forsaken, nor the unitie of the flocke divided, for the naughtie Pastours.*

thereof.
Contra l.2.c.5
Contra l.2.c.61.

FVLKE 2 S. *Augustine* speaketh against a railing Donatist, which called the Apostolike Chaire, with which the Catholikes in Africa had communion, the chaire of pestilence: being able to charge the Bishops that [illegible] therein, neither with false doctrine, nor with evill life, which if he could have done, the fault had beene in the men, not in the Chaire. Neither doth he speake onely of the See of Rome, but also nameth expressly the See of Ierusalem, and consequently understandeth all the Churches planted by the Apostles, which retained the purity of doctrine delivered by the Apostles. Therefore he writeth thus: *Verumtamen, &c. But if all throughout the whole world, were such as thou doest most falsly accuse them, what hath the Chaire of the Church of Rome done unto thee, in which* Peter *sate, and at this day sitteth* Anastasius, *or the Chaire of the Church of Ierusalem, in which* Iames *sate, and at this day* Iohn *sitteth, to whom we in the Catholike unitie are knit, and from whom with wicked rage, you have separated your selves: Why callest thou the Apostolike Chaire, the Chaire of pestilence? &c.* In the second place which you cite, where S. *Augustine* saith, that our Saviour Christ, by the Chaire of *Moses*, figured his owne Chaire, it is evident, that by the Chaire, he meaneth not the place where he sate when he taught, but the doctrine which he taught. Therefore not the dignitie of the See of Rome, but the dignitie of the doctrine of Christ, wheresoever it be taught, and the continuance, consent, and unity in the same, is commended by S. *Augustine*: not appropriated to the See or Bishop of Rome: any longer then the Bishop of Rome teacheth the doctrine of Christ, which is the Chaire of Christ and of *Peter*. It is not the wicked life of the Pope, onely nor principally, that declareth him to bee Antichrist, but the doctrine of devils, which hee holdeth, and the exaltation of himselfe in devillish pride above Christ, and all that is worshipped: while he arrogateth more to himselfe, then he alloweth to Christ, as in his wicked doctrine of Pardons, Dispensations, and such like. For under his Bull he pardoneth, that, for which the Passion of Christ did not make satisfaction (as you hold) and dispenseth against the Law of God, commandeth idolatrie, and communion under one kinde, directly against the Commandements of God and Christ, &c.

See of Rome.

Antichrist.

RHEM. 6 Love the first places.] *He condemneth not due places of superiority given or taken of men according to their degrees, but ambitious seeking for the same, and their proud heart and wicked intention, which he saw within them, and therefore might boldly reprehend them.*

RHEM. 3 8 One is your Master.] *In the Catholike Church there is one Master, Christ our Lord, and under him one Vicar, with whom all Catholike Doctors and Teachers are one, because they teach all one thing. But in Arch-heretikes it is not so, where every one of them is a divers master, and teacheth contrary to the other, and will be called Rabbi and Master, every one of their owne Disciples: Arius a Rabbi among the Arians,* Luther *among the Lutherans, and so among the Calvinists,* Calvin.

Many masters and many Arch-heretikes.

FVLKE 3 In the Popish Church, the Pope is your master, of whom you learne that you learne, not of Christ: and though you did all agree in your heresie, you were never the neerer, but the farther from the truth. Neverthelesse, there hath beene and still are, great dissensions among you: as of the authority of the Pope, and of the generall Councell; questions not defined among you. But neither *Luther*, nor *Calvin*, desired to be credited any further then the word and the doctrine of Christ did warrant them: neither is their authority otherwise esteemed of us, but so farre forth as it is agreeable to the holy Scriptures. And whereas you have one Vicar, he is the Vicar of Satan, whose doctrine he maintaineth, in prohibition of marriage and meats, in commanding of idolatry, and countermanding of Christ. But Christ never appointed any Vicar generall, but such as he himselfe is, even his holy Spirit the Comforter, by whom he is still present with his Church, unto the end of the world.

Unitie.

1 Tim.4.1.
Exod.20.
Mat.26.27.

RHEM. 4 10 Masters.] Wicklife *and the like heretikes of this time, doe hereupon condemne degrees of schoole and titles of Doctors and Masters: where they might as well reprove S. Paul for calling himselfe* Doctor and Master of the Gentiles: *and for saying * that there should be alwayes Doctors in the Church; and whereas they bring the other words following, against Religious men who are called Fathers; as well might they by this place take away the name of carnall fathers, and blame S. Paul for calling himselfe the onely spirituall Father of the Corinthians. But indeed nothing is here forbidden, but the contentious division and partiality of such as make themselves Ringleaders of Schismes and Sects, as* Donatus, Arius, Luther, Calvin.

Doctors, Masters, and spirituall Fathers.
1 Tim.2.
2 Tim.1.
* Eph.4.
1 Cor.4.15.

FVLKE 4 It is a slander of *Wickliffe*, and of the godly of this time, though some Anabaptisticall spirits, or ignorant persons, imagine such degrees and titles, to be here forbidden. But such doctors, masters and fathers are forbidden, as be authors, teachers, & begetters of new doctrines, & religious persons, as *Francis, Dominike, Loyola*, & such like.

Slander.

RHEM. 5 13 Scribes and Pharisees.] *In all these reprehensions it is much to be noted, that our Saviour for the honour of Priesthood, never reprehendeth Priests by that name*, Cypr.ep.65. *Whereas our Heretikes use this name of purpose in reproach and despight.*

The honour of Priesthood.

FVLKE 5 The Priesthood of the Law was of Gods institution, and therefore our Saviour Christ (as S. *Cyprian* saith) kept the honour that was due unto the Priests, but not as you say, in that he never reprehended Priests, by that name. For so S. *Cyprian* saith not: And you forget at least the Priest that passed by the wounded man, *Luke* 10. 13. And was it no reprehension of the Priests thinke you? when he said, that he should *suffer many things of the high Priests, and be slaine of them, Mat.16.21.* Yet he findeth no fault with their name which the Scripture gave them,

Honour of Priesthood.

[illegible] with the [illegible] of [illegible] Priest, [illegible] most, and [illegible] of your Pop[illegible] the true etymologie thereof.

RHEM. The intention. 15 [illegible] prayers.] *They are not* [illegible] *selves, which for the most part* [illegible] *but for their wicked purpose and* [illegible] *Proselyt*[illegible] [illegible] *fasting, prayers, almes, Mat. 6.*

RHEM. 6 Not onely faith. 15 [illegible]] *They that teach that it is enough to have only* [illegible] *make such Christians, as the Iewes* [illegible] *of hell farre more then before, Aug. l. de fid. oper. c. 26.*

FULKE 6 Slander. [illegible] on them, that teach a faith void of good [illegible], to be [illegible] for a Christian man. But [illegible] teach all good works, what Proselytes do you make by your [illegible] & Seminary Priests, [illegible] sea and land for them? *Somervil, Parry, Throkmorton, Savage, Babington*, [illegible] of those [illegible] its, right children of hell, and of Satan that was a murderer from the beginning.

RHEM. 7 The Altar is sanctified by our Lords body thereupon. Theophyl. Mat. 23. 19 Sanctifieth.] *Note that donaries and gifts bestowed upon Churches and Altars be* [illegible] *fied by dedication* [illegible] *God, and by touching the Altar and other holy things: as now specially the vessels of the* [illegible] *and Sacrament* [illegible] *body & blood, by touching the same, and the Altar it selfe whereupon it is consecrated. Whereof* Theophy[lact] *writeth thus upon this place:* In the old Law Christ permitteth not the gift to be greater then the Altar, [but] with us the Altar is sanctified by the gift: for the Hostes by the divine grace are turned into our Lords body, [and] therefore is the Altar also sanctified by them.

FULKE 7 Holinesse of gifts and altars. Gifts bestowed upon the Church, to the maintenance of true Religion, be sanctified by dedication unto God: but gifts offered in superstition and idolatry, are accursed as the idols are. Popish Altars that are set up to overthrow the Altar of the Crosse, are not holy but cursed. And so is all that pertaineth to them. Neither have they protection of the Lords Altar that was in the Temple, which was a figure of Christs onely singular true sacrifice once offered, and that never can bee sacrificed againe, (as S. *Augustine* saith.) De spir. & lit. cap. 11. Cont. Advers. legis & prophet. cap. 18. Neither did the Altar of the Temple sanctifie by touching, for then the murderer which tooke hold of the hornes of the Altar, should be sanctified, whom God commanded to be drawne from thence and executed, *Exod.* 21. 14. 1 *Reg.* 2. 28. Neither if any man had offered any other gift then that which God commanded, had the gift beene made holy by touching the Altar, for it was the Ordinance of God, by which the Altar sanctified the gift, and not any quality in the Altar. Theophyl. nameth bread, not hostes. Transubstantiation. The saying of *Theophylact*, being a late Writer in comparison of antiquity, is not so greatly to be regarded: whose words although they seeme to be plaine for Transubstantiation, seeing he saith, *Panes*, the loves of bread by divine grace, are turned into the Lords body: Yet considering he was a Bishop of the Greeke Church which never accepted the Popish heresie of Transubstantiation; his meaning is not of any change in substance, but in use, of such bread as was offered by the people for the Communion, and to the releefe of the poore. It is like you are sicke of the disease of the Pharisees, which was covetousnesse, (as *Chrysostome* and *Theophylact* note) by magnifying the gifts of the Altar.

RHEM. 8 21 By him that dwelleth therein.] *By this we see that swearing by creatures, as by the Gospel, by Saints, is all referred to the honour of God, whose Gospel it is, whose Saints they are.*

FULKE 8 Swearing by creatures. By this we see, that in swearing by creatures, we cannot avoid swearing by God, yet this doth not justifie swearing by creatures. For as the Author of the imperfect worke that goeth under *Chrysostomes* name, saith: *Idololatriam se facit, &c. He maketh himselfe an Idolater, whosoever sweareth by any thing else beside God*, and [illegible] *neth double. First, because he sweareth, and then because he maketh him God, by whom he sweareth. In Mat.* Hom. 12. Swearing by creatures also, is condemned by *Bede in Mat.* 5.

RHEM. 28 Appeare to men.] *Christ might boldly reprehend them so often and so vehemently for hypocrisie, because hee knew their hearts and intentions: but we that cannot see within men, may not presume to call mens externall good doings, hypocrisie; but iudge of men as we see and know.*

RHEM. 9 29 Garnish.] *Christ blameth not the Iewes for adorning the sepulchres of the Prophets, but convinceth them of their malice toward him, and of that which by his divine knowledge he foresaw, that they would accomplish the wickednes of their fathers in shedding his bloud, as their fathers did the bloud of the Prophets.* Hilar.

FULKE 9 The sepulchres of holy men. To garnish the sepulchres of the Prophets moderately without superstition, is not evill of it selfe, but this hath commonly beene the manner of hypocrites by the subtiltie of Satan, to persecute the Prophets while they live; and to make Idols of their bodies when they are dead.

CHAP. XXIIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 4 what things shall be before the consummation of the world, especially, 14 the Churches full preaching unto all nations: 15 then, what shall be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29 then incontinent, the Day of iudgement to our great comfort in those miseries under Antichrist. 35 As for the moment, to us it perteineth not to know it, 37 but rather every man to watch, that we be not unprovided when he commeth to each one particularly by death.

HOLY WEEKE. Mark. 13, 1. Luk. 21, 5.

AND IESUS being gone out of the Temple, went. And his disciples came to shew him the buildings of the Temple.

2 And hee answering said to them, Doe you see all these things? Amen I say to you, there shall not || bee left here a stone upon a stone, that shall not be destroyed.

The Gospel for a votive Masse in time of warre, and for many Martyrs.

3 And when hee was sitting upon Mount olivet, the disciples came to him secretly, saying: Tell us, when shall these things be? and what shall be || the signe of thy comming, and of the consummation of the world?

4 And IESUS answering, said to them, Beware that no man || seduce you.

5 For

Mark. 13. 1. luke. 21. 5.

*AND * Iesus went out, and departed from the Temple: and his disciples came to him for to shew him the buildings of the Temple.*

Luke. 19. 44.

2 *Iesus said unto them, see ye not all these things? Verely, I say unto you, * there shall not bee left here one stone upon another, that shall not be destroyed.*

3 *And as he sate upon the mount of Olives, the disciples came unto him secretly saying, Tell us, when shall these things be? and what shall be the token of thy comming, and of the end of the world?*

Col. 2. 18. ephes. 5. 6.

4 *And Iesus answered, and said unto them, Take * heed that no man deceive you.*

5 For

HOLY WEEKE. TUESDAY night.

5 [illegible] || I am Christ: [illegible] many.

6 For you shall heare of warres, and [illegible] that ye be not troubled; for these things must be done: but the end is not yet.

7 For nation shall rise against nation, and kingdome against kingdome: and there shall be pestilences, and famines, and earth-quakes in places.

8 And all these things are the beginnings of sorrowes.

Math. 10, 17.

9 Then * shall they deliver you into tribulation, and shall kill you: and you shall be odious to all nations for my Names sake.

10 And then many shall be scandalized: and they shall deliver up one another: and they shall hate one another.

‡ There were in the people false prophets, as among you also shal be lying Masters which shall bring in Sects of perdition. 2 Pet. 2.

11 And many ‡ false prophets shall rise: and shall seduce many.

12 And because || iniquity shall abound: the charity of many shall wax cold.

13 But he that shall persevere to the end, he shall be saved.

14 And this Gospel of the kingdome || shall be preached in the whole world, for a testimony to all nations, and then shall come the consummation.

The Gospel upon the last Sunday after Pentecost. Dan. 9, 27.

15 Therefore when you shall see || *the abomination of desolation*, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him understand.)

16 Then they that are in Iurie, let them flee to the mountaines:

17 And he that is on the house top, let him not come downe to take any thing out of his house.

18 And he that is in the field, let him not goe backe to take his coat.

19 And woe to them that are with childe, and that give sucke in those dayes.

20 But pray that your flight be not in the Winter, or on the Sabbath.

21 For there shall be then great tribulation, such as hath not beene from the beginning of the world untill now, neither shall be.

22 And unlesse those dayes had beene shortened, no flesh should be saved: but for the elect the dayes || shall be shortened.

23 Then if any man shall say unto you, Loe, ‡ there is Christ, or there: doe not beleeve him.

24 For there shall arise false christs and false prophets, and shall shew || great signes and wonders, so that the elect also (if it be possible) may be induced into errour.

25 Loe, I have foretold you.

26 If therefore they shall say unto you, Behold he is in the desert: goe ye not out: behold || in the closets, beleeve it not.

27 For as lightening commeth out of the East, and appeareth even into the West, so shall also the advent of the Sonne of man bee.

28 Where-

5 *For* [illegible] *I am Christ* [illegible]

6 [illegible] *of warres, and rumours of warres: see that ye be not troubled: for all these things must come to passe, but the end is not yet.*

7 *For nation shall rise against nation, and realme against realme, and there shalbe famines, and pestilences, and earthquakes in || certaine places.*

|| Some every

8 *All these are the beginning of sorrows.*

Math. 1 luke 21 1 john 26.

9 ** Then shall they put you to trouble, and shall kill you: and ye shall be hated of all nations for my Names sake.*

10 *And then shall many be offended, and shall betray one another, and shall hate one another.*

11 *And many false prophets shall arise, and shall deceive many.*

12 *And because iniquity shall abound, the love of many shall wax cold.*

13 *But he that shall endure to the end, the same shall be saved.*

14 *And this Gospel of the Kingdome shall bee preached in all the World, for a witnesse unto all nations, and then shall the end come.*

Marke 13. 14. luke 21. 20. dan. 9. 27.

15 ** When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth, let him understand)*

16 *Then let them which be in Iurie, flee into the mountaines.*

17 *And let him which is on the house top, not come downe to fetch any thing out of his house:*

18 *Neither let him which is in the field, returne backe to fetch his clothes.*

19 *Woe shall be in those dayes to them that are with childe, and to them that give sucke.*

Acts 1. 12.

20 *But pray yee that your flight bee not in the Winter, * neither on the Sabbath day.*

21 *For then shalbe great tribulation, such as was not since the beginning of the world to this time, no, nor in any wise shall be.*

22 *Yea, and except those dayes should be shortned, there should no flesh be saved: but for the chosens sake those dayes shall be shortened.*

Marke 13. 21. luke 17. 23.

23 *Then if any man shall say unto you, * Loe, here is Christ, or there: beleeve it not.*

24 *For there shall arise false christs, and false prophets, and shall shew great signes, and wonders: insomuch that (if it were possible) they shall deceive the very elect.*

25 *Behold, I have told you before.*

26 *Wherefore if they shall say unto you, Behold, he is in the desert, go not forth: Behold, he is in the secret places, beleeve it not.*

27 *For as the lightning commeth out of the East, and shineth into the West: so shall also the comming of the Sonne of man be.*

28 * For

27 Whereſoever the body is, thither ſhall the Eagles alſo be gathered together.

29 And ‡ immediatly after the tribulation of thoſe dayes * the Sunne ſhall be darkened, and the Moone ſhall not give her light, and the ſtarres ſhall fall from heaven, and the powers of heaven ſhall be moved:

30 And then ſhall appeare ‡ the ſigne of the Sonne of man in heaven: and then ſhall all tribes of the earth bewaile: and they ſhall ſee the Sonne of man comming in the clouds of heaven with much power and majeſtie.

31 And he ſhall ſend his Angels with a trumpet, and a great voyce: and they ſhall gather together his elect from the foure winds, from the furtheſt parts of heaven even to the ends thereof.

32 And of the figtree learne a parable: when now the bough thereof is tender, and the leaves come forth, you know that Summer is nigh.

33 So you alſo, when you ſhall ſee theſe things, know ye that it is nigh even at the doores.

34 Amen I ſay to you, that this generation ſhall not paſſe, till all theſe things be done.

35 Heaven and earth ſhall paſſe, but my words ſhall not paſſe.

36 But of that day and houre no body knoweth, neither the Angels of heaven, but the Father alone.

Gen. 7, 5. 37 And as * in the dayes of Noe, ſo ſhall alſo the comming of the Sonne of man be.

38 For as they were in the dayes before the flood, eating and drinking, marrying and giving to marriage, even unto that day in which Noe entred into the Arke,

39 And knew not till the flood came, and tooke them all: ſo alſo ſhall the comming of the Sonne of man be.

40 Then two ſhall be in the field: one ſhall be taken, and one ſhall be left.

41 Two women grinding in the mill: one ſhall be taken, and one ſhall be left.

42 Watch therefore becauſe you know not what houre your Lord will come.

1 Theſſ. 5, 2. 43 But this know ye, that * if the good man of the houſe did know what houre the theefe would come, he would ſurely watch, and would not ſuffer his houſe to be broken up.

The Goſpel for a confeſſor that is a Biſhop. And for S. Clement Martyr, Novemb. 23.

44 Therefore be you alſo ready, becauſe at what houre you know not, the Sonne of man will come.

45 Who, thinkeſt thou, is a faithfull and wiſe ſervant, whom his lord hath appointed over his family, to give them meat in ſeaſon?

46 Bleſſed is that ſervant, whom when his lord commeth, he ſhall finde ſo doing.

47 Amen I ſay to you, that over all his goods ſhall he appoint him.

48 But if that naughty ſervant ſhall ſay in his heart, My lord is long a comming:

49 And

Luke 17. 37. *28 * For whereſoever the dead carcaſſe is, even there will the Eagles alſo be gathered together.*

*29 Immediatly after the tribulation of thoſe dayes, * ſhall the Sunne be darkned, and the Moone ſhall not give her light, and the Starres ſhall fall from heaven, and the powers of the heaven ſhall be ſhaken.* Marke 13. 24. luke 21. 25. ioel 2. 31.

*30 And then ſhall appeare the ſigne of the Son of man in heaven: and then ſhall all the kinreds of the earth mourne, * and they ſhall ſee the Sonne of man comming in the clouds of heaven, with power and great glory.* Revel. 1. 7.

*31 * And he ſhall ſend his Angels with the great ſound of a trumpet, and they ſhall gather together his choſen from the foure winds, even from one end of heaven to the other.* 1 Cor. 15. 52. 1 Theſſ. 4. 16.

32 Learne a parable of the figtree: When his branch is yet tender, and the leaves ſprung, yee know that Summer is nigh:

33 So likewiſe ye, when ye ſhall ſee all theſe things, be ſure that it is neere, even at the doores.

34 Verily I ſay unto you, this generation ſhall in no wiſe paſſe, till all theſe things be fulfilled.

*35 * Heaven and earth ſhall paſſe away, but my words ſhall in no wiſe paſſe away.* Marke 13. 32.

36 But of that day and houre knoweth no man, no, not the Angels of heaven, but my Father onely.

37 But as the dayes of Noe were, ſo ſhall alſo the comming of the Sonne of man be.

*38 * For as in the daies that were before the flood they were eating, and drinking, marrying, and giving in marriage, even untill the day that Noe entred into the Arke,* Gen. 7. 5. luke 17. 28.

39 And knew not till the flood came, and tooke them all away: ſo ſhall alſo the comming of the Sonne of man be.

*40 * Then ſhall two be in the field: the one is received, and the other is left alone.* Luke 17. 35. 1 theſſ. 4. 17.

*41 * Two women ſhalbe grinding at the mill: the one is received, and the other left alone.* 1 Theſſ. 4. 17.

*42 * Watch therefore, for ye know not what houre your Lord doth come.* Marke 13. 35.

*43 * Of this yet be ſure, that if the goodman of the houſe had knowne what watch the theefe would come, he would have watched, and would not have ſuffered his houſe to be broken up.* Luke 12. 39. 1 theſſ. 5. 2. apoc. 16. 18.

44 Therefore be ye alſo ready: for in ſuch an houre as ye thinke not, the Sonne of man commeth.

45 Who then is that faithfull and wiſe ſervant, whom his lord hath made ruler over his houſhold, to give them meat in ſeaſon?

46 Bleſſed is that ſervant, whom his lord when he commeth ſhall finde ſo doing.

47 Verily I ſay unto you, that he ſhall make him ruler over all his goods.

48 But and if that evill ſervant ſhall ſay in his heart, My lord will be long a comming:

49 And

HOLY WEEKE.

[illegible] drunkards.

50 [illegible] a day [illegible] and in houre that he [illegible]

51 And ſhall divide him, and appoint his portion with the hypocrites: there ſhall be weeping and gnaſhing of teeth.

[illegible]

50 The ſame ſervants lord ſhall come in a day when he looketh not for him, and in an houre that he is not ware of,

*51 And ſhall hew him in pieces, and give him his portion with the hypocrites: * there ſhall be weeping and gnaſhing of teeth.* Matth. [illegible] and [illegible]

MARGINALL NOTES. CHAP. XXIIII.

RHEM. 1 23 Here is Chriſt.] *Whoſoever draweth Chriſt or his Church from the [illegible] of all nations [illegible], or countrey, [illegible]* [illegible]

FVLKE 1 [illegible] not the Papiſts, for they draw the Church from the [illegible] of all [illegible], to one city of Rome, or to a piece of Europe, as the Donatiſts did to a [illegible] of Africk.

RHEM. 2 30 The ſigne of.] *The ſigne of the Sonne of man, is the holy Croſſe, which then ſhall appeare to the Iewes to their confuſion,* Chryſ. in Mat. ho. 77. *It ſhall be ſo [illegible] that they cannot abide the ſight thereof.*

FVLKE 2 S. *Hierome* and S. Beda [illegible] the ſigne of the Croſſe, [illegible]. The Authour of the unperfect worke [illegible] of the [illegible], *that the ſigne of Chriſt, is the very body of Chriſt, which [illegible], by the ſigne of his body, of them that [illegible].* But if it be the ſigne of the Croſſe, it ſhall be [illegible] to them that have [illegible] the [illegible] and idolatry, committed with the ſigne of the Croſſe: [illegible] to them which overthrow the true Croſſe of Chriſt, that is, the vertue of Chriſts ſacrifice offered upon the Croſſe, which is, the onely glory of all true Chriſtians: which thing the Papiſts doe, by ſetting up many altars and a new ſacrifice. As for the ſigne of the Croſſe, ſo it be without ſuperſtition, we can abide well enough.

The [illegible] Croſſe.

ANNOTATIONS CHAP. XXIIII.

RHEM. 2 Not left.] *This was fulfilled forty yeeres after Chriſts Aſcenſion by* Veſpaſian *the Emperour and his ſonne* Titus. Euſeb. l. 3. c. 6. & ſeq. ex Ioſeph. *Upon which words,* There ſhall not be left, &c. *Which threaten the deſtruction of the Iewes Temple: and thoſe words,* Upon this Rocke I will build my Church, *Which promiſe the building of the Catholike Church of all nations:* S. Chryſoſtome *making a long compariſon of theſe two propheſies of Chriſt, ſaith thus: Thou ſeeſt in both his great and unſpeakable power, in that, that he increaſed and built up them that worſhipped him, and thoſe that ſtumbled at him, he abaſed, deſtroyed, and plucked them up by the root. Doeſt thou ſee how whatſoever he hath built, no man ſhall deſtroy: and whatſoever he hath deſtroyed, no man ſhall build? He builded the Church, and no man ſhall be able to deſtroy it: he deſtroyed the Temple, and no man is able to build it, and that in ſo long time. For they have endevoured both to deſtroy that, and could not: and they have attempted to build up this, and they could not doe that neither, &c.*

The Church never faile, 16. Lib. adv. G[illegible] quod Ch[illegible] Deus, prope [illegible]

3 The ſigne.] *Our Maſter knowing that it was not profitable nor ſeemely for them to know theſe ſecrets, gave them, by way of Prophecie, warning of divers miſeries, ſignes, and tokens, that ſhould fall, ſome further off, and ſome neerer the latter day: by which the faithfull might alwayes prepare themſelves, but never be certaine of the houre, day, moneth, nor yeere, when it ſhould fall,* Aug. ep. 80.

4 Seduce.] *The firſt and principall warning, needfull for the faithfull from Chriſts Aſcenſion, to the very end of the world, is that they be not deceived by heretikes, which under the titles of true Teachers and the Name of Chriſt and his Goſpel, will ſeduce many.*

Heretikes [illegible] under faire titles.

RHEM. 3 5 I am Chriſt.] *Not onely ſuch as have named themſelves Chriſt, as* Simon, Menander, *and ſuch like: but all Arch-heretikes be Chriſts to their followers.* Luther *to the Lutherans,* Calvin *to the Calviniſts: becauſe they beleeve them, rather then Chriſt ſpeaking in his Church.*

FVLKE 3 *Luther* and *Calvin* neither named themſelves Chriſt, nor challenged any part of Chriſts office, or honour to them, but the Pope doth both: advancing himſelfe above Chriſt, in his blaſphemous pardons and diſpenſations, and in controuling of Chriſts inſtitution.

The Pope in his canon law is called God, Lord God, and God above all gods, &c.

RHEM. 12 Iniquity abound.] *When hereſie and falſe teachers reigne in the world, namely toward the latter day, wicked life aboundeth, and charity decayeth.*

RHEM. 4 14 Shall be preached.] *The Goſpel hath beene preached of late yeeres, and now is, by holy Religious men of divers Orders, in ſundry great countreys which never heard the Goſpel before, as it is thought.*

The Goſpel now preached to infidels.

FVLKE 4 The Spaniards have procured theſe good Preachers of the Goſpel, to picke a quarrell to ſpoile, and by murdering of infinite thouſands, to diſpeople thoſe countreys. Witneſſe their owne countreyman and fellow in religion, *Bartholomæus Caſſaus*, in his Spaniſh Colonie. *Benzo* the Italian *in hiſt. novi Orbis*. The like zeale of religion cauſed them to attempt the invaſion of this Land. But God hath rewarded them according to their wickedneſſe.

RHEM. 5 15 Abomination of deſolation.] *This abomination of deſolation foretold, was firſt partly fulfilled in divers profanations of the Temple of Hieruſalem, when the ſacrifice and ſervice of God was taken away; but ſpecially it ſhalbe fulfilled by Antichriſt and his precurſors, when they ſhall aboliſh the holy Maſſe, which is the ſacrifice of Chriſts body and blood, and the onely ſoveraigne worſhip due to God in his Church: as S.* Hipollytus, *writeth in theſe words: The Churches ſhall lament with great lamentation, becauſe there ſhall neither oblation be made, nor incenſe, nor worſhip gratefull to God. But the ſacred houſes of Churches ſhall be like to cottages, and the precious body and blood of Chriſt, ſhall not be extant, (openly in Churches) in thoſe dayes, the Liturgie (or Maſſe) ſhall be extinguiſhed, the Pſalmodie ſhall ceaſe, the reciting of the Scriptures ſhall not be heard,* Hippol. de Antichriſto. *By which it is plaine that the heretikes of theſe dayes be the ſpeciall fore-runners of Antichriſt.*

The abomination of deſolation. The aboliſhing of the holy ſacrifice of the Maſſe by Antichriſt and his miniſters.

FVLKE 5 This *Hippolytus* was not that ancient Martyr, of whom S. *Hier.* writeth in *Catal.* but a later fantaſticall fellow, full of fables concerning Antichriſt. That he ſhould be no man, but a devill in the ſhape of man, that *Iohn* the Evangeliſt ſhall come with *Henoch* and *Helias*, before the comming of Antichriſt, that Antichriſt, ſhall bring devils with him in the ſhape of Angels, and command them to carry him up to heaven, with ſuch like ſtuffe. Yet he doth not expound this abomination, of the aboliſhing of the Maſſe, or the ſacrifice thereof, not ſpeaketh of either of them: but flouriſhing in words, as his manner is, foreſheweth the aboliſhing of all Chriſtian religion, which ſhall never be, for Chriſt will continue with his Church to the end of the world.

RHEM. 6 22 Shalbe ſhortned.] *The reigne of Antichriſt ſhall be ſhort, that is three yeeres and a halfe,* Dan. 7. Apo. 11. *Therfore the heretikes are blaſphemous & ridiculous, that ſay, Chriſts Vicar is Antichriſt, who hath ſitten theſe 1500 yeres.*

Antichriſt.

Chryſoſtome

[illegible] of [illegible] his [illegible] yeeres [illegible] Daniel [illegible] reigne of [illegible] be [illegible] yeeres [illegible] in the same Chapter he calleth three [illegible] the com[illegible] S. [illegible] 4 [illegible] and halfe [illegible] for that [illegible] dayes [illegible] Yet [illegible] dayes and yeeres, be [illegible] after [illegible] and [illegible]

The reigne of Antichrist.
Cap. 12.

2. Thess. 2.

24 Great signes.] *These signes and miracles shall be to the outward appe*[illegible] *calleth them* * *ly*[illegible] *to seduce them* [illegible] *that shall perish. Whereby we see that if* [illegible] *faind and forged miracles,* [illegible] *not to beleeve them,* [illegible] *lesse when they* [illegible] *the faith* [illegible]

[illegible] In closets.] *Christ having* [illegible] *the Churches authority bright* [illegible] *their conventicles* [illegible] *to take heed of heretiks and* [illegible] *which* [illegible] *Aug.l.1.q.Evang.q.38. For, as for the* [illegible] *to serve* [illegible] *alluring curious persons unto* [illegible] *yeeres* [illegible] *persecution, and was used of* [illegible] *God in secret places that is a necessary thing* [illegible] *And* [illegible] *came so together in Hierusalem* [illegible] *together after Christ,* * *and the Apostles als*[illegible] *to corners from the society of* [illegible] *Catholikes doe the same at this day in our countrey,* [illegible] *religion* [illegible] *appeareth* [illegible] *Church, but practising secretly the same faith, that* [illegible] *all Christ*[illegible]*eth and appe*[illegible]

The secret conventicles of heretikes.
Catholike Christians secretly assembling in time of persecution.
* Act. 1.2.

The Church of God had no [illegible] shew in the sight of the world, for three hundred yeeres after Christ, when they came together in secret places, to serve God. Therefore the glorious pompe of Poperie in Italie, Spaine or France, is not the bright and cleere authority of the Church, whereof S. *Augustine* speaketh. For that, the Church wanted not for three hundred yeeres together after Christ, but in the middest of the hottest persecution, retained the same bright and cleere authority, amongst all true Christians.

The Church hidden.
The glittering of the Popish Church.

29 Immediately.] *If the latter day shall immediately follow the persecution of Antichrist, which is to endure but three yeeres and a halfe, as is aforesaid: then it is meere blasphemy to say, Gods Vicar is Antichrist, and that (by their owne limitation) these thousand yeeres almost.*

Antichrist.

You have said, that the persecution of Antichrist, should endure but three yeeres and a halfe, but you are never able to prove it of usuall yeeres, therefore it is no blasphemy to say, the Pope is Antichrist, though his tyranny hath continued almost a thousand yeeres. But rather it is blasphemy to say the Pope is Gods Vicar: for that importeth God and Christ to be absent from his Church. Otherwise the holy Ghost supplieth the want of his bodily presence, untill he come againe to judgement.

Antichrist.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten virgins, and of talents, to shew how it shalbe in Doomesday with the faithfull that prepare, and that prepare not themselves. 31 Then also without parables he sheweth that such faithfull as doe workes of mercy, shall have for them life everlasting: and such as doe not, everlasting damnation.

The Gospel for holy virgines.

1 THen shall the kingdome of heaven be like to ten || virgins: which taking their || lampes went forth to meet the Bridegroome and the Bride.

2 And five of them were foolish, and five wise.

3 But the five foolish, having taken their lampes, did not take || oile with them.

4 But the wise did take oile in their vessels with the lamps.

5 And the Bridegroome tarrying long, they slumbered all and slept.

6 And at midnight there was a clamour made, Behold the Bridegroome commeth, go ye forth to meet him.

7 Then arose all those virgins: and they trimmed their lampes.

8 And the foolish said to the wise, Give us of ‡ your oile: because our lampes are going out.

9 The wise answered, saying, Lest peradventure there suffice not for us and you, goe rather to them that sell: & buy for your selves.

10 And whiles they went to buy, the Bridegroome was come: and they that were ready entred with him to the marriage, and the gate was shut.

11 But last of all come also the other virgines, saying: Lord, Lord, open to us.

12 But he answering said, Amen I say to you, I [illegible]

13 Watch

1 *THen shall the kingdome of heaven be likened unto ten virgines, which when they had taken their lamps, went forth to meet the Bridegroome.*

2 *But five of them were wise, and five were foolish.*

3 *They that were foolish, when they had taken their lampes, tooke none oile with them:*

4 *But the wise tooke oile in their vessels, with their lampes also.*

5 *While the Bridegroome tarried, they all slumbred and slept.*

6 *And even at midnight there was a cry made, Behold, the Bridegroome commeth, goe ye out to meet him.*

7 *Then all those virgins arose, and prepared their lampes.*

8 *So the foolish said unto the wise, Give us of your oile, for our lampes are gone out.*

9 *But the wise answered, saying,* Not so, *lest there be not enough for us and you: but goe ye rather to them that sell, and buy for your selves.*

10 *And while they went to buy, the Bridegroome came, and they that were ready, went in with him to the marriage, and the doore was shut up.*

11 *Afterward came also the other virgins, saying, Lord, Lord, open to us.*

12 [illegible] *and said, Verely I say* [illegible]

13 * *Watch*

[illegible]

[illegible] deliver[illegible]

1[illegible] And to one he gave five talents, and to [illegible] and [illegible]

16 And he that had received the five talents, [illegible] and gained other five.

1[illegible] [illegible] the two [illegible]

18 But he that had [illegible] ing [illegible] lords money.

19 But after [illegible] the lord of those servants [illegible] and made accompt with them.

20 And there came he that had received the five talents, and offered other five talents, saying, Lord, five talents didst thou deliver me, behold ‡ I have gained other five besides.

21 His lord said unto him: Well fare thee good and faithfull servant, because thou hast beene faithfull over a few things, I will place thee over many things: enter into the joy of thy lord.

22 And there came also he that had received the two talents, and said, Lord two talents thou didst deliver me: behold, I have gained other two.

23 His lord said to him, Well fare thee good and faithfull servant: because thou hast beene faithfull over a few things, I will place thee over many things, enter into the joy of thy lord.

24 And he also that had received the one talent, came forth, and said, Lord, I know that thou art a hard man, thou reapest where thou diddest not sow: and gatherest where thou strewedst not:

25 And being afraid, I went and hid thy talent in the earth: behold loe here thou hast that which thine is.

‡ A terrible example for al such as do not imploy the very least gift of God, to his glory.

26 And his lord answering, said to him: ‡ Naughty and slothfull servant, thou didst know that I reape where I sowe not, and gather where I strewed not:

27 Thou oughtest therefore to have committed my money to the Bankers, and comming I might have received mine owne || with usurie.

28 Take ye away therefore the talent from him, and give it him that hath ten talents.

Math. 13, 12.
Luke 8, 18.

29 For to * every one that hath shall bee given, and he shall abound: but from him that hath not, that also which || he seemeth to have shall be taken away from him.

30 And the unprofitable servant cast ye out

[illegible]

16 *Then he that had received the five talents,* [illegible]

[illegible]

18 *But he that had received* [illegible] *and* [illegible] *in the earth and hid his lords money.*

19 *After a long season, the lord of those servants commeth and reckoneth with them.*

20 *And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them, five talents moe.*

21 *His lord said unto him, Well done, thou good and faithfull servant, thou hast been faithfull over few things: I will make thee ruler over many things: enter thou into the joy of thy lord.*

22 *He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have wonne two other talents beside them.*

23 *His lord said unto him, Well done good and faithfull servant, thou hast beene faithfull over few things, I will make thee ruler over many things: enter thou into the joy of thy lord.*

24 *Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sowne, and gathering where thou hast not strewed:*

25 *And therefore was I afraid, and went and hid thy talent in the earth: loe, there thou hast that thine is.*

26 *His lord answered, and said unto him, Thou evill and slothfull servant, thou knewest that I reape where I sowed not, and gather where I have not strewed:*

27 *Thou oughtest therefore to have delivered my money to the exchangers, and then at my comming should I have received my owne with vantage.*

28 *Take therefore the talent from him, and give it unto him which hath ten talents.*

29 * *For to every one that hath, shall be given, and he shall have abundance: but from him that hath not, shall be taken away, even that which he hath.*

Math. 13. 12.
Marke 4. 25.

30 *And cast the unprofitable servant* * *into utter*

Math. 8. 12. and 22. 13.

[illegible] utter darkneſſe. There ſhalbe weeping and gnaſhing of teeth.

31 And when the Sonne of [illegible] with [illegible] ſit upon the ſeate of his [illegible].

32 And all nations ſhall be gathered together before him, and he ſhall || ſeparate them [illegible], as the paſtour ſeparateth the ſheepe from the goats:

33 And ſhall ſet the ſheepe at his right hand, and the goats at his left.

34 Then ſhall the King ſay to them that ſhall be at his right hand, || Come ye bleſſed of my Father, poſſeſſe you the kingdome ‡ prepared for you from the foundation of the world.

35 For I was an hungred, and || you gave me to eat: I was a thirſt, and you gave me to drinke.

36 I was a ſtranger, and ye tooke mee in: naked, and you covered me: ſicke, and you viſited me: I was in priſon, and you came to me.

37 Then ſhall the juſt anſwere him, ſaying: Lord when did we ſee thee an hungred, and fed thee? a thirſt, and gave thee drinke?

38 And when did we ſee thee a ſtranger, and tooke thee in? or naked, and covered thee?

39 Or when did we ſee thee ſicke or in priſon, and came to thee?

40 And the King anſwering, ſhall ſay to them, Amen, I ſay to you, as long as you did it to one of theſe my leaſt brethren, you did it to me.

41 Then ſhall he ſay to them alſo that ſhall be at his left hand, || Get ye away from me you curſed into fire everlaſting, which was prepared for the devill and his angels.

42 For I was an hungred, and you || gave me not to eat: I was a thirſt, and you gave me not to drinke.

43 I was a ſtranger, and you tooke mee not in: naked, and you covered me not: ſicke, and in priſon, and you did not viſit me.

44 Then they alſo ſhall anſwer him, ſaying, Lord, when did we ſee thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon: and did not miniſter to thee?

45 Then he ſhall anſwere them, ſaying, Amen I ſay to you, as long as you did it not to one of theſe leſſer, neither did you it to me.

46 And theſe ſhall goe into puniſhment everlaſting: but the juſt, into life everlaſting.

your darkneſſe, there ſhall be weeping and gnaſhing of teeth.

31 When the Sonne of man ſhall come in his glorie, and all the holy Angels with him, then ſhall he ſit upon the ſeate of his glorie.

32 And before him ſhall be gathered all nations, and he ſhall ſeparate them one from another, as a ſhepheard divideth his ſheepe from the goats.

33 And he ſhall ſet the ſheepe on his right hand, but the goats on the left.

34 Then ſhall the King ſay unto them which ſhall be on his right hand, Come ye bleſſed of my Father, inherit the kingdome which hath been prepared for you from the foundation of the world.

*35 * For I was an hungred, and ye gave mee meat: I was thirſtie, and yee gave me drinke: I was a ſtranger, and yee tooke me in.*

36 Naked, and ye clothed me: I was ſicke, and ye viſited me: I was in priſon, and ye came unto me.

37 Then ſhall the righteous anſwere him, ſaying, Lord, when ſaw wee thee an hungred, and fed thee? or thirſtie, and gave thee drinke?

38 When ſaw we thee a ſtranger, and tooke thee in? or naked, and clothed thee?

39 Or when ſaw we thee ſicke, or in priſon, and came unto thee?

40 And the King ſhall anſwer, and ſay unto them, Verily I ſay unto you, in as much as yee have done it unto one of the leaſt of theſe my brethren, ye have done it unto me.

*41 * Then ſhall he ſay alſo unto them on the left hand, Depart from me, ye curſed, into the everlaſting fire, which is prepared for the devill and his angels.*

42 For I was an hungred, and ye gave mee no meat: I was thirſtie, and ye gave me no drinke.

43 I was a ſtranger, and ye tooke me not in: naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwere him, ſaying, Lord, when ſaw we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter unto thee?

45 Then ſhall he anſwere them, ſaying, Verely I ſay unto you, in as much as ye did it not to one of the leaſt of theſe, yee did it not to me.

*46 And * theſe ſhall goe away into everlaſting paine: but the righteous unto life eternall.*

Eſay 58.7. ezech.18.7.

Eccl.7.39.

Pſal.6.9. math.7.23. luke 13.27.

Dan.12.2. iohn 5.29.

MARGINALL NOTES. CHAP. XXV.

RHEM. 1 Your oile.] *If we have not the favour of God, and have not our owne merits, we ſhall not be holpen by other mens deſerts at the day of Iudgement.*

FULKE 1 Chriſtians are in the favour of God, through the merits of Chriſt. And their juſtice conſiſteth not of their owne merit, but of the mercy of God, *Hieron. cont. Pelag. lib. 1.* When the reward ſhall come, *he will crowne his gifts, not thy merits,* ſaith S. Auguſt. in *Pſal. 70. Conc. 2.* Merits.

RHEM. 2 [illegible]

FULKE 2 [illegible] (Gods Exchequer) [illegible]

RHEM. 3 34 [illegible] *is prepared for* [illegible] *c. 29, 23.* [illegible]

FULKE 3 This kingdome is prepared for the elect of God, [illegible] they are alwayes fruitfull of good workes, though [illegible] not able to feed, clothe, or harbour Chriſt, yet was he full of faith, patience [illegible]

ANNOTATIONS. CHAP. XXV.

RHEM. 4 1 Virgins.] *Theſe Virgins, five wiſe, and five fooliſh, ſignifie that in the Church will ever there be good and bad, which bad ſhall be ſhut out at the latter day, although they have lampes (that is faith) as the other, becauſe their lamps are out, that is, their faith is dead without charity and good works to lighten them;* Greg. hom. 12.

Good [illegible] neceſſary

FULKE 4 They that have a dead faith, void of good workes, whether the lampe ſignifie faith or charity, ſhall not be admitted into the kingdome of heaven.

A dead [illegible]

RHEM. 3 Lampes.] *Theſe lampes lighted, be good workes, namely of mercy, and the laudable converſation which ſhineth before men,* Aug. ep. 120. c. 33.

3 Oile.] *This oile is the right inward intention directing our workes to Gods glory, and not to the praiſe of our ſelves in the ſight of men,* [illegible] 120. c. 33.

27 With uſurie.] *Uſury is here taken for the lawfull gaine that a man getteth by well imploying his goods: when God giveth us any talent or talents, he looketh for uſurie, that is, for ſpirituall increaſe of the ſame by our* [illegible] *and induſtrie.*

29 That which he ſeemeth to have.] *He is ſaid to have Gods gifts, that uſeth them; and to ſuch an one God will increaſe his gifts. He that uſeth them not, ſeemeth to have, rather then hath them; and from him God will withdraw that which before he gave.*

32 Separate.] *Loe here is the ſeparation, for in the Church militant they lived both together. As for heretikes, they went out of the Church before, and ſeparated themſelves; and therefore are not to be ſeparated here, as being judged already.*

We muſt [illegible] Gods [illegible]

Good and [illegible] the Church.

RHEM. 5 34 Come ye. 41 Get ye away.] *It is no incongruity that God ſhould ſay, Goe into everlaſting fire, to thoſe that by their free will have repelled his mercy: and to the other, Come ye bleſſed of my Father, take the kingdome prepared for them, that by their free will have received faith, and confeſſed their ſinnes, and done penance;* Aug. lib. 1. ad. cum Pel. Manich. c. 8.

Heaven is [illegible] of the [illegible]

FULKE 5 S. *Auguſtine,* as he confeſſeth in his Retractations, having to doe againſt the Manichees, which held that men were of evill will, by creation of the evill God, defendeth the freedome of will from coaction by nature, and not from the thraldome of ſinne through the firſt mans fall. For even in the ſame Chapter, he writeth upon the ſaying of S. *Paul,* I ſee another law in my members, reſiſting the law of my minde, and bringing me captive under the law of ſinne, which is in my members; *It is manifeſt that this came of the propagation of the firſt ſinne of Adam, and of evill cuſtome.* Againe, that they have all goodneſſe onely of God, in the ſame place he ſheweth; where he ſaith, of thoſe that by free will have received the faith of Chriſt, *They have confeſſed their ſinnes, repented, diſpleaſed themſelves, ſuch as they have beene, and have pleaſed him, being ſuch as they were made by him.*

Freewill.

RHEM. 6 35 You gave me.] *Hereby we ſee how much almeſdeeds and all workes of mercy prevaile towards life everlaſting, and to blot out former ſinnes,* Aug. in Pſ. 49.

FULKE 6 You falſifie S. *Auguſtine,* he hath no ſuch ſaying upon that Pſalme, but contrariwiſe he ſaith, *Hoc ſacrificium &c. This is the ſacrifice of praiſe, to give thankes to him of whom thou haſt what good ſoever thou haſt; and by whoſe mercy, whatſoever evill thou haſt of thine owne, is forgiven thee.* Alſo againſt merit of workes he is plentifull upon that Pſalme: yea even where he ſaith, *The widow bought as much for two mites, as* Peter *leaving his nets, as* Zachæus *giving halfe his patrimonie. The kingdome of heaven is ſo much worth as thou haſt:* meaning, that God regardeth not the value of the worke, as an equall price, for the kingdome which he giveth, of his meere and free grace, to his elect.

Merits.

RHEM. 7 42 Gave me not.] *He chargeth them not here that they beleeved not, but that they did not good workes. For ſuch did beleeve, but they cared not for good workes; as though by dead faith they might have come to heaven,* Aug. de fid. & op. c. 15. & ad Dulcit. q. 2. tom. 4.

FULKE 7 A lively faith that doth juſtifie, is alwayes fruitfull of good workes, and as S. *Auguſtine* ſaith, *A good life is inſeparable from that faith which worketh by love,* De fid. & oper. cap. 24.

A lively faith.

CHAP. XXVI.

*To the Councell of the Iewes, Iudas by occaſion of Mary Magdalens ointment, doth ſell him for little. 17 After the Paſchal Lambe, 26 he giveth them that bread of life (promiſed Io. 6.) in * a myſticall Sacrifice or Separation of his body and blood. 31 And that night he is after his prayer 47 taken of the Iewes men, Iudas being their captaine; and forſaken of the other eleven for feare: 57 is falſly accuſed, and impiouſly condemned of the Iewes Councell, 67 and ſhamefully abuſed of them: 69 and thrice denied of Peter: All, even as the Scriptures and himſelfe had often foretold.*

* Not the ſacrifice of the Maſſe.

HOLY WEEKE. The Paſsion according to S. *Matthew* in theſe two chapters, is the Goſpel at Maſſe upon Palme Sunday. TENEBRE Wedneſday.

AND it came to paſſe, when IESVS had ended all theſe words, he ſaid to his Diſciples,

2 *You know that after two dayes ſhall be Paſche, and the Sonne of man ſhall be delivered to be crucified.

3 Then were gathered together the chiefe Prieſts and Ancients of the people into the court of the high Prieſt, who was called Caiphas;

4 And they conſulted how they might

by

* Marke 14,1. Luke 22,1.

AND it came to paſſe, when Ieſus had finiſhed all theſe ſayings, he ſaid unto his Diſciples,

*2 * Ye know that after two dayes is the feaſt of Paſſeover, and the Sonne of man is betrayed to be crucified.*

*3 * Then aſſembled together the chiefe Prieſts and the Scribes, and the Elders of the people unto the Palace of the high Prieſt, which was called Caiaphas,*

4 And held a Councell, that they might take

Ieſus

Marke 14.1. luke 22.1.

Iohn 11.47.

by ſome wile apprehend IESVS,and kill him.

5 But they ſaid,Not on the feſtivall day, leſt perhaps there might be a tumult among the people.

6 And *when IESVS was in Bethania in the houſe of Simon the Leper,

7 There came to him a woman having an alabaſter box of precious ointment, and powred it out upon his head as he ſate at the table.

8 And the Diſciples ſeeing it,had indignation,ſaying, Whereto is || this waſte?

9 For this might have beene ſold for much,and given to the poore.

10 And IESVS knowing it,ſaid to them: Why do you moleſt this woman? for ſhe hath wrought a || good worke upon me.

11 For the poore you have alwayes with you: but me || you have not alwayes.

12 For ſhe in powring this ointment upon my body: hath done it to bury me.

13 Amen I ſay to you, whereſoever this Goſpel ſhal be preached in the whole world, that alſo which ſhe hath done, ‡ ſhall be reported for a memory of her.

14,10.
Luke 22,3.

14 * Then went one of the Twelve, which was called Iudas Iſcarioth, to the chiefe Prieſts,

15 And ſaid to them, What will you give me,and I will deliver him unto you? But they appointed unto him thirty pieces of ſilver.

16 And from thenceforth he ſought opportunity to betray him.

MAVNDY Thurſday.
Marke 14,12.
Luke 22,7.

17 And * the firſt day of the Azymes the Diſciples came to IESVS,ſaying, Where wilt thou that we prepare for thee to eat the Paſche?

18 But IESVS ſaid, Goe ye into the city to a certaine man: and ſay to him, The Maſter ſaith, My time is at hand,with thee doe I make the Paſche with my Diſciples.

19 And the Diſciples did as IESVS appointed them, and they prepared the Paſche.

20 But when it was even, he ſate downe with his || twelve Diſciples.

21 And while they were eating, he ſaid: Amen I ſay to you, that one of you ſhall betray me.

22 And they being very ſad, began every one to ſay,Is it I Lord?

Pſal.40,10.

23 But he anſwering ſaid, * He that dippeth his hand with me in the diſh, he ſhall betray me:

24 The Sonne of man indeed goeth as it is written of him: but woe be to that man,by whom the Sonne of man ſhall be betrayed. It were good for him, if that man had not beene borne.

25 And Iudas that betrayed him, anſwering, ſaid, Is it I Rabbi? He ſaith to him, Thou haſt ſaid.

1 Cor.11,24.

26 And* whiles they were at Supper, IESVS || tooke bread,and || bleſſed, and brake:

and

Ieſus ſubtilly, and kill him.

5 *But they ſaid not on the feaſt day, leſt there be an uprore among the people.*

Marke 14.3.
iohn 12,2.

6 * *When Ieſus was in Bethanie, in the houſe of Simon the Leper,*

7 *There came unto him a woman, having an alabaſter box of precious ointment, and powred it on his head as hee ſate* at the board.

8 *But when his Diſciples ſaw it, they had indignation,ſaying,To what purpoſe is this waſte?*

9 *This ointment might have been ſold for much,and given to the poore.*

10 *When Ieſus underſtood that,he ſaid unto them,Why trouble ye the woman? for ſhe hath wrought a good worke upon me.*

Deut.15.11.

11 * *For ye have the poore alwayes with you, but me ye have not alwayes.*

12 *For in that this woman hath caſt this ointment on my body,ſhe did it to bury me.*

13 *Verely I ſay unto you, Whereſoever this Goſpel ſhall be preached in the whole world, there ſhall alſo this that this woman hath done, be told for a memoriall of her.*

Marke 14. 10.
Inke 22,3.

14 * *Then one of the Twelve, called Iudas Iſcariot,went unto the chiefe Prieſts,*

15 *And ſaid unto them; What will you give me, and I will deliver him unto you? And they appointed unto him thirty ſilver* pieces,

16 *And from that time forth, he ſought opportunity to betray him.*

Marke 14.12,
luke 22.7.

17 * *The firſt day of Sweet bread,the Diſciples came to Ieſus, ſaying unto him, Where wilt thou that we ſhall prepare for thee to eat the Paſſeover?*

18 *And he ſaid, Goe into the city to ſuch a man, and ſay unto him, The Maſter ſaith, My time is at hand, I make the Paſſeover at thy houſe with my Diſciples.*

19 *And the Diſciples did as Ieſus had appointed them, and they made ready the Paſſeover.*

Marke 14.8.
luke 22.14.
iohn 13.21.

20 * *When the Even was come,he ſate downe with the twelve.*

21 *And as they did eat,he ſaid,Verely I ſay unto you,that one of you ſhall betray me.*

22 *And they being exceeding ſorrowfull, began every one of them to ſay unto him,Lord, is it I?*

23 *He anſwered,and ſaid,He that hath dipped his hand with me in the diſh, the ſame ſhall betray me.*

24 *The Son of man truly goeth as it is written of him: but woe unto that man by whom the Sonne of man is betrayed: It had beene good for that man if he had not beene borne.*

25 *Then Iudas,which betrayed him,anſwered,and ſaid, Maſter, is it I? He ſaid unto him, Thou haſt ſaid.*

1 Cor.11. 24.

26 *When they were eating,* * *Ieſus,when he had taken the bread, and given thanks,he brake*

it.

HOLY WEEKE.

and he gave to [illegible] ye,and eat, || [illegible] || MY BODY.

‡ See the margent note, Marke 14,23.

27 And taking the Chalice, hee gave thankes: and gave to them, ſaying: Drinke ‡ ye all of this.

28 FOR THIS IS || MY BLOOD OF THE NEVV TESTAMENT, WHICH SHALL BE SHED FOR MANY VNTO REMISSION OF SINNES.

29 And I ſay to you, I will not drinke from henceforth of this || fruit of the vine, untill that day when I ſhall drinke it with you new in the kingdome of my Father.

THVRSDAY night.

The Nocturne of Mattens in the Churches ſervice, anſwereth to this night part of our Saviours Paſſion,and ſo conſequently the other Canonical houres to the reſt.

Zach.13,7.

30 And an hymne being ſaid, they went forth unto mount Olivet.

31 Then IESVS ſaith to them, All you ſhall be ſcandalized in me, in this night. For it is written, *I will ſtrike the Paſtour, and the ſheepe of the flocke ſhall be diſperſed.*

32 But after I ſhall be riſen againe, I will goe before you into Galilee.

33 And Peter anſwering,ſaid to him, Although all ſhall be ſcandalized in thee, I will never be ſcandalized.

34 IESVS ſaid to him, Amen I ſay to thee,that in this night before the cocke crow thou ſhalt deny me thrice.

Io.13,38.

35 * Peter ſaith to him, Yea, though I ſhould die with thee, I will not deny thee. Likewiſe alſo ſaid all the Diſciples.

36 Then IESVS commeth with them into a village called Gethſemani: and he ſaid to his Diſciples, Sit you here till I go yonder, and pray.

37 And taking to him Peter and the two ſonnes of Zebedee,he began to wax ſorrowfull,and to be ſad.

38 Then hee ſaith to them: My ſoule is ſorrowfull even unto death: ſtay here, and watch with me.

39 And being gone forward a little, hee fell upon his face, praying,and ſaying, My Father,if it be poſſible,let this chalice paſſe from me: neverthele ſſe || not as I will,but as thou.

40 And he commeth to his Diſciples, and findeth them ſleeping, and he ſaith to Peter, Even ſo? Could you not watch one houre with me?

41 || Watch ye, and pray that ye enter not into tentation. The ſpirit indeed is prompt, but the fleſh weake.

42 Againe the ſecond time he went, and prayed,ſaying, My Father,if this chalice may not paſſe, but I muſt drinke it, thy will bee done.

43 And he commeth againe, and findeth them ſleeping: for their eyes were become heavie.

44 And leaving them, he went againe: and he prayed the third time, ſaying the ſelfe ſame word.

45 Then hee commeth to his Diſciples, and ſaith to them, Sleepe ye now and take

reſt:

[illegible] this is my body.

27 *And when he had taken the cup, and given thanks, he gave it to them,ſaying,Drinke ye all of it:*

28 *For this is my Blood of the New Teſtament, that is ſhed for many for the remiſſion of ſinnes.*

29 *But I ſay unto you,I will in no wiſe drinke henceforth of this fruit of the vine-tree, untill that day when I drinke it new with you in my Fathers kingdome.*

30 *And when they had praiſed God, they went out into the mount of Olives.*

Marke 14.
iohn 16.30.
Zach.13.7.

31 * *Then ſaith Ieſus unto them, All yee ſhall bee offended becauſe of me this night: For it is written,* * *I will ſmite the Shepherd, and the ſheepe of the flocke ſhall be ſcattered abroad.*

Marke 14.
and 16.7.

32 *But after I am riſen againe,* * *I will goe before you into Galilee.*

33 *Peter anſwered, and ſaid unto him, Though all men ſhall be offended becauſe of thee, yet will I never be offended.*

Iohn 13.3

34 *Ieſus ſaid unto him,* * *Verily I ſay unto thee, that in this ſame night before the cocke crow,thou ſhalt deny me thrice.*

35 *Peter ſaid unto him,Though I ſhould die with thee, yet will I by no maner of meanes deny thee. Likewiſe alſo ſaid all the Diſciples.*

Marke 14.32.
luke 22.39.

36 * *Then commeth Ieſus with them unto a place called Gethſemane, and ſaith unto the Diſciples, Sit ye there while I goe and pray yonder.*

37 *And when he had taken with him Peter,and the two ſonnes of Zebedee, hee began to be ſorrowfull and heavie.*

38 *Then ſaid Ieſus unto them,My ſoule is exceeding heavie, even unto the death: tarry ye here, and watch with me.*

39 *And when he had gone a little further, he fell flat on his face, praying, and ſaying, O my Father, if it bee poſſible, let this cup paſſe from me: neverthele ſſe,not as I will,but as thou wilt.*

40 *And he commeth unto the Diſciples, and findeth them aſleepe, and ſaith unto Peter, What, could yee not watch with mee one houre?*

41 *Watch and pray, that yee enter not into temptation: The ſpirit indeed is willing,but the fleſh is weake.*

42 *He went away againe the ſecond time, and prayed,ſaying,O my Father,if this cup may not paſſe away from me, except I drinke it, thy will be fulfilled.*

43 *And when he came, he findeth them aſleepe againe: for their eyes were heavie.*

44 *And hee left them, and went againe and prayed the third time, ſaying the ſame words.*

45 *Then commeth he to his Diſciples, and ſaith unto them, Sleepe henceforth, and*

take

rest: behold, the houre approcheth, and the Son of man shall be betrayed into the hands of sinners.

46 Rise, let us goe: behold he approcheth that shall betray me.

3. 47 * As he yet spake, behold Iudas one of the Twelve came, and with him a great multitude with swords and clubs, sent from the chiefe Priests and the Ancients of the people.

48 And he that betrayed him, gave them a signe, saying, Whomsoever I shall kisse, that is he, hold him.

49 And forthwith comming to IESVS, he said, Haile Rabbi. And he kissed him.

50 And IESVS said to him, Friend, whereto art thou come? Then they drew neere, and laid hands on IESVS, and held him.

51 And behold one of them that were with IESVS, stretching forth his hand, drew out his sword: and striking the servant of the high Priest, cut off his eare.

52 Then IESVS saith to him, Returne thy sword into his place: for all that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot aske my Father: and he will give me presently more then twelve legions of Angels?

54 How then shall the Scriptures be fulfilled, that so it must be done?

55 In that houre IESVS said to the multitudes: You are come out as it were to a thiefe, with swords and clubs to apprehend mee: I sate dayly with you teaching in the Temple: and you laid no hands on me.

56 And all this was done, that the Scriptures of the Prophets might bee fulfilled. Then the Disciples all leaving him, fled.

57 But they taking hold of IESVS led him to Caiphas the high Priest, where the Scribes and Ancients were assembled.

58 And Peter followed him a farre off, even to the court of the high Priest. And going in he sate with the servants, that he might see the end.

59 And the chiefe Priests and the whole Councell sought false witnesse against IESVS, that they might put him to death:

60 And they found not, whereas many false witnesses had come in. And last of all there came two false witnesses:

Io. 2, 19. 61 And they said, * This man said, I am able to destroy the Temple of God, and after three dayes to reedifie it.

62 And the high Priest rising up, said to him: Answerest thou nothing to the things which these doe testifie against thee?

63 But IESVS held his peace. And the high Priest said to him: I adjure thee by the living God, that thou tell us if thou be Christ the Sonne of God.

64 IESVS saith to him, Thou hast said. Neverthelesse I say to you, hereafter you shall

see

take your rest: behold, the houre is at hand, and the Sonne of man is betrayed into the hands of sinners.

46 Rise, let us be going: behold, he is at hand that doth betray me.

*47 * While he yet spake, loe, Iudas one of the Twelve came, and with him a great multitude with swords and staves from the chiefe Priests and Elders of the people.* Marke 14. 43. luke 22.47. iohn 18.3.

48 But he that betrayed him, gave them a token, saying, Whomsoever I shall kisse, that same is he, hold him fast.

49 And forthwith when he came to Iesus, he said, Haile master: and kissed him.

50 And Iesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Iesus, and tooke him.

51 And behold, one of them, which were with Iesus stretched out his hand, & drew his sword, and after that he had striken a servant of the high Priests, he smote off his eare.

*52 Then said Iesus unto him, Turne backe thy sword into his place: * for all they that take the sword, shall perish with the sword.* Gen. 9.6. apoc. 13.10.

53 Thinkest thou that I cannot now pray to my father, and he shall cause to stand by me more then twelve legions of Angels?

*54 But how then shall the Scriptures be fulfilled, * that thus it must be?* Esa. 53.10.

55 In that same houre said Iesus to the multitudes, Ye be come out as it were unto a theefe with swords and staves for to take me: I sate daily with you teaching in the Temple, and yee tooke me not.

*56 But all this was done that the Scriptures of the Prophets might be fulfilled. * Then all the Disciples having forsaken him, fled.* Lam. 4.20. matth. 20.31.

*57 * But they that had taken Iesus, led him away to Caiaphas the high Priest, where the Scribes and Elders were assembled.* Marke 4.53. luke 22.54. iohn 18.14.

58 But Peter followed him afarre off, unto the high Priests Palace, and went in, and sate with the servants to see the end.

*59 * The chiefe Priests and Elders, and all the Councell, sought false witnesse against Iesus, to put him to death,* Marke 14. 55.

60 But found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This fellow *said, * I am able to destroy the Temple of God, and to build it in three dayes.* Iohn 2.19.

62 And the chiefe Priest arose, and said unto him, Answerest thou nothing? What is that which *these witnesse against thee?*

63 But Iesus held his peace. And the chiefe Priest answered, and said unto him, I charge thee by the living God, that thou tell us whether thou be Christ the Sonne of God?

*64 Iesus saith unto him, Thou hast said: Neverthelesse, I say unto you, * Hereafter shall ye see* Matth. 16. 27. rom. 14.10. 1 thes. 4.14.

HOLY WEEKE.

Dan. 7, 13. see * the Sonne of man sitting on the right hand of the power of God, and comming in the clouds of heaven.

65 Then the high Priest rent his garments, saying, He hath blasphemed, what need we witnesses any further? behold, now you have heard the blasphemie,

66 How thinke you? But they answering said, He is guilty of death.

67 Then did they spit on his face, and buffeted him, and other smote his face with the palmes of their hands,

68 Saying, Prophesie unto us, O Christ: Who is he that strooke thee?

69 But Peter sate without in the court: and there came to him one || wench, saying, Thou also wast with IESVS the Galilean.

70 But he denied before them all, saying, I wot not what thou sayest.

71 And as hee went out of the gate, an other wench saw him, and she saith to them that were there, And this fellow also was with IESVS the Nazarite.

72 And againe he denied with an oath, That I know not the man.

73 And after a little they came that stood by, and said to Peter, Surely thou also art of them: for even thy speech doth bewray thee.

To this time the LAVDES doe answere in the Churches Service.

74 Then he began || to curse and to sweare that he knew not the man. And incontinent the cocke crew.

75 And Peter remembred the word of IESVS which he had said, Before the cocke crow, thou shalt deny me thrice. And going forth, || he wept bitterly.

see the Sonne of man sitting on the right hand of the power of God, and comming in the cloudes of the skie.

65 Then the high Priest rent his clothes, saying, He hath spoken blasphemy: what need we of any moe witnesses? Behold, now yee have heard his blasphemy.

66 What thinke ye? They answered and said, He is worthy to die.

*67 * Then did they spit in his face, and buffeted him with fists, and other smote him on the face with the palme of their hands,* Esa. 50.6.

68 Saying, Prophesie unto us, O Christ, Who is he that smote thee?

*69 * Peter sate without in the palace: And a damosell came unto him, saying, Thou also wast with Iesus of Galilee.* Marke 14. luke 22.55 iohn 18.2

70 But he denied before them all, saying, I wote not what thou sayest.

71 When he was gone out into the porch, another wench saw him, and said unto them that were there, This fellow was also with Iesus of Nazareth,

72 And againe he denied with an oath, I doe not know the man.

73 And after a while came unto him they that stood by, and said to Peter, Surely thou art even one of them: for thy speech bewrayeth thee.

74 Then began hee to curse and to sweare, saying, I know not the man. And immediatly the cocke crew.

75 And Peter remembred the words of Iesu, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

MARGINALL NOTES. CHAP. XXVI.

RHEM. 1 13 Shall be reported.] *Hereby we learne, that the good workes of Saints are to be recorded and set forth to their honour in the Church after their death. Whereof rise their holy dayes and commemorations.*

FVLKE 1 The good workes of Saints may be recorded and set forth in the Church to the honour of God, without their holy dayes and commemorations. For Christ instituted no holy day of Mary Magdalene, nor any such matter, as the Popish commemorations are, nor commanded any image of her fact to be made, but a memory by preaching the Gospel.

Saints holy dayes.

ANNOTATIONS. CHAP. XXVI.

RHEM. 2 8 This waste.] *Cost bestowed upon Christs body then alive, being to the same not necessary, seemed to the Disciples lost and fruitlesse: so the like bestowed upon the same body in the Sacrament, upon Altars, or Churches, seemeth to the simple lost, or lesse meritorious, then if the same were bestowed upon the poore.*

Cost upon Churches, Altars, &c.

FVLKE 2 That which the woman did by speciall instinct of the Spirit of God, was by Gods appointment necessary to testifie his buriall to be at hand. As for the cost bestowed upon the Popish Sacrament: suppose it were the same body of Christ, yet having no manner of use of such things, nor he requiring any such thing to be bestowed on it, were lost, and might be much better imployed on the poore; whom from this time forward, he commandeth to be fed, clothed, harboured in his stead. For he shall not say, Whatsoever ye bestowed upon the Sacrament, Altars, Churches, &c. But, Whatsoever ye did to any of these little ones, ye did it to me. On Churches whatsoever is more then for convenience and comelinesse, were better bestowed on the poore that need it.

Church ornaments.

RHEM. 3 10 Good workes.] *Cost bestowed for religion, devotion, and signification, is a meritorious worke, and often more meritorious then to give to the poore, though both be very good, and in some case the poore are to preferred: yea, * in certaine cases of necessity, the Church will breake the very consecrated vessels and iewels of silver and gold, and bestow them in workes of mercy. But we may remember very well, and our fathers knew it much better, that the poore were then best releeved, when most was bestowed upon the Church.*

Releefe of the poore. Ambrose lib. 2. Off. c. 28.

FVLKE 3 The worke which the woman did by speciall instinct of Gods Spirit, was a good worke, but not meritorious. As for the superstitious workes of them that beautifie idolatry with their riches, is neither good, nor meritorious. That which *Ambrose* did, the Popish Church will not doe: for he brake the vessels used in the mysteries, to redeeme captives, and saith, *The Church hath gold, not to keepe it, but to give it out, and to helpe in necessities. What need we to keepe that which helpeth nothing?* Yet with Papists, gay and precious shewes helpe much to devotion. Yet *Ambrose* saith further in the person of Christ: *The Sacraments require no gold, neither doe they please me in gold which are not bought with gold: the ornament of Sacraments, is the redemption of captives.* If the Papists breake their Chalices, it shall be rather to maintaine war against the professors of the Gospel, then to redeeme Christian captives out of the hand of the Turkes and miscreants. Where you say the poore were best releeved,

Church ornaments.

Releefe of the poore.

when moſt was beſtowed on Churches, it is untrue. Gods Name be praiſed, the poore that be impotent indeed, have better proviſion for them in ſuch places as the Goſpel is received, then ever they had in Popery; as the Hoſpitals erected for the Orphans, widowes, aged, and diſeaſed, are a plentifull teſtimony.

M. 4 11 Have not.] *We have him not in viſible manner as he converſed on the earth with his Diſciples, needing releefe like other poore men: but we have him after another ſort in the bleſſed Sacrament, and yet have him truly and really the ſelfe ſame body. Therefore he ſaith they ſhould not have him, becauſe they ſhould not ſo have him, but after another manner; as when he ſaid,* Luke 24. *as though he were not then with them,* When I was with you.

Chriſt alwayes with us in the bleſſed Sacrament.

LKE 4 This vaine new found gloſſe, is confuted by S. *Auguſtines* authority, upon the ſame word, *Ioh. 12. Tract. 50. Loquebatur de præſentia corporis, &c. He ſpake of the preſence of his body: for according to his maieſtie, according to his unſpeakable and inviſible grace, it is fulfilled which he ſaid, I am with you alwayes unto the end of the world. But according to the fleſh, which the word tooke upon him, according to that he was borne of the Virgine, according to that he was apprehended of the Iewes, that he was nailed to the tree, that hee was taken downe from the Croſſe, that he was wrapped in linnen clothes, that he was laid in the Sepulchre, that he was manifeſted in his reſurrection, You ſhall not alwayes have me with you. Why ſo? For he was converſant with his Diſciples forty dayes, according to the preſence of his body, and they waiting on him by ſeeing, not by following, he aſcended into heaven, and he is not here: for there he ſitteth at the right hand of the Father. And he is here, for he departed not in the preſence of his Maieſtie. Or elſe. According to the preſence of his Maieſtie we have Chriſt alwayes: according to the preſence of his fleſh he ſaid rightly to his Diſciples, But me you ſhall not have alwayes.* Likewiſe S. *Hierome* upon this place ſaith; *Sed mihi videtur, &c. Me thinketh he ſpeaketh of his corporall preſence.* S. *Bede* alſo upon this place writeth; *Se non ſemper, &c. He ſaith he will not alwayes tarry with his Apoſtles in preſence of his body, whom he never left in power of his Divinity.* And upon *Ioh. 12.* he ſaith; *Chriſt ſhould remaine with them but a ſhort time corporally.* The ancient Fathers underſtood this, not of the maner of his preſence viſible or inviſible, but of the preſence of his body indeed, neither ever heard they of that fantaſticall expoſition.

The preſence of Chriſts body in the Sacrament.

HEM. 5 20 Twelve.] *It muſt needs be a great myſterie that he was to worke in the inſtitution of the new ſacrifice by the marvellous tranſmutation of bread and wine into his body and blood. Whereas he admitted none (although many preſent in the city) but the twelve Apoſtles, which were already taught to beleeve it without contradiction* Ioh. 6. *and were to have the adminiſtration and conſecration thereof by the Order of prieſthood, which alſo was there given them to that purpoſe. Whereas at the eating of the Paſchal lambe all the family was wont to be preſent.*

A wonderfull myſtery in the inſtitution of the bleſſed Sacrament.

LKE 5 That he ſate downe with the twelve, it followeth not, that onely the twelve were preſent at the Paſchal lambe, but that all the twelve were preſent: yea by the inſtitution of the Sacrament of the Paſchal lambe, where it is commanded that none of it be reſerved, it is manifeſt that there were more of his Diſciples preſent, beſide the twelve. For thirteene perſons could not eat a lambe of a yeere old, and not being ſatiſfied with that, have other meat to make up their ſupper, as it is plaine by dipping the ſop in the platter, that there was other meat then the roſted lambe, which had no ſauce or broth, but herbs. Therefore, all this fantaſie of the new ſacrifice, and tranſmutation of bread and wine, into his body and blood, with the order of Prieſthood there given them, (this foundation of onely twelve preſent being overthrowne) falleth to the ground. And where you ſay the order of Prieſthood was given them at this Supper, other of your fellowes thinke not, till after his reſurrection, *Ioh. 20.22.* And there you hold that they were not full Prieſts untill then.

Exod. 12.

Iohn 13.29.

Sacrifice of the Maſſe.

Tranſubſtantiation.

RHEM. 6 26 He tooke bread.] *Here at once is inſtituted, for the continuance of the externall office of Chriſts eternall Prieſthood according to the order of* Melchiſedec, *both a Sacrifice and a Sacrament, though the Scriptures give neither of theſe names to this action: and our adverſaries without all reaſon or religion accept in a ſort the one, and utterly deny the other. A ſacrifice, in that it is ordained to continue the memorie of Chriſts death and oblation upon the Croſſe, and the application of the generall vertue thereof to our particular neceſſities, by conſecrating the ſeverall elements, not into Chriſts whole perſon as it was borne of the Virgine, or now is in heaven; but the bread into his body apart, as betrayed, broken, and given for us: the wine into his blood apart, as ſhed out of his body for remiſſion of ſins and dedication of the new Teſtament, which be conditions of his perſon as he was in ſacrifice and oblation. In which myſticall and unſpeakable manner, he would have the Church to offer and ſacrifice him daily, and he in myſterie and Sacrament dieth, though now not onely in heaven, but alſo in the Sacrament he be indeed* per concomitantiam *(as the Church calleth it, that is, by ſequell of all his parts to each other) whole, alive, and immortall. Which point becauſe our Adverſaries underſtand not,* not knowing the Scriptures nor the power of God, *they blaſpheme, and abuſe the people to their damnation. It is alſo a Sacrament, in that it is ordained to be received into our bodies, and to feed the ſame to reſurrection and immortality, and to give grace and ſalvation to our ſoules, if we worthily receive it.*

The holy Euchariſt is both a Sacrifice and a Sacrament.

Math. 22.29.

FVLKE 6 Here are many words of the inſtitution of a ſacrifice, continuance of Chriſts Prieſthood in the oblation of the ſame, a new death of Chriſt in the Sacrament, concomitance, &c. but no argument out of the text, no authority of other places of Scripture, no teſtimony out of the ancient Fathers alledged for them: yet are we condemned of ignorance, not to underſtand nor to know the Scriptures, nor the power of God. Yet we be not ſo dull witted, but we underſtand what you meane by your ſacrifice, tranſubſtantiation, concomitance, and other ſuch profane novelties and vanities of voyces, which the Scripture knoweth not, nor you are able to ſhew one jot of the Scripture for them. But let us conſider the parts of this note: Firſt you ſay, here is inſtituted both a ſacrifice and a Sacrament, though the Scriptures give neither of theſe names to this action. As though our contention were for the name, rather then for the thing it ſelfe. The one you ſay, we accept in a ſort, the other we utterly deny, without all reaſon or religion. The name of Sacrament, becauſe it ſignifieth that which this action is made by Chriſt, as we finde in the Scripture, namely, an holy ſigne, we accept, I am ſure, with good reaſon and religion, and in ſuch ſort as the ancient Fathers of the Latine Church, from whoſe tongue, this name of Sacrament is borrowed, did acknowledge this action to be a Sacrament. The other terme we doe not utterly deny, but in a ſort. For in ſuch ſort as the ancient Fathers did call this action a ſacrifice, by a *Metonymie*, unproperly, becauſe it is a memory of the onely ſacrifice of Chriſts death, and by *Synecdoche*, becauſe the ſacrifice of praiſe and thankſgiving is offered to God for the redemption of the world in the celebration of this action: In this ſort, I ſay, we doe not utterly deny the terme of ſacrifice. But in ſuch ſort as the Papiſts take it, to be a ſacrifice propitiatory, wherein the naturall body and blood of Chriſt, are offered to God the Father by the Prieſt in his Maſſe, for the ſinnes of the quicke and the dead, (howſoever the matter in compaſſe of ſtrange words and phraſes be ſhrowded, to hide the horrible blaſphemy therein contained) we utterly deny the name of ſacrifice, becauſe no ſuch thing was inſtituted by Chriſt, but it is manifeſtly contrary to the Scriptures. And this I thinke is good reaſon and religion, to deny that which is not, and is fained to be, to the derogation of the glory of our redemption, by the onely ſacrifice of Chriſt. And thus much for the name: now for the thing. You ſay it was inſtituted for the continuance of the externall office of Chriſts eternall Prieſthood according to the order of *Melchiſedech*. This, I ſay, is a falſe ſurmized end: for the continuance of Chriſts Prieſthood, is only in his owne perſon, and paſſeth not from him (as the Apoſtle ſaith) ἀπαράβατον ἔχει, &c. He hath a Prieſthood that paſſeth

Sacrifice of the Maſſe.

not

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not by ſucceſſion, [illegible], he is able for ever to ſave thoſe that come unto God by [illegible], that he may make interceſſion for them, *Heb. 7. 24, 25.* This is the continuance of [illegible], according to the order of [illegible]. As for that profane novelty, of the externall office of Chriſts [illegible], becauſe the Scripture [illegible] it not, it is to be hiſſed out of the Church of Chriſt. The Apoſtle in that Chapter before named, referring to Chriſt, whatſoever of *Melchiſedech* pertained to Chriſt, maketh mention of no ſuch externall [illegible]. Beſide that, this fained continuance, of the externall office of Prieſthood, is contrary to the Scripture. Which teacheth, that the Prieſthood, after the order of *Melchiſedech*, is proper onely to Chriſt, who is the eternall Sonne of God, without father in reſpect of his manhood, without mother in reſpect of his Godhead, having neither beginning of his dayes, nor end of life, which can agree to none but to our Saviour Chriſt; *Heb. 7. 3.* Therefore your Popiſh Prieſthood, challenging the continuance of Chriſts externall office of Prieſthood after the order of *Melchiſedech*, is an horrible blaſphemy againſt the eternall Prieſthood of the Sonne of God. Further, you ſay; *It is a ſacrifice, in that it is ordained to continue the memory of Chriſts death and oblation upon the Croſſe*: So indeed the Fathers doe figuratively and unproperly call it, as I have ſhewed before. And this were tollerable, if you would proceed no further. But you adde, that *It is a Sacrifice, to continue the application of the generall vertue of Chriſts death to our particular neceſſities by conſecrating, &c.* Whereby you meane tranſubſtantiation of the elements, into the naturall body and blood of Chriſt. But the Scripture teacheth us, that the holy Ghoſt, through faith, applieth the benefits of Chriſts death unto us, for our redemption and ſalvation, and not the Prieſt by his Maſſe, *Rom. 8. 2. Gal. 3. 13, 14.* Where you ſay moreover, that the *Wine is conſecrated into his blood apart, as ſhed out of his body, &c.* You overthrow your owne poſition of the unbloody ſacrifice, which you ſay, you offer without ſhedding of blood. Againe you ſay, in *This myſticall and unſpeakable manner, he would have the Church to offer and ſacrifice him daily.* But Chriſt never gave out any word, whereby you might gather that he would ſuch a thing. Beſide, the Scripture is plaine, he would not any ſuch ſacrifice of himſelfe, to be offered by other, which did not oftentimes offer himſelfe (for then he ſhould have died often) but once for all, and found by that one oblation, eternall redemption, and made perfect for ever thoſe that are ſanctified, *Heb. 9. 12. & 25. & cap. 10. 14.* Therefore he needeth not to be offered by any other. And where you ſay, that in myſterie and Sacrament he dieth, it is contrary to the Scripture, which ſaith, he dieth no more, *Rom. 6. 9.* For ſeeing for Chriſts preſence in myſtery and Sacrament, you admit no figure, I cannot but underſtand an horrible myſterie of Chriſts daily dying in your ſacrifice of the Maſſe. But if you ſay the dying in Sacrament is figurative, it will follow, that the preſence in the Sacrament is alſo figurative. And touching your high point of Concomitance, which you ſay we underſtand not, where you ſaid, the wine is *Conſecrated into his blood apart, as ſhed out of his body, &c. which was the condition of his perſon, as he was in ſacrifice and oblation*: I demand of you, whether the blood that was ſhed out of the body of Chriſt upon the Croſſe, was by Concomitance, his whole body and ſoule, manhood and God? If it were not, (as I hope you will ſay it was not) why then in your ſacrifice is there in the cup, by Concomitance, not onely the blood, but alſo the body of Chriſt, his ſoule, manhood, and Godhead?

Laſt of all, when you come to the Sacrament, as a matter of ſmall moment, in compariſon of the Sacrifice, you knit it up in two lines, not expreſſing what it is indeed, but affirming of it, that indeed it doth not. For not the Sacrament, *but the thing or matter of the Sacrament* (as S. *Auguſtine* calleth it) which is the body and blood of Chriſt, feedeth our ſoules. This Sacrament therefore is an holy ſigne, and ſeale of our ſpirituall nouriſhment unto eternall life, by the very body and blood of Chriſt, which is the ſpirituall matter, repreſented by this ſigne, who giveth grace, which is not received of any, but unto eternall life, as ſaith *Auguſtine in Ioan. Tract. 26.* And where you adde the condition of receiving it worthily, it is contrary to your owne principle, That Sacraments, of the worke wrought, doe give grace, ſo the receiver doth not withſtand. But there is more required of him that ſhall receive worthily, then not to withſtand.

In Ioan. Tract.

RHEM. 7 26 Bleſſed.] *Our Adverſaries, for the two words that are in Greeke and Latine,* benedixit, *and* gratias egit, he bleſſed, he gave thankes, *uſe onely the latter, of purpoſe to ſignifie, that Chriſt bleſſed not, nor conſecrated the bread and the wine, and ſo by that bleſſing wrought any effect upon them, but gave thankes only to his Father, as we doe in ſaying grace. But the truth is, that the word* εὐλογεῖν, *ſignifieth properly to bleſſe, and is referred to the thing that is bleſſed, as* Luke 9. *of the fiſhes,* εὐλόγησεν αὐτούς; benedixit eis; he bleſſed them, *and thereby wrought in them that wonderfull multiplication. So the bleſſing of God is alwayes effectuall: and therefore here alſo he bleſſed the Bread, and by that bleſſing, with the words following, made it his body;* Amb. li. de his qui initi. myſt. c. 9. Aug. ep. 59. ad Paulinum. *Now whereas taking the Cup, it is ſaid,* he gave thankes. *We ſay, that it is all one with bleſſing, and that he bleſſed the Cup, as before the Bread: as it is evident by theſe words of* S. Paul, Calix cui benedicimus, *the Cup which we bleſſe: and therefore he calleth it,* Calicem benedictionis, *the Cup of bleſſing, uſing the ſame Greeke word that is ſpoken of the bread. But why is it then ſaid here, he gave thankes? becauſe we tranſlate the words faithfully, as in the Greeke and the Latine, and becauſe the ſenſe is all one, as we are taught by* S. Paul *before alledged, and by the Fathers, which call this giving of thankes over the Cup, or over the bread, the bleſſing thereof.* S. Iuſtin. in fin. 2. Apol. Panem Euchariſtiſatum. *S.* Irenee, l. 4. c. 34. Panem in quo gratiæ actæ ſunt. S. Cypr. de Cœn. Dom. Calix ſolemni benedictione ſacratus, *that is,* The Bread bleſſed by giving thankes upon it; The Cup conſecrated by ſolemne bleſſing.

The bleſſing of Chriſt referred to the creatures and working an effect in them.

Conſecration.

τὸν ἄρτον εὐχαριστηθέντα.

FVLKE 7 Here is wrangling about words, to no purpoſe, where the one Evangeliſt ſaith, he bleſſed, the other ſaith, he gave thankes. Yea, the ſame Evangeliſt ſaith, of the one part of the Sacrament, he bleſſed; of the other part, he gave thankes: therefore to bleſſe and to give thankes, in this place, is all one: and ſeeing thankſgiving is not referred to the Bread, no more is bleſſing. For if the Evangeliſts had meant to referre it to the Bread, they would have added an *accuſative* caſe, as *Luke 9.* What then? doe we meane none other bleſſing or giving of thankes, then we doe in ſaying grace at our ordinary refections? Yes verely. We meane ſolemne bleſſing, which is praiſe and thankſgiving, by which the creatures are prepared to this holy action, as *Oecumenius* writeth: agreeable with the ſayings of the Apoſtle *Paul*, and of the ancient Fathers *Iuſtinus, Irenæus, Cyprianus*, not meaning the whole conſecrating to conſiſt in this bleſſing or thankſgiving, but a part onely: nor as you ſay, in that bleſſing, with the words following, which you underſtand to be none but theſe, *This is my body*: But in the whole action, according to Chriſts inſtitution: whereunto are required, taking, eating, drinking, ſhewing of the Lords death. *Dixit enim* (Origines) *Spiritum Sanctum non operari ea quæ inanima ſunt, nec ad irrationabilia pervenire. Quod aſſerens non recogitat aquas in Baptiſmate myſticas adventu Spiritus Sancti conſecrari: panemque Dominicum quo ſalvatoris corpus oſtenditur, & quem frangimus in ſanctificationem noſtri: & ſacrum Calicem, quæ in menſa Eccleſiæ collocantur, & utique inanima ſunt per invocationem & adventum Sancti Spiritus, ſanctificari, Theo. Alexan. Ep. Paſc. 1.* But where you joyne bleſſing with the words which you call of conſecration, to make it his body, you diſſent from other elder Papiſts, which hold, that theſe words onely, without any bleſſing, but with the Prieſts intention, doe make the body of Chriſt.

Bleſſing of the Bread.

Conſecration. 1 Cor. 10.

The Schoolemen

If you be better advised, now to take in blessing and thanksgiving, I hope you will shortly consent, to admit eating, drinking, and shewing of our Lords death, to be parts of the consecration.

S. *Ambroſe* whom you cite, ſpeaketh of the Sacrament which is received, *Sacramentum iſtud quod accipis, &c. This Sacrament which thou receiveſt, is made by the word Chriſt, And by thoſe Sacraments, Chriſt feedeth his Church, by which the ſubſtance of the ſoule is ſtrengthened.*

S. *Auguſtine* alſo Ep.59. ſaith, *Prayers are made, when that which is upon the Table, is bleſſed and ſanctified, and broken to be diſtributed.* Againe, *In the ſanctification and preparation of diſtribution of this Sacrament, I thinke the Apoſtle commanded prayers properly to be made.* Againe, *Which things being ordered, and ſo worthy a Sacrament being participated, thankeſgiving concludeth all.* Therefore neither *Ambroſe* nor *Auguſtine* underſtand your Magicall kinde of conſecration, by croſſing and murmuring of words with one breath, within which you conclude your Popiſh conſecration.

RHEM. 8 26. This is.] *The bread and the wine be turned into the body and blood of Chriſt by the ſame omnipotent power by which the world was made, and the Word was incarnate in the wombe of the Virgine*, Damaſc.l.4.c.14. Cypr. de Coen. Dom. Amb. l. de myſt. init. c.9. Tranſubſtantiation.

FVLKE 8 *Damaſcene*, although he lived in a corrupt time, meaneth not Tranſubſtantiation, which was not invented in his time, but the ſpirituall and ſupernaturall change of the elements in the faithfull receiver, into the divine food of our ſoules, which is the fleſh and blood of Chriſt, as appeareth firſt by his compariſon, of the like change of the water in Baptiſme, by grace of the holy Ghoſt, into the laver of regeneration. So he ſaith, *To the bread and wine which we are accuſtomed to eat, he hath ioyned his Godhead and made them his body and blood, that by things accuſtomed, and that are according to nature, we may be converſant in things which are above nature. His body is truly united to the Godhead, the body which is of the holy Virgin. Not that the ſame body which was taken up into heaven, commeth downe, but that the ſame bread and wine are changed into the body and blood of God. If you require the manner how it is done, it ſufficeth to heare that it is done by the holy Ghoſt, as the Lord of the holy mother of God, by the holy Ghoſt made fleſh to ſubſiſt to himſelfe, and in himſelfe.* Theſe words declare his meaning, to be of a ſpirituall and ſupernaturall change, not of a corporall change of the bread and wine, whereunto he ſaith Chriſt hath ioyned his Godhead, that by eating of bread and drinking of wine, which be things accuſtomed and naturall, we might be acquainted with things ſupernaturall. But if his words of tranſmutation, or changing, do ſeeme to import a Popiſh Tranſubſtantiation: Then mark theſe words, in which he uſeth the terme *μετουσία*, which, if there be any Greeke word for Tranſubſtantiation, might ſignifie the change of being or of ſubſtance. Yet he taketh it for communication. For exhorting men with earneſt affection to come to the Communion, he ſaith, τοῦ θείου ἄνθρακος, &c. *Let us be partakers of that divine fire coale, that the fire of the deſire, which is in us, taking firing of that coale, may burne up our ſinnes, and lighten our heartes, and that by participation of the divine fire, we may bee fiered and Deified.* I thinke no man doubteth, but this whole ſpeech is figurative: and ſo is the reſt. *Cyprians* words are theſe: *Panis iſte, &c. This bread which our Lord did reach unto his Diſciples, being changed not in ſhape, but in nature, by almighty power of the word is made fleſh: and as in the perſon of Chriſt, the humanity was ſeene, and the Divinity was hidden, ſo the divine eſſence hath unſpeakeably infuſed it ſelfe into the viſible Sacrament, that devotion might be unto religion about the Sacrament, and a more ſincere acceſſe unto the truth, whoſe body the Sacraments are, might be open unto the participation of the ſpirit.* This Authour, by change in nature, meaneth not change of ſubſtance, but of the qualities or properties of naturall bread, whoſe nature is to feed the body, whereas this bread is made to nouriſh the ſoule. Therefore he ſaith: *That which meat is to the fleſh, faith is to the ſoule: that meat is to the body, the word is to the ſpirit.* Againe, *Therefore the eating of this fleſh, is a certaine earneſt affection and deſire to continue in him.* Againe, *When we doe theſe things, we prepare not our teeth to bite, but with ſincere faith we breake and divide this holy bread.* And the undoubted *Cyprian* (for of the Authour of this worke it is uncertaine) in his Epiſtle *ad Magn.l.1.Ep.6.* expreſly calleth the Lords body bread moulded together of many graines, and his blood wine, which is preſſed out of cluſters of grapes. Againe, *Lib.2.Ep.3.Cæcilio*, he ſaith, *The blood of Chriſt is not water, but wine.* Theſe words are plaine againſt Tranſubſtantiation. Tranſubſtantiation. Ep.63.

Neither doth S. *Ambroſe*, by the change which is wrought in the Sacrament by the words of Chriſt, meane the Popiſh pretended change: for of the bread and the wine, when they are conſecrated by the word of God, he ſaith: *If there were ſuch force in the word of our Lord Ieſus, that thoſe things began to be, which were not, how much more effectuall in working is it, that they may be ſtill which they were, and alſo be changed into another thing?* An example hereof he giveth in every Chriſtian man: *Tu ipſe eras, &c. Thou thy ſelfe waſt, but thou waſt an old creature, but after thou waſt conſecrated, thou beganeſt to be a new creature.* Here the change is manifeſt, not in ſubſtance, but in quality. And even in the Chapter by you cited, his words are evident to declare, that he ſpeaketh of no Tranſubſtantiation. For after he hath ſaid, that our Lord Ieſus, contrary to the order of nature, was borne of a Virgine, he addeth: *Vera utique, &c. It was the true fleſh of Chriſt that was crucified, that was buried: therefore this is truly a Sacrament of that fleſh. Our Lord Ieſus crieth out: This is my body: before the bleſſing of the heavenly words, it is called another kinde: after conſecration, the body of Chriſt is ſignified. He himſelfe ſaith, it is his blood: before conſecration, it is called another thing: after conſecration, it is named blood.* Alſo, by the ſame argument, of the ſupernaturall generation of Chriſt by the holy Ghoſt of the Virgin Mary, he proveth the truth of regeneration in Baptiſme, where there is no change of ſubſtance, but in qualities and conditions. Therefore in the one Sacrament he meaneth no more Tranſubſtantiation, then in the other. *Rabanus Maurus de inſtit. Cler. lib.1. cap.31. Sacramentum in alimentum corporis redigitur, virtute autem Sacramenti æternæ vitæ dignitas adipiſcitur.* De iis qui myſter. cap.9.

RHEM. 9 26. My body.] *He ſaid not,* This bread is a figure of my body: *or,* This wine is a figure of my blood: *but,* This is my body, *and,* This is my blood. *Damaſc.l.4.c.14. Theoph. in hunc locum. Conc.2. Nic. act.6. to.4. eiuſdem actionis in fine: when ſome Fathers call it a figure or ſigne, they meane the outward formes of bread and wine.* No figurative, but a reall preſence.

FVLKE 9 The text is plaine, he ſaid, *This is my body, This is my blood*, to declare, that he gave to the faith of the worthy receiver, his very body and blood, by thoſe outward elements of bread and wine, which are figures and ſignes of his body and blood. And therefore, though he ſaid not, *This is a figure or ſigne of my body and blood*: yet he ſaid in the ſame ſenſe, *This Cup is the New Teſtament in my blood*. By which forme of ſpeech, he declared, that the viſible element is a ſigne or ſeale of the New Teſtament eſtabliſhed in his blood, ſhed on the Croſſe, and not converted or turned into his blood. For his naturall blood is not the New Teſtament in his blood, neither is the Cup properly, but figuratively the New Teſtament. Wherefore it remaineth, that it is a Sacrament, that is, an holy ſigne and ſeale of the New Teſtament, confirmed by the death and bloodſhedding of Chriſt. And ſo the ancient Fathers doe meane, when they call the bread a figure or ſigne of his body, and not the outward formes or accidents of bread, ſeparated from the ſubſtance of bread, for of that monſter they never heard. *Tertullian* againſt *Marcion*, which denied Chriſt to have a true body, writeth thus, Reall preſence.

thus, *The bread* [illegible] *of my body,* [illegible] *body. For* [illegible] *have a figure* [illegible] *to be his body, because* [illegible] *bread* [illegible] *have* [illegible] *for* Marcions *vanity, that the bread* [illegible] *have* [illegible] *crucified.* [illegible] *Tertullian* [illegible], that he meaneth the bread to be a figure of Chriſts true body, and not the [illegible] of bread. For [illegible] of [illegible]tiation, had beene thought of in thoſe da[illegible] hold of the [illegible] of the ſub[illegible] of bread, to prove the body of Chriſt to be onely in [illegible], and not in deed, as the [illegible]ad which is turned into it is. Againe, he might have confirmed his here[illegible] the world was not created by God, the Father of our Lord Ieſus Chriſt, ſeeing he did away the creature of [illegible] it his body. But *Tertullian lib.5.* ſaith: *By the Sacrament of the Bread and the Cup now in the Goſpel, we have proved the truth of our Lords body and blood, againſt the phantaſme of* Marcion. Likewiſe S. *Auguſtine* [illegible]: *Nam ex eo &c. For of that it is written, that the blood of a beaſt is the ſoule of it, beſide that I ſaid, that it pert*[illegible]*h not to me, what becommeth of the ſoule of a beaſt, I may alſo interprete that precept in a ſigne. For our Lord doubted not to ſay, This is my body, when he gave the ſigne of his body, Cont. Adimant. c.12.* The blood of a beaſt is the ſigne of the ſoule, or life thereof, ſo is the bread a ſigne of the body of Chriſt. What place is here for accidents of bread, to be called the ſigne of his body? except you will ſay, the accidents of blood were forbidden in the Law, and not the blood it ſelfe. But blood it ſelfe, as a ſigne of the life of the beaſt, was forbidden to be eaten, as bread is given to be eaten, as a ſigne of Chriſt. Other ancient Fathers are alſo in plaine words directly againſt Tranſubſtantiation, as *Chryſ. in Ep. ad Cæſar. Theod. Dial.2. Gelaſius* Biſhop of Rome, *cont. Eutych.* All theſe in plaine words affirme, the ſubſtance of bread and wine to remaine after conſecration. T[illegible]tion.

RHEM. 10 28 Blood of the new Teſtament.] *As the old Teſtament was dedicated with blood in theſe words,* This is the blood of the Teſtament, &c. Heb.9. *So here is the inſtitution of the new Teſtament in Chriſts blood, by theſe words,* This is the blood of the new Teſtament, &c. *which is here myſtically ſhed, and not onely afterward upon the Croſſe: for the Greeke is the preſent tenſe in all the Evangeliſts, and S.* Paul: *and likewiſe ſpeaking of the body,* 1 Cor.11. *it is in the Greeke the preſent tenſe, and* Luc.22. *and in the Latine here. And the Heretikes themſelves ſo put it in their Tranſlations.* ἐκχυνόμενον. κλώμενον. διδόμενον.

FVLKE 10 The blood of Chriſt was not myſtically ſhed in the Sacrament, but as it is myſtically preſent. The Apoſtles and Evangeliſts uſing the preſent tenſe for the future, doe ſignifie, that the Paſſion of Chriſt was even at hand. And therefore your vulgar Interpreter, according to the ſenſe, hath truly tranſlated the word, by the future tenſe. For it is not onely ſaid, that his blood is ſhed, but it is added for many, unto remiſſion of ſinnes, and his body is broken, which was not but on the Croſſe. For if the blood of Chriſt was ſhed for the remiſſion of the ſinnes of the world in the Sacrament, the Paſſion of Chriſt was needleſſe: and ſo to eſtabliſh your blaſphemous ſacrifice of the Maſſe, you make void and fruſtrate the moſt glorious and onely ſacrifice, propitiatory for ſinnes, offered by our Saviour Chriſt upon the Croſſe. *Vocationis ad pœnitentiam principale eſt beneficium gratuita remiſſio peccatorum: pro qua idem Redemptor noſter, peracto paſchali cœnæ convivio, ſanguinem ſuum* [illegible] *effundendum, Bibite, inquit, ex hoc omnes; hic eſt enim Sanguis meus novi Teſtamenti, qui pro multis effundetur in remiſſionem peccatorum*, Fulg. de remiſſ. pec. l.1. c.5. Sacrifice of the Maſſe.

RHEM. 11 29 Fruit of the vine.] *S. Luke putteth theſe words before he come to the conſecration: whereby it ſeemeth that he ſpeaketh of the wine of the Paſchal lambe, and therefore nameth it, the fruit of the Vine. But if he ſpeake of the wine which was now his blood, he nameth it notwithſtanding wine, as S.* Paul *nameth the other bread, for three cauſes: Firſt, becauſe it was ſo before: as* Eve *is called* Adams *bone, and* Aarons rod devoured their rods: *whereas they were not now rods, but ſerpents: and* He taſted the water turned into wine; *whereas it was now wine, and not water: and ſuch like. Secondly, becauſe it keepeth the formes of bread and wine, and things are called as they appeare: as when* Raphael *is called a young man,* Tob.5. *and* Three men appeared to Abraham, Gen.18. *whereas they were three Angels. Thirdly, becauſe Chriſt in this Sacrament is very true and principall bread and wine, feeding and refreſhing us in body and ſoule to everlaſting life.* The elements after conſecration called bread and wine. Gen.2. Exod.7. Io.2.

FVLKE 11 Vaine ſhifts againſt the plaine truth of the text, and the evident words thereof. The demonſtrative Pronoune, This, declareth, that he ſpake of the wine in his hand. And ſo the Ancient Fathers have alwayes taken it. *Clemens Alexandrinus* ſaith: *Quod autem vinum eſſet, &c. That it was wine which was bleſſed, he ſheweth again, ſaying to his Diſciples, I will not drinke of the fruit of the vine, Pædag.l.2.c.2.* S. *Cyprian* upon theſe words of the fruit of the vine, which he calleth the creature of the vine, inferreth: *Qua in parte, &c. In which part we finde, that the Cup which our Lord offered, was mixt, and that it was wine which he called his blood, Ep.65. Cæcilio. Chryſoſtome* alſo upon the ſame text, ſaith: *He meant to pull up by the roots a certaine pernicious hereſie, of them which uſe water in the myſteries, ſo that he ſhewed, that when he delivered this myſterie, he delivered wine, and now after his reſurrection, in the bare table of the myſterie, he uſed wine. He ſaith, Of the fruit of the vine, which truly bringeth forth wine, and not water. In Mat. hom.83.* Seeing Chriſt therefore delivered wine, as the Text and the Fathers ſay, your three cauſes are vaine. For the Sacrament is called bread and wine, becauſe it is ſo indeed, although it be alſo called the body and blood of Chriſt, as it is indeed, after a ſpirituall manner, to the worthy receiver. But to examine your cauſes a little: you ſay, S. Paul *nameth it bread, becauſe it was ſo before, as* Eve *is called* Adams *bone.* But *Eve* was not called *Adams* bone abſolutely, but bone of his bones, and fleſh of his fleſh. And that ſhe was indeed, at that preſent, in reſpect of her body, for I ſuppoſe you will not ſay, her ſoule was made of *Adams* bone. Likewiſe in your ſecond example: *Aarons* rod devoured their rods; *Moſes* calleth it *Aarons* rod, that it was when he wrote, namely a rod, and the Sorcerers rods were not true Serpents, but in ſhew. Therefore S. *Auguſtine* ſaith of *Aarons* rod: *The thing was called by that name, from whence it was turned, and into which it was returned againe, therefore it ought to be called that which it was principally, Queſt. ſup. Exod. l.2. Queſt.21.* Your third example of water turned into wine, is moſt impertinent: for there it is expreſſed, both what it was before the turning, and what it was after. Your ſecond forged cauſe, *for that ſome things are called as they appeare, and not as they are, as Angels are called men*, is alſo unlike your matter, for the Angels that appeared, were not phantaſticall ſhewes of accidents, but they appeared in very bodies, as of men, which they aſſumed for the time, as it is plaine by the text. Your third cauſe is alſo vaine: *that the Sacraments ſhould be called bread and wine, becauſe Chriſt is the true bread and wine, feeding us in body and ſoule unto eternall life*: for S. *Paul* nameth it bread, in them which eat it unworthily, to their condemnation.

RHEM. 39 Not as I will.] *A perfect example of obedience, and ſubmitting our ſelfe and our wils to Gods will and ordinance in all adverſitie: and that we ſhould deſire nothing temporall, but under the condition of his holy pleaſure and appointment.* De Orat. Dom. num.15.

RHEM. 12 41 Watch and pray.] *Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly uſed in the Primitive Church of all Chriſtians, as is plaine by S.* Cyprian, *and* * S. Hierome: *but afterward, and untill this day, ſpecially of Religious perſons.* Vigils and Nocturnes. * Adv. Vigilant. Ep.13.

Watching unto prayer is commended in this place, and in many [illegible] of the Scripture, And [illegible] in the Primitive Church they had ſet times of watching in prayer. [illegible] Vigils, that is, holy day eves, and nocturnes, that is, a certeine taske of Pſalmes, and other prayers, are rather mockeries of watches and prayers, [illegible] either that which Chriſt willed his Diſciples to doe, or the Primitive Church uſed: although you ſay your religious perſons uſe them ſtill.

Popiſh Vigils.

69 Wench.] S. Gregorie *declaring the difference of the Apoſtles before the receiving of the holy Ghoſt, and after, ſaith thus:* Even this very Paſtor of the Church himſelfe, at whoſe moſt ſacred body we ſit, how weake he was, the wench can tell you: but how ſtrong he was after, his anſwere to the high Prieſt declareth, Act. 5, 29. Wee muſt obey God rather then men, Greg. hom. 20. in Evang.

The vertue of the holy Ghoſt.

74 To curſe.] *A goodly example and warning to mans infirmity, and to take heed of preſumption, and to hang only upon God in tentations.*

Mans infirmity.

75 Wept bitterly.] S. Ambroſe *in his Hymne that the Church uſeth at Laudes, ſpeaking of this, ſaith,* Hoc ipſa Petra Eccleſiæ canente, culpam diluit: *When the Cocke crew, the Rocke of the Church himſelfe waſhed away his fault. Aug. 1. Retract. c. 21.*

Peters teares and repentance.

If you alledge this for the Rocke of the Church, there hath beene enough ſaid upon the 16. Chapter. If for waſhing away his ſinnes, to inſinuate that his teares were a ſatisfaction of them: the ſame *Ambroſe* ſaith againe in *Luc. c. 22. Lachrymas eius lego, ſatisfactionem non lego. I reade his teares, I reade not his ſatisfaction.*

Satisfaction.

CHAP. XXVII.

The chiefe of the Iewes accuſe him to Pilate the Gentile (his betrayer, and the Iudge, and the Iudges wife, teſtifying in the meane time manifoldly his innocencie!) 20 and perſwade the common people alſo not onely to preferre the murderer Barabbas, but alſo to cry, CRVCIFIGE: *(All, to the reprobation of their whole nation, and nothing but fulfilling the Scriptures.) 27 After many illuſions, 31 he is crucified by the Gentiles. 38 Which the Iewes ſeeing, doe triumph as if they had now the victory. 45 But even then by many wonderfull workes he declareth his might, to their confuſion. 57 Finally being buried, they to make all ſure, ſet ſouldiers to keepe his Sepulchre.*

IME, or RA PRIMA the Churches ſervice.
Marke 15, 1.
Luke 23, 1.
Iohn 18, 28.
Good Friday.

AND when morning was come, all the chiefe Prieſts and ancients of the people conſulted together againſt IESVS, that they might put him to death.

2 And they brought him bound, and delivered him to Ponce Pilate the Preſident.

3 Then Iudas that betrayed him, ſeeing that he was condemned, || repenting him, returned the thirty ſilver pieces to the chiefe Prieſts and Ancients,

4 Saying, I have ſinned, betraying juſt blood. But they ſaid, What is that to us? looke thou to it.

5 And caſting downe the ſilver pieces in the Temple, he departed: and went and || hanged himſelfe with an halter.

6 And the chiefe Prieſts having taken the ſilver pieces, ſaid, It is not lawfull to caſt them into the ‡ Corbana: becauſe it is the price of blood.

‡ This Corbana was a place about the Temple, which received the peoples gifts or offerings. See Mar. 12, v. 42.

7 And after they had conſulted together, they bought with them the potters field, to be a burying place for ſtrangers.

8 For this cauſe that field was called *Haceldama*, that is, *The field of blood*, even to this preſent day.

9 Then was fulfilled that which was ſpoken by Ieremy the Prophet, ſaying, *And they tooke the thirty pieces of ſilver, the price of the prized, whō they did prize of the children of Iſrael:*

Zach. 11, 12.

10 *And they gave them into the potters field, as our Lord did appoint to me.*

12 And IESVS ſtood before the Preſident, and the Preſident asked him, ſaying, Art thou the King of the Iewes? IESVS ſaith to him, Thou ſayeſt.

12 And when he was accuſed of the chiefe Prieſts and Ancients, he anſwered nothing.

13 Then Pilate ſaith to him, Doeſt thou not heare how many teſtimonies they alledge againſt thee?

14. And

*WHen the morning was come, * all the chiefe Prieſts and Elders of the people held a councell againſt Ieſus to put him to death.*

Marke 15. 1.
luke 22. 66.
iohn 18. 28.

2 *And when they had bound him, they led him away, and delivered him to Pontius Pilate the Deputie.*

3 *Then Iudas, which had betrayed him, when he ſaw that he was condemned, repented himſelfe, and brought againe the thirty ſilver pieces to the chiefe Prieſts and Elders,*

4 *Saying, I have ſinned, in that I have betrayed the innocent blood. And they ſaid, What is that to us? ſee thou to that.*

5 *And when he had caſt downe the pieces of ſilver in the Temple, he departed, * and went his way, and hanged himſelfe.*

Act. 1. 18.

6 *And the chiefe Prieſts tooke the ſilver* pieces, *and ſaid, It is not lawfull for to put them into the Treaſury, becauſe it is the price of blood.*

7 *And when they had taken counſell, they bought with them the potters field, to bury ſtrangers in.*

8 *Wherefore that field was called, * The field of bloud untill this day.*

Act. 1. 19.

9 *(Then was fulfilled that which was ſpoken by Ieremie the Prophet, ſaying, * And they tooke the thirty ſilver* pieces, *the price of him that was valued, whom they bought of the children of Iſrael:*

Zach. 11. 12.

10 *And gave them for the potters field, as the Lord appointed me.*

11 *Ieſus ſtood before the Deputie, and the Deputie asked him, ſaying, Art thou the King of the Iewes? Ieſus ſaith unto him, Thou ſayeſt.*

12 * *And when he was accuſed of the chiefe Prieſts and Elders, he anſwered nothing.*

Marke 15. 3.

13 *Then ſaith Pilate unto him, Heareſt thou not how many things they witneſſe againſt thee?*

14 *And*

HOLY WEEKE.

14 And hee anſwered him not to any word: ſo that the Preſident did marvell exceedingly.

HORA TERTIA of the Churches ſervice.

15 And upon the ſolemne day the Preſident had accuſtomed to releaſe unto the people one priſoner whom they would.

16 And he had then a notorious priſoner, that was called Barabbas.

17 They therefore being gathered together, Pilate ſaid: whom will you that I releaſe to you, Barabbas, or IESVS that is called Chriſt?

18 For he knew that for envie they had delivered him.

19 And as hee was ſitting in place of judgement, his wife ſent unto him, ſaying: Have thou nothing to doe with that juſt man; for I have ſuffered many things this day in my ſleepe for him.

20 But the chiefe Prieſts and Ancients perſwaded the people, that they ſhould aske Barabbas, and make IESVS away.

21 And the Preſident anſwering, ſaid to them: Whether will you of the two to be releaſed unto you? But they ſaid Barabbas.

22 Pilate ſaith to them, What ſhall I doe then with IESVS that is called Chriſt? They ſay all, Let him be crucified.

23 The Preſident ſaid to them, Why what evill hath he done? But they cryed the more, ſaying, Let him be crucified.

24 And Pilate ſeeing that hee nothing prevailed, but rather tumult was toward: taking water he waſhed his hands before the people, ſaying, I am || innocent of the blood of this juſt man: looke you to it.

25 And the whole people anſwering, ſaid, His blood be upon us, and upon our children.

26 Then he releaſed to them Barabbas, and having ſcourged IESVS, delivered him unto them for to be crucified.

27 Then the Preſidents ſouldiers taking IESVS into the Palace, gathered together unto him the whole band:

Io. 19, 2.

28 * And ſtripping him, put a ſcarlet cloake about him,

29 And platting a crowne of thornes, put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, ſaying, Haile King of the Iewes.

30 And ſpitting upon him, they tooke the reed, and ſmote his head.

31 And after they had mocked him, they tooke off the cloke from him, and put on him his owne garments, and led him away to crucifie him.

32 And in going they found a man of Cyrene, named Simon: him they forced to take up his Croſſe.

HORA SEXTA in the Churches ſervice.

33 And they came into the place that is called Golgotha, which is, the place of Calvarie.

34 And they gave him wine to drinke

mingled

14 *And hee anſwered him to never a word: in ſo much that the Deputie marvelled greatly.*

15 * *At that feaſt the Deputie was wont to let looſe unto the people a priſoner, whom they would.*

Marke
luke

16 *He had then a notable priſoner, called Barabbas.*

17 *Therefore when they were gathered together, Pilate ſaid unto them, Whether will yee that I give looſe unto you Barabbas, or Ieſus, which is called Chriſt?*

18 *For he knew that for envy they had delivered him.*

19 *When he was ſet downe on the judgment ſeat, his wife ſent unto him, ſaying, Have thou nothing to doe with that juſt man: For I have ſuffered many things this day in a dreame becauſe of him.*

20 * *But the chiefe Prieſts and Elders perſwaded the people that they ſhould aske Barabbas, and deſtroy Ieſus.*

Marke 15. 1
luke 23. 1
iohn 18.
acts 3. 1

21 *The Deputie anſwered, and ſaid unto them, Whether of the twaine will ye that I let looſe unto you? They ſaid, Barabbas.*

22 *Pilate ſaid unto them, What ſhall I doe then with Ieſus which is called Chriſt? They all ſaid unto him, Let him be crucified.*

23 *The Deputie ſaid, What evill hath hee done? But they cryed exceedingly, ſaying, Let him be crucified.*

24 *When Pilate ſaw that he could prevaile nothing, but that more buſineſſe was made, hee tooke water, and waſhed his hands before the people, ſaying, I am innocent of the blood of this juſt perſon: ſee ye to it.*

25 *Then anſwered all the people, and ſaid, His blood be on us, and on our children.*

26 *Then let he Barabbas looſe unto them, and when he had ſcourged Ieſus, he delivered him to be crucified.*

27 * *Then the ſouldiers of the Deputy, when they had taken Ieſus into the common hall, gathered unto him all the band* of ſouldiers.

Marke 15. 16.
iohn 19. 1.

28 *And when they had ſtripped him, they put on him a ſcarlet robe:*

29 *And when they had platted a crowne of thornes, they put it upon his head, and a reed in his right hand: and when they had bowed the knee before him, they mocked him, ſaying, Haile King of the Iewes.*

30 *And when they had ſpit upon him, they tooke the reed, and ſmote him on the head.*

31 *And after that they had mocked him, they tooke the robe off him, and put his owne raiment on him, and led him away to crucifie him.*

32 * *And as they came out, they found a man of Cyrene, Simon by name: him they compelled to beare his Croſſe.*

Marke 15. 28.
luke 23. 26.

33 * *And when they were come unto a place called Golgotha, that is to ſay, a place of a ſkull,*

Marke 15. 22.
luke 23. 32.
iohn 19. 16.

34 *They gave him vinegar to drinke, mingled*

gled

mingled with gall. And when he had taſted, he would not drinke.

35 And after they had crucified him, they divided his garments, caſting lots: that it might be fulfilled which was ſpoken by the Prophet, ſaying: *They divided my garments among them: and upon my veſture they did caſt lots.*

36 And they ſate and watched him.

37 And they put over his head his cauſe written, THIS IS IESVS THE KING OF THE IEVVES.

38 Then were crucified with him two theeves: one on the right hand, and one on the left.

39 And they that paſſed by, blaſphemed him, wagging their heads,

40 And ſaying, Vah, thou that deſtroyeſt the Temple of God, and in three dayes doeſt reedifie it: ſave thine owne ſelfe: || if thou be the Sonne of God, come downe from the Croſſe.

41 In like manner alſo the chiefe Prieſts with the Scribes and Ancients mocking, ſaid:

42 He ſaved other: himſelfe he cannot ſave: if he be the King of Iſrael, let him now come downe from the Croſſe, and we will beleeve him.

Pſal. 22, 19.
Wiſd. 2, 18.

43 * He truſted in God: let him now deliver him if he wil: for he ſaid, That I am the Sonne of God.

44 And the ſelfe ſame thing the theeves alſo that were crucified with him, reproached him withall.

45 And from the ſixt houre, there was darkneſſe made upon the whole earth, untill the ninth houre.

46 And about the ninth houre IESVS cryed with a mighty voyce, ſaying, *Eli, Eli, lamma-ſabacthani?* that is, *My God, my God, || Why haſt thou forſaken me?*

47 And certaine that ſtood there and heard, ſaid, He calleth Elias.

48 And incontinent one of them running, tooke a ſpunge, and filled it with vineger: and put it on a reed, and gave him to drinke.

49 And other ſaid, Let be, let us ſee whether Elias come to deliver him.

50 And IESVS againe crying with a mighty voyce yeelded up the ghoſt.

HORA NONA in the Churches Service.

51 And behold the vaile of the Temple was rent in two pieces, from the top even to the bottome; and the earth did quake, and the rockes were rent,

52 And the graves were opened; and many bodies of the Saints that had ſlept, roſe.

53 And they going forth out of the graves after his reſurrection, came into the holy City: and appeared to many.

54 And the Centurion and they that were with him watching IESVS, having ſeene the earth-quake and the things that were done,

gled with gall: and when he had taſted thereof, he would not drinke.

Marke 15. 24.

*35 * When they had crucified him, they parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the Prophet. * They parted my garments among them, and upon my veſture they did caſt lots.*

Pſal. 22. 19.

36 And ſitting downe, they watched him there:

37 And ſet up over his head his accuſation written, THIS IS IESVS, THE KING OF THE IEWES.

38 Then are there two theeves crucified with him: one on the right hand, and another on the left.

39 They that paſſed by, reviled him, wagging their heads,

John 2. 19.

*40 And ſaying, * Thou that deſtroyeſt the Temple, and buildeſt it in three dayes, ſave thy ſelfe: If thou be the Sonne of God, come downe from the Croſſe.*

41 Likewiſe alſo the high Prieſts mocking him, with the Scribes and Elders, ſaid;

42 Hee ſaved other, himſelfe can he not ſave: If he be the King of Iſrael, let him now come downe from the Croſſe, and we will beleeve him.

Pſal. 22. 19.
wiſd. 2. 18.

*43 * He hath truſted in God, let him deliver him now if he will have him: for he ſaid, I am the Sonne of God.*

44 The theeves alſo which were crucified with him, caſt the ſame in his teeth.

45 From the ſixth houre was there darkneſſe over all the land, unto the ninth houre.

Pſal. 22, 8.

46 And about the ninth houre, Ieſus cryed with a loud voyce, ſaying, Eli, Eli, Lamaſabachthani, *that is to ſay, * My God, my God, why haſt thou forſaken me?*

47 Some of them that ſtood there, when they heard that, ſaid, This man calleth for Elias.

Pſal. 69. 21.

*48 And ſtraightway one of them ranne, * and tooke a ſpunge, and when he had filled it full of vineger, and put it on a reed, he gave him to drinke.*

49 The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50 Ieſus, when he had cryed againe with a loud voyce, yeelded up the ghoſt.

1 Chro. 3. 14.

*51 * And behold, the vaile of the Temple was rent in two parts, from the top to the bottome, and the earth did quake, and the ſtones rent,*

52 And graves were opened, and many bodies of Saints which ſlept, aroſe.

53 And after that they were come out of the graves after his reſurrection, came into the holy City, and appeared unto many.

54 When the Centurion, and they that were with him watching Ieſus, ſaw the earthquake and thoſe things that were done, they feared greatly,

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HOLY-WEEKE.

were ſore afraid, ſaying, Indeed this was the Sonne of God.

55 And there were there many women afarre off, which had followed IESVS from Galilee, miniſtring unto him:

56 Among which was Mary Magdalene, and Mary the mother of Iames and Ioſeph, and the mother of the ſonnes of Zebedee.

HORA VESPERARVM, or, Evenſong.

57 And when it was evening, there came a certaine rich man of Arimathæa, named Ioſeph, who alſo himſelfe was Diſciple to IESVS.

58 He went to Pilate, and asked the body of IESVS. Then Pilate commanded that the body ſhould be delivered.

HORA COMPLETORII, or Complin.

59 And Ioſeph taking the body, || wrapt it in cleane ſindon,

60 And laid it in his owne new monument, which he had hewed out in a rocke. And he rolled a great ſtone to the doore of the monument, and went his way.

61 And there was there Mary Magdalene, and the other Mary, ſitting over againſt the Sepulchre.

SATVRDAY called Sabbatum ſanctum.

62 And the next day, which is after the Paraſceve, the chiefe Prieſts and the Phariſees came together to Pilate,

63 Saying, Sir, we have remembred, that that Seducer ſaid yet living, After three dayes I will riſe againe.

64 Command therefore the Sepulchre to be kept untill the third day: leſt perhaps his Diſciples come, and ſteale him, and ſay to the people, He is riſen from the dead: and the laſt errour ſhall be worſe then the firſt.

65 Pilate ſaid to them, You have a gard: goe, gard it as you know.

66 And they departing, made the Sepulchre ſure: ſealing up the ſtone, with watchmen.

greatly, ſaying, Truly this was the Sonne of God.

55 And many women were there beholding him a farre off, which followed Ieſus from Galilee, miniſtring unto him.

56 Among which was Mary Magdalene, and Mary the mother of Iames and Ioſes, and the mother of Zebedees children.

Marke 15.
luke 23.
iohn 19.

*57 * When the Even was come, there came a rich man from the city of Arimathea, named Ioſeph, which alſo himſelfe was Ieſus Diſciple.*

58 He went to Pilate, and begged the body of Ieſus: then Pilate commanded the body to be delivered.

59 And when Ioſeph had taken the body, he wrapped it in a cleane linnen cloth;

60 And laid it in his new tombe which he had hewen out in the rocke: and when he had rolled a great ſtone to the doore of the Sepulchre, he departed.

61 And there was Mary Magdalene, and the other Mary ſitting over againſt the Sepulchre.

62 The next day that followed the day of preparing, the high Prieſts and Phariſees came together unto Pilate,

63 Saying, Sir, we remember that this Deceiver ſaid while he was yet alive, After three dayes I ariſe againe.

64 Command therefore, that the Sepulchre be made ſure untill the third day, leſt his Diſciples come by night, and ſteale him away, and ſay unto the people, He is riſen from the dead: and the laſt error ſhall be worſe then the firſt.

65 Pilate ſaid unto them, Ye have the watch, goe your way, make it as ſure as you know.

66 So they went, and when they had ſealed up the ſtone, they made the Sepulchre ſure with the watch,

ANNOTATIONS. CHAP. XXVII.

RHEM. 3 Repenting him.] *Note how ſpeedily the plague of God falleth after ſinne, and ſpecially men muſt note what torment of conſcience, and deſperation often followeth the ſhedding of innocent blood.*

Horror of conſcience.

5 Hanged himſelfe.] *If he had rightly repented, notwithſtanding his horrible treaſon, he might have obtained mercy: but by hanging himſelfe, he tooke away all meanes of mercy and ſalvation, becauſe he died finally impenitent.*

Deſperation.

RHEM. 1. 24 Innocent of his blood.] *Though Pilate was much more innocent then the Iewes, and would have borne free from the murder of our Saviour, ſeeking all the meanes that he could (without offending the people and the Emperours lawes) to dimiſſe him: Yet he is damned for being the miniſter of the peoples wicked will againſt his owne conſcience, even as all officers be, and ſpecially the Iudges and Iuries which execute lawes of temporall Princes againſt Catholike men: for all ſuch be guilty of innocent blood, and be nothing excuſed by that they executed other mens will according to the laws, which be uniuſt. For they ſhould rather ſuffer death themſelves, then put an innocent man to death.*

They that execute lawes againſt their conſcience, are like to Pilate.

FVLKE 1 They that execute godly lawes, againſt Popiſh traitors and heretikes, be in no danger of *Pilates* condemnation.

RHEM. 2 40 If thou be the Sonne.] *Marvell not, when thou heareſt our Saviour in the bleſſed Sacrament mocked at, or ſeeſt him abuſed of wicked men, that he ſtraight revengeth not ſuch blaſphemies: or that he ſheweth not himſelfe there viſibly, and to the ſenſe, when faithleſſe heretikes will ſay, Let me ſee him, taſte him, &c. for he ſuffered here the like on the Croſſe, when he might at his will have come downe with as much eaſe as he roſe when he was dead.*

Chriſt derided in the bleſſed Sacrament, even as upon the Croſſe.

FVLKE 2 You muſt firſt prove, that Chriſt is as verily preſent in your Popiſh ſinging Cake, as he was preſent on the Croſſe, and had by many arguments approved himſelfe to be the Sonne of God, or elſe your compariſon is vaine and ridiculous.

RHEM. 3 46 Why haſt thou forſaken me?] *Beware here of the deteſtable blaſphemy of* Calvin *and the Calviniſts, who thinking not the bodily death of Chriſt ſufficient, ſay that he was alſo here ſo forſaken and abandoned of his Father, that he ſuſtained in ſoule and conſcience the very feares and torments of the damned. And to take away the Article of his deſcending into hell after his death, (which was with triumph and not in paine) they ſay that his deſcending was nothing elſe, but that his ſoule ſuffered the very paines of hell upon the Croſſe, whereas indeed by theſe words out of the Pſalme, our Saviour will ſignifie no more but that his paines (being now ſo long on the Croſſe and ready to die) were very great, and therefore according to the infirmity of his humane nature, for very anguiſh (as before in the garden when he was but toward his paſſion) he ſaith he was forſaken, for two cauſes, firſt becauſe it was the will of God not*

Catechiſ. Cal. & Inſtit. lib. 2. 16.

Calvins blaſphemie.

[illegible] him, but that he [illegible] did [illegible] that he [illegible] thereof at all but was left to [illegible] as a meere man.

FVLKE 3 [illegible] blaſphemeth not, but honoureth [illegible] when he ſaith that he ſuffered [illegible] the wrath [illegible] the ſinnes of the world: [illegible] bodily paine or death only, [illegible] greater [illegible], then many of his [illegible] faith in him, have rejoyced in [illegible]. Therefore it was the [illegible] of ſinne, which he bare, and the curſe of God [illegible], which he tooke [illegible], to deliver us from [illegible] the puniſhment thereof, not [illegible] only the bodily paine of death, that [illegible] him that was God, [illegible] forſaken of God. As for the triumph over hell gained by [illegible] death, *Calvin* doth not deny, [illegible] Scripture you can prove [illegible] deſcent of his ſoule into hell after his death, it ſhall be yeelded unto you.

RHEM. 4 59 Wrapped.] *This honour and duty done to Chriſts body being dead, was marvellous grateful and meritorious. And this wrapping of it in cleane ſindon may ſignifie by S. Hierome, that the body of our Lord is to be wrapped not in gold, precious ſtones, and ſilke, but in pure linnen. And ſo in the whole Church it is obſerved by S. Silveſters conſtitution, that the Corporall whereupon our Lords body lieth on the Altar, muſt be pure and plaine linnen.*

FVLKE 4 The honour done to Chriſt's dead body, was no doubt gratefull, as a token of [illegible] love towards him, but meritorious you cannot prove it. S. *Hierome* ſpeaketh not of the laying of the S[illegible] on the Altar in the Corporall: for there was no ſuch laying and wrapping of it in S. *Hieromes* time. But he ſpeaketh of a ſpirituall underſtanding, which afterward he expreſſeth, when he ſaith, *He wrappeth Jeſus in a cleane ſindon, which ſhall receive him in a pure minde.* And of the miniſtration of the Lords Supper, he ſaith, *None is richer then he which carieth the Lords body in a wicker basket, and his blood in a glaſſe.* And if it be S. *Silveſters* conſtitution (as you ſay) that the Corporall whereon our Lords body lieth, muſt be pure linnen: Why doe you lay it upon a gilt patten, and carry his blood (which by Concomitance you wot is his body alſo) in a gilt Chalice? Againe, you have a certaine poke for Reſervation: whether you call it Corporall, or Corporax, lined indeed with linnen, but the outſide is ſilk, gold, ſilver, & pearles, &c. How doth that, and even your Pix and Canopie, agree with *Silveſters* conſtitution? I would alſo have marvelled, why you lay the body of Chriſt, as it was buried, but that you told us before, that he dieth in myſterie and Sacrament, and therefore belike he muſt be wrapped in the Corporall and buried. But the decree is as truly S. *Silveſters*, as it is true that the ſame authors affirme, that *Conſtantine* was baptized by him after he was cleanſed of a leproſie: which the ancient Hiſtories prove to be falſe, *Euſeb. in vita Conſtant. l. 4.* who was preſent at his Baptiſme in Nicomedia, as ſeemeth by *Hiſt. Tripart. l. 3. c. 12.*

Reverent uſing of our Lords bodie.
Corporals.
S. Hier. in hunc locum.
* Tom. 1. Concil.
Apocalyps.

CHAP. XXVIII.

He riſeth againe the third day, and (the blinde moſt obſtinate Iewes by briberie [illegible] their owne reprobation) he appeareth to his Diſciples in Galilee (as both before his Paſſion he foretold them, Chap. 26, and now after his reſurrection, firſt the Angel, then alſo himſelfe appointed by the women) 18. and ſendeth them to all nations to build his Church among the Gentiles.

The Goſpel for the night Maſſe of Chriſts reſurrection, which is now uſed to be ſaid on Eaſter Eve in the morning.
Eaſter day.
Marke 16, 1.
Luke 24, 1.
Io. 10, 1.

AND in the evening of the Sabbath, which dawneth on the firſt of the Sabbath, came Mary Magdalene, and the other Mary ‖ to ſee the Sepulchre.

2 And behold, there was made a great earth-quake. For an Angel of our Lord deſcended from heaven: and comming, rolled backe the ſtone, and ſate upon it:

3 And his countenance was as lightning: and his garment as ſnow.

4 And for feare of him, the watchmen were frighted, and became as dead.

5 And the Angel anſwering, ſaid to the women, Feare not you: for I know that you ſeeke IESVS that was crucified.

Matth. 29, 32.

6 He is not here: for he is riſen, * as he ſaid: come, and ſee the place where our Lord was laid.

7 And going quickly, Tell ye his Diſciples that he is riſen: and behold, he goeth before you into Galilee, there you ſhall ſee him: loe, I have foretold you.

8 And they went forth quickly out of the monument with feare and great joy, running to tell his Diſciples.

9 And behold IESVS met them, ſaying, All haile. But they came neere and tooke hold of his feet, and adored him.

10 Then IESVS ſaid to them, Feare not: goe, tell my brethren that they goe into Galilee, there they ſhall ſee me.

11 Who when they were departed, behold certaine of the watchmen came into the

Marke 16. 1.
iohn 10. 1.

*IN the latter * end of the Sabbath day, which dawneth the firſt day of the weeke, came Mary Magdalene, and the other Mary to ſee the Sepulchre.*

2 And behold, there was a great earthquake: for the Angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the doore, and ſate upon it.

3 His countenance was like lightning, and his raiment white as ſnow.

4 And for feare of him, the keepers did ſhake, and became as dead men.

5 The Angel anſwered and ſaid unto the women, Feare ye not: for I know that ye ſeeke Ieſus, which was crucified.

6 He is not here, he is riſen, as he ſaid, Come ſee the place where the Lord was laid,

7 And goe quickly, and tell his Diſciples, that he is riſen from the dead. And behold, hee goeth before you into Galilee, there ſhall ye ſee him: loe, I have told you.

8 And they departed quickly from the Sepulchre with feare and great joy, and did run to bring his Diſciples word.

9 And as they went to tell his Diſciples, behold, Ieſus met them, ſaying, All haile. And they came, and held him by the feet, and worſhipped him.

10 Then ſaid Ieſus unto them, Be not afraid: goe, tell my brethren that they goe into Galilee, and there ſhall they ſee me.

11 When they were gone, behold, ſome of the watch came into the City, and ſhewed unto

HOLY WEEKE.

the city, and told the chiefe Prieſts all things that had beene done.

12 And being aſſembled together with the ancients, taking counſell, they gave a great [illegible] of money to the ſouldiers,

13 Saying, Say you, That his Diſciples came by night, and ſtole him away, when we were aſleepe.

14 And if the Preſident ſhall heare of this, we will perſwade him, and make you ſecure.

15 But they taking the money, did as they were taught. And this word was bruited abroad among the Iewes, even unto this day.

The Goſpel upon Friday in Eaſter weeke.

16 And the eleven Diſciples went into Galilee, unto the mount where IESVS had appointed them.

17 And ſeeing him they adored, but ſome doubted.

The Goſpel in the feaſt of the bleſſed Trinitie.

18 And IESVS comming neere, ſpake unto them, ſaying. All power is given to me in heaven and in earth.

19 ‖Going therefore teach ye all nations: BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY GHOST,

20 Teaching them to obſerve all things whatſoever I have commanded you; and behold I am with you ‖ all dayes, even to the conſummation of the world.

to the high Prieſts all the things that were done.

12 And when they were aſſembled with the Elders, and had taken counſell, they gave large money unto the ſouldiers,

13 Saying, Say ye, His Diſciples came by night, and ſtole him away while we ſlept.

14 And if this come to the Deputies eares, wee will perſwade him, and make you careleſſe.

15 So they, when they had taken the money, did as they were taught. And this ſaying was noiſed among the Iewes untill this day.

16 Then the eleven Diſciples went away into Galilee, into a mountaine where Ieſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Ieſus came, and ſpake unto them, ſaying, All power is given unto me in heaven and in earth.

Mar. 16. 15.

*19 * Goe ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Sonne, and of the holy Ghoſt:*

20 Teaching them to obſerve all things whatſoever I have commanded you: and loe, I am with you alway, even unto the end of the world.

ANNOTATIONS CHAP. XXVIII.

RHEM. 1 1 To ſee the Sepulchre.] *The devout women came to viſit our Saviours Sepulchre, and for their devotion firſt deſerved to know the Reſurrection, and to ſee himſelfe. The honour of the which Sepulchre and the Pilgrimage thereunto in the Primitive Church. S.* Hierome *declareth in theſe words,* The Iewes ſometime honoured *Sancta Sanctorum*, becauſe there were the Cherubs, and the Propitiatorie, and the Arke of the Teſtament, *Manna*, *Aarons* rod, and the golden Altar. Doth not the Sepulchre of our Lord ſeeme unto thee more honourable? Which as often as we enter into, ſo often doe we ſee our Saviour lie in the ſindon: and ſtaying there a while, we ſee the Angel againe ſit at his feet; and at his head the napkin wrapped together. The glory of whoſe Sepulchre, we know was long propheſied before *Ioſeph* hewed it out, by *Eſay*, ſaying: And his reſt ſhall be honour: to wit, becauſe the place of our Lords buriall ſhould be honoured of all men. *And at this preſent, notwithſtanding the Turkes dominion, yet doe the religious Chriſtian Catholike men by Gods mighty providence keepe the holy Sepulchre, which is within a goodly Church, and Chriſtians come out of all the world in pilgrimage to it.*

The holy Sepulchre, and Pilgrimage thereunto.
In ep. 17. Paulæ & Euſtoch. ad Marcel. tom. 1. Eſa. 11.

FVLKE 1 The cauſe of the womens comming, is expreſſed in the text, to finiſh the office of ſolemne buriall, which they intended, and were interrupted by the Sabbath. Their deſert the Scripture doth never make cauſe of Gods free gift. The viſitation of the Sepulchre in S. *Hieroms* time, was not for merit, as merit is accounted of Papiſts, but by ſight of the place, to ſtirre up their mindes to the conſideration of the benefits of Chriſts death, buriall, and reſurrection, as the place you cite out of S. *Hierome* doth teſtifie, little favouring Popiſh ſuperſtition.

Pilgrimage to Hieruſalem.

RHEM. 19 Going then.] *Commiſſion to baptize and preach to all Nations given to the Apoſtles, and grounded upon Chriſts ſoveraigne authority, to whom was given all power in heaven and in earth.*

RHEM. 2 20 With you all dayes.] *Here Chriſt doth promiſe his concurrence with his Apoſtles and their ſucceſſors, as well in preaching as miniſtring the Sacraments, and his protection of the Church never to ceaſe till the worlds end: contrarie to our Adverſaries, ſaying, that the Church hath failed many hundred yeeres till* Luther *and* Calvin.

The Catholike Church to be gathered of all Nations.
And Chriſts continuall protection of the ſame Church.
Slander.

FVLKE 2 An impudent ſlander. We neither ſay nor thinke, that the Church hath failed many hundred yeeres till *Luther* and *Calvin*: but we doe conſtantly beleeve, that it hath alwayes continued, and alwayes ſhall continue, to the end of the world.

Here endeth the Goſpel by S. Matthew.

N 2 THE

THE ARGUMENT OF SAINT MARKES GOSPEL.

RHEM. *SAint Markes Goſpel may well be divided into foure parts.*

The firſt part, of the preparation that was made to the manifeſtation of Chriſt: chap. 1. in the beginning.

The ſecond, of his manifeſting himſelfe by preaching and miracles, and that in Galilee: the reſidue of the 1. chap. unto the 10. chap.

The third, of his comming into Iury, towards his Paſsion: chap. 10.

The fourth, of the holy Weeke of his paſsion in Hieruſalem: chap. 11. to the end of the booke.

Of S. Marke and his converſation with the two Apoſtles S. Paul *and* S. Barnabe, *we have at large* Act. 12. & 15. *ſomewhat alſo* Col. 4. *and* 2. Tim. 4. *and to* Philemon. *Moreover, of his familiarity with the Prince of the Apoſtles* S. Peter, *we have* 1 Pet. 5. *For ſo it pleaſed our Lord, that onely two of the Evangeliſts ſhould be of his twelve Apoſtles, to wit,* S. Matthew, *and* S. Iohn. *The other two,* S. Marke *and* S. Luke, *he gave unto us of the Diſciples of his two moſt principall and moſt glorious Apoſtles,* S. Peter *and* S. Paul. *Whoſe Goſpels therefore were of antiquity counted as the Goſpels of* S. Peter *and* S. Paul *themſelves. Marke the Diſciple and* Interpreter of *Peter (ſaith S. Hierom)* according to that which he heard of *Peters* mouth, wrote at Rome a briefe Goſpel at the requeſt of the Brethren *(about 10. or 12. yeeres after our Lords Aſcenſion.)* Which when *Peter* had heard, he approved it, and with his authority did publiſh it to the Church to be read, *as Clem. Alex.* writeth *l.6. hypotypoſ.*

In Catal. Script. Eccleſiaſt.

RHEM. 1 *In the ſame place* S. Hierome *addeth, how he went into Ægypt to preach, and was the firſt Biſhop of the chiefe city there, named* Alexandria: *and how* Philo Iudæus *at the ſame time ſeeing and admiring the life and converſation of the Chriſtians there under* S. Marke, *who were Monkes, wrote a booke thereof, which is extant to this day. And not only* S. Hierom (in Marco, & in Philone.) *but alſo* Euſeb. Hiſt. l. 2. c. 15, 16, 17. Epiphan. Sect. 29. Nazaræor. l. 1. to. 2. Caſſian. de Inſtit. Cœnobior. l. 2. c. 5. Sozomen. l. 1. c. 12. Niceph. l. 2. c. 15. *and divers doe make mention of the ſaid Monkes out of the ſame Author. Finally,* He died *(ſaith* S. Hierome*)* the 8. *yeere of Nero,* and was buried in Alexandria, *Anianus* ſucceeding in his place. *But from Alexandria he was tranſlated to Venice, Anno Dom.* 830.

Philo de Supplicibus.
In Catalog.

FULKE. 1 The booke that *Philo* did write, is of a Sect of Iewes, not Chriſtians, ſuch as *Ioſephus* deſcribeth the *Eſſenes*. And S. *Hieronym* confeſſeth, that he writeth it as in praiſe of his owne nation, *In Mar.* Who alſo ſaith, the life of all Chriſtians, at that time, was ſuch as Monkes in his time endeavoured to be, ſo that they had no ſpeciall order of Monkes in that time, except all Chriſtians were Monkes. *Epiphanius* ſaith, this booke of *Philo*, was intituled, περὶ ἰεσσαίων, which name, though he labour to draw to Chriſtians, by his conjectures, as though it were derived of *Iſſe Davids father*, or of Ieſus, before the name of Chriſtians was publiſhed from Antiochia: yet it is moſt like, that *Philo* meant the ſame, whom *Ioſephus* calleth *Eſſenes*, and even that deſcription of them, which *Euſebius* tranſcribeth out of *Philo*, though he would draw it to Chriſtians, is plain enough for that Sect of the Iewes, and unlike to the profeſſion of Chriſtians, except in certaine ceremonies, of praying, faſting, and ſuch like, which the Iewes, and ſpecially the Sect of the *Eſſenes*, obſerved. *For they had* (ſaith he) *the written bookes of men of old time, which being Authors of their Sect, left them many monuments of the forme of allegoricall interpretations.* Which though *Euſebius* doe underſtand of the writings of the Apoſtles and Evangeliſts: yet it is certaine, that the Apoſtles and the Evangeliſts, being many then living, or not long before that time, when *Philo* did write, could not be called by him παλαιοὺς ἄνδρας, men of ancient time. Therefore as *Epiphanius* and *Hierome* ſaith, they were common Chriſtians of that time, or elſe as it is moſt like, a Sect of Iewiſh *Eſſenes*, ſomewhat like indeed to Popiſh Cloiſterers.

Antiquity of Monkes.

RHEM. 2 *It is alſo to be noted, that in reſpect of* S. Peter, *who ſent* S. Marke *his ſcholer to* Alexandria, *and made him the firſt Biſhop there, this See was eſteemed next in dignity to the See of* Rome, *and the Biſhop thereof was accounted the chiefe Metropolitane or Patriarch of the Eaſt, and that by the firſt Councell of* Nice. *Whereof ſee* S. Leo ep. 53. S. Gregor. l. 5. ep. 60. & l. 6. ep. 37.

Naucler. generat. 18.

FULKE 2 The See of Alexandria, by the Councell of Nice, without any reſpect of S. *Marke* ſent thither by *Peter*, was judged equall to the See of Rome. For if they had had reſpect to *Peter*, they would have preferred the See of Antioche where *Peter* himſelfe ſate, rather then Alexandria, where *Marke* ſent by *Peter* did ſit. The ſixt Canon is plaine. They decree, *That the ancient cuſtome be obſerved, that the Biſhop of Alexandria, have the overſight of the Churches of Ægypt, Lybia, and Pentapolis, becauſe the Biſhop of Rome hath the like authority of the Churches neere the city*, which *Ruffinus* called *Suburbicarias l. 1. c. 6.* Indeed *Leo* Biſhop of Rome could not brooke the decree of the generall Councell of Chalcedon, by which the Biſhop of Conſtantinople was not only preferred before the Biſhop of Alexandria, but alſo made equall with the Biſhop of Rome, and therefore writeth to *Anatolius* Biſhop of Conſtantinople, to diſſwade him, as alſo to *Martian* the Emperor, and to *Pulcheria* the Empreſſe, to have the decree ſtaid, but for all his gainſaying and labour againſt it, the Councell decreed it. For in matters of diſcipline and government of the Church, the Fathers of Chalcedon knew, they had as great authority as the Fathers of Nice; Or as the Fathers of Conſtantinople the firſt, where the like decree was made without any interruption or contradiction of the Romiſh See, which now in the time of *Leo* had gotten great ſtomacke, and therefore could not away with it. No marvell then, if *Gregorie*, comming after *Leo*, did not well allow it. Yet *l. 5. ep. 60.* he is content, that in as much as *Marke* was ſent to Alexandria by *Peter*, he himſelfe being Biſhop of Rome, ſhould ſeeme *to have authority over the ſeat of the diſciple, for the maſters ſake, and the Biſhop of Alexandria ſhould have authority over the ſeat of the maſter* (that was Rome) *for the diſciples ſake.* This was greater modeſty, then any of his ſucceſſors would ever ſhew. In the other Epiſtle, you quote *l. 6. ep. 37.* He acknowledgeth three Sees of *Peter*, all equall in Principality, Antioche, Rome, and Alexandria. And whereas *Eulogius* Biſhop of Alexandria, had aſcribed as much to himſelfe (as ſitting in *Peters* chaire even by *Gregories* confeſſion) as he did unto *Gregory*: he anſwereth in theſe words, *Et cum me ſpecialis honor, &c. And whereas ſpeciall honour by no meanes doth delight me, yet I rejoyced greatly that you (moſt holy) gave unto your ſelfe, the ſame that you beſtowed upon me.* Thus was *Gregory* a more fellowlike Biſhop then thoſe that came after him, which can abide no man to ſit in *Peters* chaire, but themſelves, no man to have principality of dignity, or ſpeciall honor, but themſelves. Thus while you will needs bring in the dignity of *Peters* diſciple for his ſake, unawares you have given *Peters* chaire of Rome a mate.

Peters chaire.
Præſidere.

THE

THE HOLY GOSPEL OF IESUS CHRIST ACCORDING TO S^t. MARKE.

CHAP. I.

The firſt part of this Goſpel: of the preparation to Chriſts manifeſtation.

Iohn (a the Eremite of whom the Prophet) preaching penance, and living himſelfe accordingly, baptizeth the people to prepare them to Chriſt, 7 telling them, that it is not his, but Chriſts Baptiſme, in which they ſhall receive the holy Ghoſt. 9 Ieſus there is manifeſted from heaven: 12 and by and by he alſo goeth into the wilderneſſe. 14 Beginning in Galilee, 16 after that he hath called foure Diſciples, 21 he preacheth firſt in Capernaum, confirming his Doctrine with beneficiall Miracles, to the great admiration of all: 35 then alſo (but firſt retiring into the wilderneſſe) in all the reſt of Galilee with like Miracles.

a No Prophet [illegible] the Eremite.

The Tranſlation of Rhemes.

THe beginning of the Goſpel of IESUS CHRIST the Son of God.

Mal. 3, 1.
Eſa. 40, 3.

2 As it is written in a Eſay the Prophet, (*Behold I ſend mine Angel before thy face, who ſhall prepare thy way before thee.*)

a The Prophets

3 *A voyce of one crying in the deſert, Prepare ye the way of our Lord, make ſtraight his paths.*

4 *Iohn was in the deſert baptizing, and preaching the baptiſme of penance ‡ unto remiſſion of ſinnes.

Math. 3, 1.
Luke 3, 4.
Io. 1, 15.

5 And there went forth to him all the countrey of Iewry, and all they of Hieruſalem: and were baptized of him in the river of Iordan, ‖ confeſſing ‖ their ſinnes.

6 And Iohn was ‖ clothed with camels haire, and a girdle of a skin about his loynes: and he did eat locuſts and wilde honey.

7 And he preached, ſaying, There commeth a ſtronger then I after me: whoſe latchet of his ſhoes I am not worthy ſtooping downe to unlooſe.

8 I have baptized you ‖ with water: but he ſhall baptize you with the holy Ghoſt.

9 And it came to paſſe: in thoſe dayes came IESUS from Nazareth of Galilee: and was ‖ baptized of Iohn in Iordan.

10 And forthwith comming up out of the water, he ſaw the heavens opened, and ‖ the Spirit as a dove deſcending, and remaining on him.

11 And a voyce was made from heaven, Thou art my beloved Sonne, in thee I am well pleaſed.

12 And forthwith * the Spirit drove him out into ‖ the deſert.

Math. 4, 1.
Luke 4, 1.

13 And he was in the deſert forty dayes, and forty nightes: and was tempted of Satan; and he was with beaſts, and the Angels miniſtred to him.

The ſecond part of this Goſpel: of Chriſts manifeſtation.

14 And *after that Iohn was delivered up, IESUS came into Galilee, preaching the Goſpel of the kingdome of God,

Math. 4, 12.
Luke 4, 14.

15 And ſaying, That the time is fulfilled, and the kingdome of God is at hand: be ‡ penitent, and beleeve the Goſpel.

16 * And paſſing by the Sea of Galilee, he ſaw Simon and Andrew his brother, caſting nets

Math. 4, 18.
Luke 5, 2.

The Tranſlation of the Church of England.

THe beginning of the Goſpel of Ieſus Chriſt, the Sonne of God.

2 *As it hath beene written in the Prophets, * Behold, I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.*

Mal. 3. 1.

3 * *A voyce of him that cryeth in the wilderneſſe, Prepare ye the way of the Lord, and make his paths ſtraight.*

Eſa. 40. 3.
iohn 1. 15.
luke 3. 4.

4 * *Iohn was baptizing in the wilderneſſe, and preaching the Baptiſme of repentance for the remiſſion of ſinnes.*

Math. 3. 4.

5 * *And all the land of Iewrie, and they of Hieruſalem went out unto him, and were all baptized of him in the river of Iordan, confeſſing their ſinnes.*

Math. 3. 5.

6 *Iohn was clothed with camels haire, and with a girdle of a skin about his loynes: * and he did eat locuſts and wilde honey.*

Levit. 11. 22.

7 * *And preached, ſaying, He that is ſtronger then I, commeth after me, whoſe ſhoe latchet I am not worthy to ſtoope downe, and unlooſe.*

Math. 3. 12.
luke 3. 16.
iohn 1. 27.

8 *I have baptized you with water: but he ſhall baptize you with the holy Ghoſt.*

9 * *And it came to paſſe in thoſe dayes, that Ieſus came from Nazareth a citie of Galilee, * and was baptized of Iohn in Iordane.*

Act. 1. 5.
Math 3. 14.
luke 3. 22.
iohn 1. 33.

10 *And aſſoone as he was come up out of the water, he ſaw heavens open, and the Spirit deſcending upon him like a Dove.*

11 *And there came a voyce from heaven, Thou art my deare Sonne, in whom I am well pleaſed.*

12 * *And immediately the Spirit driveth him into the wilderneſſe.*

Math. 4. 1.
luke 4. 1.

13 *And hee was there in the wilderneſſe forty dayes tempted of Satan, and was with the wilde beaſts, and the Angels miniſtred unto him.*

14 *After that Iohn was delivered to priſon, * Ieſus came into Galilee, preaching the Goſpel of the kingdome of God.*

Math. 4. 12.
luke 4. 14.
iohn 4. 43.

15 *And ſaying, The time is come, and the kingdome of God is at hand: repent ye, and beleeve the Goſpel.*

16 * *As he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting nets*

Math. 4. 18.
luke 5. 2.

nets into the ſea (for they were fiſhers.)

17 And IESVS ſaid to them, Come after me, and I will make you to become fiſhers of men.

18 And immediately leaving their nets, they followed him.

19 And being gone thence a little further, he ſaw Iames of Zebedee, and Iohn his brother, and them repairing their nets in the ſhip:

20 And forthwith he called them. And leaving their father Zebedee in the ſhip with his hired men, they followed him.

Math.4,13. Luke 4,31. 21 And * they enter into Capharnaum, and he forthwith upon the Sabbaths going into the Synagogue, taught them.

22 And they were aſtonied at his doctrine: for he was teaching them as having power, and not as the Scribes.

Luke 4,32. 23 And * there was in their Synagogue a man in an uncleane ſpirit: and he cryed out,

24 Saying, What to us and to thee IESVS of Nazareth? Art thou come to deſtroy us? I know who thou art, the Saint of God.

25 And IESVS threatned him, ſaying, Hold thy peace, and goe out of the man.

26 And the uncleane ſpirit tearing him, and crying out with a great voyce, went out of him.

27 And they marvelled all, inſomuch that they queſtioned among themſelves, ſaying, What thing is this? What is this new doctrine? for with power he commandeth the uncleane ſpirits alſo, and they obey him.

28 And the bruit of him went forth incontinent into all the countrey of Galilee.

Math.8,14. Luke 4,42. 29 And immediately * going forth out of the Synagogue, they came into the houſe of Simon and Andrew, with Iames and Iohn.

30 And Simons wives mother lay in a fit of a feaver: and forthwith they tell him of her.

31 And comming neere he lifted her up taking her by the hand: and incontinent the ague left her, and ſhe miniſtred unto them.

32 And when it was evening after Sunne ſet, they brought to him all that were ill at eaſe, and that had devils.

33 And all the city was gathered together at the doore.

34 And he cured many that were vexed with divers diſeaſes: and hee caſt out many devils, and he ſuffered not them to ſpeak that they knew him.

35 And riſing very early, and going forth he went into || a deſert place: and there he prayed.

36 And Simon ſought after him, and they that were with him.

37 And when they had found him, they ſaid to him, That all ſeeke for thee.

38 And he ſaith to them, Let us goe into the next townes and cities, that I may preach there alſo: for to this purpoſe am I come.

39 And he was preaching in their Synagogues, and in all Galilee: and caſting out devils.

Math.8,2. Luke 5,12. 40 And a * leper commeth to him beſeeching him: and kneeling downe ſaith to him, If thou wilt, thou canſt make me cleane.

41 And IESVS having compaſſion on him, ſtretched forth his hand: and touching him, he ſaith unto him, I will, be thou made cleane.

42 And when he had ſpoken, immediately the leproſie departed from him, and he was made cleane.

43 And he threatned him, and forthwith caſt him forth.

44 And he ſaith to him, See thou tell no body: but goe, ſhew thy ſelfe ‡ to the high Prieſt, and offer for thy cleanſing the things that * Moſes commanded, for a teſtimonie to them.

‡ Our Saviour even when he healed the leper by extraordinary miraculous power would not yet breake order, but ſent the party to the Prieſt.

Levit.14,3.

45 But he being gone forth, began to publiſh, and to blaze abroad the word: ſo that now hee could not openly goe into the city, but was abroad in deſert places, and they came together unto him from all ſides.

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nets into the ſea (for they were fiſhers.)

17 *And Ieſus ſaid unto them, Follow me, and I will make you to become fiſhers of men.*

18 *And ſtraightway they forſook their nets, and followed him.*

19 *And when he had gone a little further thence, he ſaw Iames the* ſonne *of Zebedee, and Iohn his brother, which alſo were in the ſhip mending their nets.*

20 *And anon he called them: and they left their father Zebedee in the ſhip with the hired ſervants, and followed him.*

21 * *And they came into Capernaum, and ſtraightway on the Sabbath dayes he entred into the Synagogue, and taught.* Math.4.13. luke 4.31.

22 * *And they were aſtonied at his learning: for he taught them as one that had authority, and not as the Scribes.* Math.7.28. luke 4.32.

23 * *And there was in their Synagogue, a man vexed with an uncleane ſpirit, and he cried aloud,* Luke 4.32.

24 *Saying, Let us alone, What have we to* doe *with thee, thou Ieſus of Nazareth? Art thou come to deſtroy us? I know thee what thou art,* even *that holy one of God.*

25 *And Ieſus rebuked him, ſaying, Hold thy peace, and come out of him.*

26 *And when the uncleane ſpirit had torne him, and cryed with a loud voyce, he came out of him.*

27 *And they were all amazed, in ſo much that they demanded one of another among themſelves, ſaying, What thing is this? What new doctrine is this? For with authority commandeth he the foule ſpirits, and they doe obey him.*

28 *And immediatly his fame ſpread abroad throwout all the region bordering on Galilee.*

29 * *And forthwith, when they were come out of the Synagogue, they entred into the houſe of Simon, and Andrew, with Iames and Iohn.* Math.8.14. luke 4.32.

30 *But Simons wives mother lay ſicke of a fever: and anon they tell him of her.*

31 *And he came and tooke her by the hand, and lift her up: and immediatly the fever forſooke her, and ſhe miniſtred unto them.*

32 *And at Even, when the Sun was downe, they brought unto him all that were diſeaſed, and them that were vexed with devils:*

33 *And all the city was gathered together, at the doore.*

34 *And he healed many that were ſicke of divers diſeaſes, and caſt out many devils, and ſuffered not the devils to ſpeake, becauſe they knew him.*

35 *And in the morning very early before day, Ieſus, when he was riſen up, went out, & departed into a ſolitary place, and there prayed.*

36 *And Simon, and they that were with him, followed after him.*

37 *And when they had found him, they ſaid unto him, All men ſeeke for thee.*

38 *And he ſaid unto them, Let us go into the next townes, that I may preach there alſo: for therefore am I come.*

39 *And he preached in their Synagogues in all Galilee, and caſt the devils out.*

40 * *And there came a leper to him, beſeeching him, and kneeling downe to him, and ſaying unto him, If thou wilt, thou canſt make me cleane.* Math.8. luke 5.

41 *And Ieſus having compaſſion on him, when he had put forth his hand, touched him, and ſaith unto him, I will, be thou cleane.*

42 *And as ſoone as he had ſpoken, immediately the leproſie departed from him, and he was made cleane.*

43 *And after he had given him a ſtraight commandement, he ſent him away forthwith:*

44 *And ſaith unto him, See thou ſay nothing to any man: but get thee hence, ſhew thy ſelfe to the Prieſt,* * *and offer for thy cleanſing thoſe things which Moſes commanded, for a witneſſe unto them,* Levit.14. luke 5.1

45 *But he, as ſoone as he was departed, began openly to declare many things, and to publiſh this rumour, inſomuch that Ieſus could no more openly enter into the city, but was without in deſert places: and they came to him from every quarter.*

MARGINALL NOTES. CHAP. I.

RHEM. 1 4 Unto remiſſion.] Iohns *Baptiſme put them in hope onely of remiſſion of ſinnes, as a preparative to Chriſts Sacrament, by which ſinnes were indeed to be remitted,* Aug.l.5.de bapt.c.10.

FULKE 1 Forgiveneſſe of ſinnes is onely in Chriſt: yet was the Baptiſme of *Iohn* a true ſeale of forgiveneſſe of ſinnes by Chriſt, as the Baptiſme of Chriſts Diſciples was. As for the *preparative to Chriſts Sacrament, by which ſinnes were indeed to be remitted* be your owne words, and none of Saint *Auguſtines*: who was indeed diſtreined becauſe he ſuppoſed, that ſome were baptized againe by *Paul*, which had received *Iohns* Baptiſme, which the text rightly tranſlated, doth not ſay: yet, he concludeth the matter in theſe words: *Tamen ne quiſquam, &c. To let any man ſhould contend, that even in the Baptiſme of* Iohn, *ſinnes were forgiven, after ſome larger ſanctification to be given by the Baptiſme of Chriſt, unto thoſe whom* Paul *commanded to be baptized againe, I doe not greatly ſtrive.* Iohns Baptiſme. Acts 19.

RHEM. 2 15 Be penitent.] *He doth not preach beleeve, or faith onely, but penance alſo.*

FULKE 2 No Chriſtian man doth preach faith onely, without repentance, or void of good workes, though they preach, that faith without workes doth iuſtifie. Faith onely.

ANNOTATIONS. CHAP. I.

RHEM. 3 5 Confeſſing their ſinnes.] *A certaine confeſſion of ſinnes there was, even in that penance which* Iohn *preached, and which was made before men were baptized. Whereby it is cleare that* Iohn *made a preparation to the Sacrament of penance, which afterward was inſtituted by Chriſt, as well as he did by baptizing prepare the way to Chriſts Baptiſme.* Confeſſion.

FULKE 3 You are never able to prove, that Chriſt did inſtitute any Sacrament of penance. *Iohn* by his Doctrine and Baptiſme, which was the ſeale thereof, prepared a way to Chriſt, but not to the Baptiſme of Chriſt, for he preached not his owne Baptiſme, but the waſhing away of our ſinnes by Chriſt: therefore he alſo was a miniſter of the Baptiſme of Chriſt. The Popiſh Sacrament of penance.

RHEM. 4 5 Their ſinnes.] *He doth not ſay, that they confeſſed themſelves to be ſinners, which may be done by a generall confeſſion: but that they confeſſed their ſinnes, which is a particular confeſſion.* Particular confeſſion.

FULKE 4 If he heard a particular confeſſion of ſinnes, of ſo many thouſands as he baptized, he needed to have exerciſed his office more yeeres then he did moneths. Confeſſion or ſhrift.

RHEM. 6 Clothed.] *The holy Ghoſt thought it worthy of ſpeciall reporting, how ſtraitly this Prophet lived, and how he abſtained from delicate meates and apparell. See Mat. c. 3.* Iohns example of penance.

RHEM. 5 8 With water.] Iohn *with water onely, Chriſt with the holy Ghoſt, not onely, as the Heretikes hold, that ſay, water is not neceſſary, but with water and the holy Ghoſt, as it is plaine* Iohn 3. Unleſſe a man be borne againe of water, and the holy Ghoſt, he ſhall not enter into the kingdome of heaven. Baptiſme in water. Calv.4.inſt.c.16.

FULKE 5 Chriſt baptized none with water *Iohn* 4. 2. Notwithſtanding, the Baptiſme with water by his Miniſters, is neceſſary, if it may be had, according to Chriſts inſtitution, neither doth *Calvine* teach otherwiſe. But if it cannot be had, in them that are prevented by death, the lacke of water ſhall not deprive Gods children of their inheritance. *Ambroſ. de obitu Valentini Imper.* doubteth not of the ſalvation of the Emperour, which was ſlaine before he was baptized. *Sed audio vos dolere, &c. But I have heard* (ſaith he) *that you are grieved, becauſe he received not the Sacrament of Baptiſme. Tell me what other thing is there in us, but a will, but a requeſt?* Further he citeth the ſaying of the Wiſe man, *The iuſt, by what death ſoever he be prevented, his ſoule ſhall be in reſt.* And the example of Martyrs which were ſlaine before they were baptized, *Who if they be waſhed in their owne blood* (ſaith he) *this mans will hath waſhed him.* And the text of *Iohn* 3. maketh no more for the neceſſity of water, then the like *Iohn* 6. for giving the Communion to Infants, *Except ye eat the fleſh of the Sonne of man, &c.* The neceſſity of Baptiſme. Slander.

9 Baptized of Iohn.] *The humility of Christ not diſdaining his ſervants Baptiſme, which is an example for all faithfull, not to diſdaine Chriſts Sacraments of any Prieſt be he never ſo ſimple, being by the Catholike Church lawfully called* Aug. l.5. de Bapt. c.9.

10 The Spirit.] *Expreſſe mention of the bleſſed Trinity, the Father ſpeaketh from heaven, the holy Ghoſt appeareth in the likeneſſe of a dove, the Sonne alſo is recommended unto us* Ambr. l.1. de Sacram. c.5. The bleſſed Trinitie.

12 Deſert.] *Chriſt doing penance by long faſting, ſolitarineſſe, and converſing with wilde beaſts, gave example and inſtructions to the Church for Lent faſt, and to holy Eremites of retiring themſelves to the wilderneſſe and prayer.* Chriſts example of penance.

Blaſphemy: Chriſt was free from ſinne, and therefore needed no repentance. But if to ſalve the matter you ſay, that doing penance is nothing but faſting, and ſuch exerciſes of an auſtere and ſtraight life: then with you there may be doing of penance without repentance and ſorrow for ſinnes. And ſo your doing of penance is not that converſion changing of minde, whereunto *Iohn* and Chriſt exhorted. For Lent faſt, and Eremites, See *Mat.* 3. 4. the notes there. Chriſt did no penance.

35 Deſert place.]: *Chriſt uſed very often to retire into ſolitary places, no doubt for our example, to teach us that ſuch places are beſt for prayer and contemplation, and that we ſhould often retire our ſelves from worldly matters to ſolitary meditation of heavenly things.* Solitary contemplation.

CHAP. II.

Againſt the Scribes and Phariſees he defendeth, firſt, his power to remit ſinnes in earth, 13 and his eating with ſinners, (as being the Phyſician of ſoules, ſignified in thoſe his miraculous cures upon bodies:) 18 then alſo he defendeth his Diſciples, not having as yet any faſts by him preſcribed unto them, and plucking eares of corne upon the Sabbath: ſignifying withall that he will change their ceremonies.

Math.9,1. Luke 5,18.

AND againe he entred into Capharnaum, after ſome dayes, and it was heard that he was in the houſe,

2 And many came together, ſo that there was no place no not at the doore, and hee ſpake to them the word.

3 And they came to him bringing one ſicke of the palſey, who was carried of foure.

4 And when they could not offer him unto him for the multitude, they || uncovered the roofe where he was: and opening it they did let downe the couch wherein the ſicke of the palſey lay.

5 And when IESVS had ſeene ‡ their faith, he ſaith, to the || ſicke of the palſey, Sonne, || thy ſinnes are forgiven thee.

‡ Our Lord is moved to bee mercifull to ſinners by other mens faith and deſires, and not onely by the parties owne [illegible] alway.

6 And there were certaine of the Scribes ſitting there and thinking in their hearts,

7 Why doth he ſpeake ſo? he blaſphemeth; * Who can forgive ſinnes but onely God?

Iob 14,4. Eſa.43,25.

8 Which by and by IESVS knowing in his Spirit, that they ſo thought within themſelves, ſaith to them, Why thinke you theſe things in your hearts?

9 Whether is eaſier, to ſay to the ſicke of the palſey, Thy ſinnes are forgiven thee: or to ſay, Ariſe, take up thy couch, and walke?

10 But that you may know that || the Sonne of man hath power, || in earth to forgive ſinnes (he ſaith to the ſicke of the palſey)

11 I ſay to thee, Ariſe, take up thy couch, and goe into thy houſe.

12 And forthwith he aroſe: and taking up his couch, went his way in the ſight of all, ſo that all marvelled, and glorified God, ſaying that we never ſaw the like.

13 And he went forth againe to the ſea: and all the multitude came to him, and hee taught them.

Matth.9,9. Luke 5,27.

14 And when he paſſed by, * he ſaw Levi

of

*AFter a few dayes alſo, * he entred into Capernaum againe, and it was noiſed that he was in the houſe,* Math.9.1.

2 *And anon many were gathered together,* in ſo much *that now there was no roome to re*ceive them, *no not ſo much as about the doore: and he preached the word* of the Goſpel *unto them.*

3 *And they come unto him, bringing one ſicke of the palſey, which was borne of foure men.*

4 *And when they could not come nigh unto him for preaſe, they uncovered the roofe* of the houſe *that he was in: and when they had broken up the roofe, they doe with cords let downe the bed, wherein the ſicke of the palſey lay.*

5 *When Ieſus ſaw their faith, he ſaid unto the ſicke of the palſey, Sonne, thy ſinnes be forgiven thee.*

6 *But there were certaine of the Scribes ſitting there, and reaſoning in their hearts,*

7 *Why doth he thus ſpeake blaſphemies? * Who can forgive ſinnes but God onely?* Iob 14.4. eſa.43.25.

8 *And immediately, when Ieſus perceived in his Spirit that they ſo reaſoned within themſelves, he ſaith unto them, Why reaſon ye ſuch things in your hearts?*

9 *Whether is it eaſier to ſay to the ſicke of the palſey, Thy ſinnes be forgiven thee, or to ſay, Ariſe, take up thy bed and walke?*

10 *But that ye may know that the Sonne of man hath power in earth to forgive ſinnes, (He ſaith to the ſicke of the palſey)*

11 *I ſay unto thee, Ariſe, and take up thy bed, and get thee hence into thine houſe.*

12 *And immediately he aroſe, tooke up the bed, and went forth before them all, in ſo much that they were all amazed, and glorified God, ſaying, We never ſaw it on this faſhion.*

13 * *And he went againe by the ſea ſide, and all the people reſorted unto him, and he taught them.* Matth 9.9. luke 5.27.

14 *And as Ieſus paſſed by, he ſaw Levi the*

ſonne

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of Alphæus, ſitting at the cuſtome place: and he ſaith to him, Follow me. And riſing up he followed him.

15 And it came to paſſe, as hee ſate at meate in his houſe, many Publicanes and ſinners did ſit downe together with IESVS and his Diſciples; for they were many, who alſo followed him.

16 And the Scribes and the Phariſees ſeeing that he did eat with Publicanes and Sinners, ſaid to his Diſciples, Why doth your Maſter eat and drinke with Publicanes and ſinners?

17 IESVS hearing this, ſaith to them, The whole have not need of a Phyſician, but they that are ill at eaſe; for I came not to call the juſt, but ſinners.

Mat.9,13. Luke 5,33.

18 And * the Diſciples of Iohn and the Phariſees did uſe to faſt: and they come, and ſay to him, Why do the diſciples of Iohn and of the Phariſees faſt: but thy Diſciples doe not faſt?

19 And IESVS ſaid to them, Why, can the children of the marriage faſt, as long as the Bridegroome is with them? So long time as they have the Bridegroome with them they cannot faſt.

20 But the dayes will come when the Bridegroome ſhall bee taken away from them: and then they ſhall ‡ faſt in thoſe dayes.

‡ He foretelleth that faſting ſhall be uſed in his Church, no leſſe then in the old law, or in the time of *Iohn* the Baptiſt. See *Matt.* c.9,15.

21 No body ſoweth a piece of raw cloth to an old garment: otherwiſe he taketh away the new piecing from the old, and there is made a greater rent.

22 And no body putteth new wine into old bottels: otherwiſe the wine burſteth the bottels, and the wine will be ſhed, and the bottels will be loſt; but new wine muſt bee put into new bottels.

Math.12,1. Luke 6,1.

23 And * it came to paſſe againe when hee walked through the corne on the Sabbaths, and his Diſciples began to goe forward and to plucke the eares.

24 And the Phariſees ſaid to him, Behold, Why doe they on the Sabbaths that which is not lawfull?

25 And he ſaid to them, Did you never reade what David did when he was || in neceſſity, and himſelfe was an hungred and they that were with him?

1 King. 21, 6.

26 How * hee entred into the houſe of God under Abiathar the high Prieſt, and did eat the loaves of Propoſition, which it was not lawfull to eat * but for the Prieſts, and did give unto them which were with him?

Levit.24,9.

27 And he ſaid to them, The Sabbath was made for man, and not man for the Sabbath.

28 Therefore the Sonne of man is ‡ Lord of the Sabbath alſo.

‡ The maker of the law may abrogate or diſpence when and where for juſt cauſe it ſeemeth good to him.

ſonne of Alphee ſitting at the receit of cuſtome, and ſaith unto him, Follow me. And he aroſe and followed him.

15 *And it came to paſſe, that when Ieſus ſate at meate in his houſe, many Publicanes and ſinners ſate alſo together at meat with Ieſus and his Diſciples: for there were many, and they followed him.*

16 *And when the Scribes and Phariſees ſaw him eat with Publicanes and ſinners, they ſaid unto his Diſciples, How is it that hee eateth and drinketh with Publicanes and ſinners?*

17 *When Ieſus heard that, hee ſaith unto them, They that be whole, have no need of the Phyſician, but they that are ſicke: I came not to call the righteous, but ſinners to repentance.*

18 * *And the Diſciples of Iohn, and of the Phariſees did faſt: and they come and ſay unto him, Why doe the Diſciples of Iohn, and of the Phariſees faſt, but thy Diſciples faſt not?* 1 Tim.1. math.9.1 luke 5.33.

19 *And Ieſus ſaid unto them, Can the children of the Bridechamber faſt, while the Bridegroome is with them? As long as they have the Bridegroome with them, they cannot faſt.*

20 *But the dayes will come, when the Bridegroome ſhall be taken away from them, and then ſhall they faſt in thoſe dayes.*

21 *No man alſo ſoweth a piece of new cloth unto an old garment: otherwayes, his new piece taketh away ſomewhat from* the old garment, *and ſo the rent is made worſe.*

22 *And no man powreth new wine into old veſſels: elſe the new wine doth burſt the veſſels, and the wine runneth out and the veſſels will be marred: But new wine muſt be put into new veſſels.*

23 * *And it came to paſſe, that he went thorow the corne fields on the Sabbath dayes, and his Diſciples began by the way to plucke the eares of corne.* Math.12. luke 6.2.

24 *And the Phariſees ſaid unto him, Behold, why doe they on the Sabbath dayes that which is not lawfull?*

25 *And he ſaid unto them, * Have ye never read what David did, when he had need, and was an hungred, both he, and they that were with him?* 1 King.21.6.

26 *How he went into the houſe of God in the dayes of Abiathar the high Prieſt, and did eat the Shewbread, * which was not lawfull to eat but for the Prieſts, and gave alſo to them which were with him?* Exod.29.33. levit.8.31.

27 *And he ſaid unto them, The Sabbath was made for man, and not man for the Sabbath,*

28 *Therefore is the Sonne of man Lord alſo of the Sabbath.*

ANNO.

ANNOTATIONS. CHAP. II.

RHEM. 4 Vncovered.] *Such diligence ought to be vſed to bring ſinners to Chriſt in his Sacraments, as was vſed to procure this man and others, by Chriſt, the healing of their bodies.*

RHEM. 5 Sicke of the palſie.] *Such as this man was in body by diſſolution of his limmes, ſuch alſo was he in ſoule by the noiſome deſires of the world occupying his heart, and withdrawing him from all good workes, Aug. de Paſtor. cap. 6. to. 9.*

RHEM. 1 5 Thy ſinnes.] *Hereby it appeareth that Chriſt healed this ſicke man, firſt, in his ſoule, before he tooke away his bodily infirmity: which may be an inſtruction for all men in bodily diſeaſe; firſt, to call for the Sacraments, which be medicines of the ſoule. As hereby alſo may be gathered, that many diſeaſes come from ſinne, and therefore cannot be healed till the ſinnes be remitted.*

The Sacraments to be called for in ſickneſſe.

FVLKE 1 Seeing ſicknes commeth for ſin, men in ſicknes ought firſt to repent of their ſins. For the Sacraments without repentance, doe nothing availe, in them that be of yeeres of diſcretion. But when they are truly penitent of their ſins to confirme their faith in the promiſes of God concerning the remiſſion of ſins, they may deſire the Sacrament of the Lords Supper: other Sacraments, for men baptized, the Church of God doth not acknowledge.

Sacraments.

RHEM. 2 10 The Sonne of man.] *As Chriſt proveth unto them, that himſelfe as man, and not as God onely, hath power to remit ſins, by that in all their ſights he was able to doe miracles, and make the ſicke man ſuddenly ariſe: ſo the Apoſtles having power granted them to doe miracles, though they be not God, may in like maner, have authority from God to remit ſinne, not as God, but as Gods miniſters.*

Man hath power to remit ſinnes.

FVLKE 2 The Sonne of man did forgive ſinnes properly, as he was God; his Apoſtles, by aſſuring men of Gods forgiveneſſe, as Gods miniſters, did alſo forgive ſinnes. See the notes upon *Matth. 9.*

Remiſſion of ſinnes.

RHEM. 3 10 In earth.] *This power that the Sonne of man hath to remit ſins in earth, was never taken from him, but dureth ſtill in the Sacraments, and miniſters, by whom he remitteth ſins in the Church, and not in heaven only. For concerning ſin, there is one court of conſcience in earth, and another in heaven: and the iudgement in heaven followeth and approveth this on earth: as is plaine by the words of our Saviour to* Peter *firſt, and then to all the Apoſtles.* Whatſoever you ſhall binde upon earth, ſhall be bound in heaven: Whatſoever you ſhall looſe upon earth, ſhall be looſed in heaven: *Whereupon S.* Hierome *ſaith,* That Prieſts having the keyes of the kingdome of heaven, iudge after a ſort before the day of iudgement. *And S.* Chry. l. 3. de Sacer. paul. poſt prin. *more at large.*

Chriſt remitteth ſinnes by the Prieſts miniſtery. Mat. 16. 19. Mat. 18. 18. ad Heliod. ep. 1.

FVLKE 3 God onely forgiveth ſinnes abſolutely and properly: his miniſters follow the ſentence of Gods word, in binding and looſing, remitting and reteining of ſinnes, or elſe they loſe their labour. And though their ſentence be given before the day of iudgement; yet it is according to the ſentence that God before them, gave in his holy word, by which they know, who is to be bound, and who to be looſed, *Hier. in Mat.* 16. See more the notes in *Matth. 9.*

RHEM. 25 In neceſſity.] *In neceſſity many things be done without ſinne, which elſe might not be done: and ſo the very Chalices and conſecrated Iewels and veſſels of the Church in caſes of neceſſity, are by lawfull authority turned to profane uſes: which otherwiſe to alienate to a mans private commodity is ſacriledge.*

Amb. l. 2. off. cap. 28.

CHAP. III.

The blinde Phariſees ſeeking his death for doing good on the Sabbath, he meekly goeth out of the way: where the people that flocke unto him, and his miracles, are innumerable. 13 Yea to his twelve alſo (having need of more workemen) he giveth power to worke miracles. 20 He ſo occupieth himſelfe for ſoules, that his kinne thinke him mad. 22 The Scribes of Hieruſalem come ſo farre, and yet have nothing, but abſurdly to blaſpheme his caſting out of Devils, to their owne damnation. 31 That the Iewes ſhould not (after their manner) thinke it enough, that he is of their blood, he telleth that ſuch rather are deare to him, as keepe Gods Commandements.

Matth. 12,9. Luke 6,6.

AND he entred again into the Synagogue, and there was a man there that had a withered hand.

2 And they watched him whether hee would cure on the Sabbaths: that they might accuſe him.

3 And he ſaith to the man that had the withered hand, Riſe up into the mids.

4 And he ſaith to them, Is it lawfull on the Sabbaths to doe well or ill? to ſave a ſoule, or to deſtroy? but they held their peace.

5 And looking round about upon them with anger, being ſorrowfull for the blindnes of their heart, he ſaith to the man, Stretch forth thy hand. And he ſtretched it forth: and his hand was reſtored unto him.

6 And the Phariſees going forth, immediately made a conſultation with the Herodians againſt him, how they might deſtroy him.

7 But IESVS with his Diſciples retired to the Sea: and a great multitude from Galilee and Iewry followed him,

8 And from Hieruſalem, and from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude, hearing

the

Matth. 12. luke 6.6.

*AND * hee entred againe into the Synagogue, and a man was there which had a withered hand:*

2 And they watched him, whether hee would heale him on the Sabbath day, that they might accuſe him.

3 And he ſaid unto the man which had the withered hand, Ariſe, and ſtand in the mids.

4 And he ſaith unto them, Is it lawfull to doe good on the Sabbath dayes, or to doe evill? to ſave life, or to kill? But they held their peace.

5 || And when he had looked round about on them with anger, mourning for the hardneſſe of their hearts, he ſaith unto the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored as whole as the other.

6 And the Phariſees departed, and ſtraightway gathered a counſell with the Herodians againſt him, that they might deſtroy him.

7 But Ieſus avoided, with his Diſciples, to the Sea: and a great multitude followed him from Galilee, and from Iurie,

8 And from Hieruſalem, and from Idumea, and from the region which is beyond Iordane, and they that dwelt about Tyre and Sidon, a great multitude, when they had heard

what

the things which he did, came to him.

9 And he ſpake to his Diſciples that a boat might attend on him becauſe of the multitude, leſt they ſhould throng him.

10 For he healed many, ſo that there preſſed upon him for to touch him, as many as had hurts.

11 And the uncleane ſpirits, when they ſaw him, fell downe unto him: and they cryed, ſaying,

12 || Thou art the Sonne of God. And he vehemently charged them that they ſhould not diſcloſe him.

Mat. 5,1. 10,1. Luc. 6,12. 9,1.

13 And * aſcending into a mountaine, he called unto him whom he would himſelfe: and they came to him.

14 And he made that || twelve ſhould be with him, and that he might ſend them to preach.

15 And he gave them power to cure infirmities, and to caſt out devils.

16 And hee gave to Simon the name || Peter.

17 And Iames of Zebedee, and Iohn the brother of Iames: and he called their names, *Boanerges, which is, the ſonnes of thunder.*

18 And Andrew and Philip, and Bartlemew and Matthew, and Thomas, and Iames of Alphæus, and Thaddæus and Simon Cananæus,

19 And Iudas Iſcariot, who alſo betrayed him.

20 And they come to a houſe: and the multitude reſorteth together againe, ſo that they could not ſo much as eat bread.

21 And when his had heard of it, they went forth to lay hands on him. For they ſaid, That he was become ‡ mad.

‡ See here the conceit of worldly friends who think the zeale of religion, madneſſe: and therefore count them mad, that are zealous in Gods cauſe, and for the Catholike faith; and the more zealous, the more mad.

22 And the Scribes which were come downe from Hieruſalem, ſaid, * That he hath Beelzebub: and that in the Prince of devils he caſteth out devils.

23 And after he had called them together, he ſaid to them in parables, How can Satan caſt out Satan?

24 And if a || kingdome be divided againſt it ſelfe, that kingdome cannot ſtand.

25 And if a houſe be divided againſt it ſelfe, that houſe cannot ſtand.

26 And if Satan bee riſen againſt himſelfe, he is divided, and cannot ſtand, but hath an end.

*Math. 12,24 Luke 11,15.

27 No body can rifle the veſſell of the ſtrong, being entred into his houſe, unleſſe he firſt binde the ſtrong, and then ſhall hee rifle his houſe.

28 Amen I ſay to you, that all ſinnes ſhall be forgiven the ſonnes of men, and the blaſphemies wherewith they ſhall blaſpheme.

29 But he that ſhall blaſpheme againſt the holy Ghoſt, he hath not forgiveneſſe for ever, but ſhall be guilty of an || eternall ſinne.

30 Be-

what things he did, came unto him.

9 And he commanded his Diſciples that a ſhip ſhould wait on him, becauſe of the people, leſt they ſhould throng him.

10 For he had healed many, inſomuch that they preſſed upon him for to touch him, as many as had plagues.

11 And the uncleane ſpirits, when they ſaw him, they fell downe before him at his feet, and cryed, ſaying, Thou art the Sonne of God.

12 And he ſtraightly charged them, that they ſhould not make him knowne.

*13 * And he goeth up into a mountaine, and calleth unto him whom he would: and they came unto him.*

Math. 10,1. luke 9,1.

14 And he ordained twelve, that they ſhould be with him, and that he might ſend them forth to preach:

15 And that they might have power to heale ſickneſſes, and to caſt out devils.

16 And he gave unto Simon to name, Peter.

17 And he called Iames the ſonne *of Zebedee, and Iohn Iames brother (and gave them names, Boanerges, which is to ſay, The ſonnes of thunder.)*

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Iames the ſonne *of Alphee, and Thaddeus, and Simon the Canaanite,*

19 And Iudas Iſcariot which alſo betrayed him: and they came into an houſe.

20 And the people commeth together againe, ſo that they could not ſo much as eat bread.

21 And when they that belonged unto him, heard of it, they went out to lay hands upon him, for they ſayd, He is mad.

*22 And the Scribes which came downe from Hieruſalem, ſaid, * He hath Beelzebub, and by the Prince of the devils, caſteth he out devils.*

Math. 9,34 and 12,24. luke 11,14.

23 And when he had called them unto him, he ſaid unto them in parables, How can Satan caſt out Satan?

24 And if a Realme be divided againſt it ſelfe, that Realme cannot endure.

25 And if a houſe be divided againſt it ſelfe, that houſe cannot continue.

26 And if Satan make inſurrection againſt himſelfe, and be divided, he cannot continue, but hath an end.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he will firſt binde the ſtrong man, and then will ſpoile his houſe.

*28 * Verely I ſay unto you, All ſinnes ſhall be forgiven unto the children of men, and blaſphemies, wherewith ſoever they ſhall blaſpheme.*

Math. 12. luke 12,10. iohn 5,16.

29 But he that ſhall blaſpheme againſt the holy Ghoſt, hath never forgiveneſſe, but is in danger of eternall damnation.

30 For

30 Becauſe they ſaid, He hath an vncleane ſpirit.

12,46.
8,19.

31 And *there come his mother and brethren; and ſtanding without they ſent unto him calling him.

32 And the multitude ſate about him; and they ſay to him, Behold thy mother and thy brethren without ſeeke thee.

33 And anſwering them, he ſaid, || Who is my mother and my brethren?

34 And looking about upon them which ſate round about him, he ſaith, Behold my mother, and my brethren.

35 For whoſoever ſhall doe the will of God, hee is my brother and my ſiſter and mother.

30 For they ſaid, Hee hath an uncleane ſpirit.

Matth.12,46.
Luke 8,19.

*31 * There come his mother, and his brethren, and ſtanding without ſent unto him calling him.*

32 And the people ſate about him, and ſaid unto him, Behold, thy mother, and thy brethren, and thy ſiſters ſeeke for thee without.

33 And he anſwered them, ſaying, Who is my mother, or my brethren?

34 And when hee had looked round about on them which ſate about him, he ſaid, Behold my mother, and my brethren.

35 For whoſoever ſhall doe the will of God, the ſame is my brother, and my ſiſter, and mother.

MARGINALL NOTES. CHAP. III.

RHEM. 1 10 To touch him.] *The onely touching of Chriſts holy perſon, or any part of his clothes, or whatſoever belonged to him, did heale all diſeaſes.*

FVLKE 1 Chriſt did heale them that touched him by faith; otherwiſe onely touching of him, or his garments, was no benefit to any that were void of faith, *Ambr. in Luc. l.6.c.8.* *Iudas* kiſſed him, the ſouldiers ſtripped him, the high Prieſts ſervants ſmote him, the people thronged and preſſed him: But they touched him (ſaith S. *Bede*) which received his faith and love in a true heart, *in Marc. l.1.c.3.*

Touching of Chriſt.

ANNOTATIONS CHAP. III.

RHEM. 2 11 Thou art the Sonne.] *The confeſſion of the truth is not gratefull to God, proceeding from every perſon. The devill acknowledging our Saviour to be the Sonne of God, was bidden hold his peace:* Peters *confeſſion of the ſame was highly allowed and rewarded,* Aug. tract. 10. in ep. Ioan. Ser. 30, 31. de verb. Apoſt. *Therefore neither heretikes Sermons muſt be heard, no not though they preach the truth. So it is of their prayer and Service, which being never ſo good in it ſelfe, is not acceptable to God out of their mouthes; yea it is no better then the howling of wolves,* Hieron. in 7. Oſee.

Sermons, Service, and Prayer of heretikes.

FVLKE 2 Of them that preach the truth, we may heare the Sermons: and if their Prayers be good, we may be partakers of their Prayers. For, why ſhould we judge them heretikes that preach the truth, and pray rightly? If they be heretikes cloſely to themſelves, they hurt themſelves and not us, which communicate with the truth which they profeſſe openly; and not with hereſie, which they hold privily. But if they preach hereſie, though they preach ſome truth among, as all heretikes doe, the weake ſhall doe well to forbeare their Sermons, and all men ought to refuſe communion or fellowſhip in Prayers and Sacraments with them.

Communion with heretikes.

RHEM. 14 Twelve.] *This number of twelve Apoſtles is myſticall, and of great importance (as appeareth * by the chooſing of* Matthias *into* Iudas *place to make up againe this number) prefigured in the twelve Patriarches,* Gen. 49. *The twelve Princes of the children of Iſrael,* Num. 1. *The twelve fountaines found in Elim,* Exod. 15. *The twelve precious ſtones in the Rationall of* Aaron, Exod. 39. *The twelve Spies ſent by* Moſes, Num. 13. *The twelve ſtones taken out of Iordan, whereof the Altar was made,* Ioſh. 4. *The twelve loaves of propoſition,* Lev. 24. &c. Anſel. in Mat. c. 10. *And theſe are the twelve foundations of heavenly Hieruſalem,* Apoc. 21.

The number of twelve, myſticall. Act. 1.

RHEM. 3 16 Peter.] Peter *in numbring the twelve, is alwayes the firſt; and his name is ſo given him for ſignification of his calling to be the * Rocke, or foundation of the Church under Chriſt: as here alſo the name* Boanerges *is given to other two Apoſtles for ſignification; and ſo names elſewhere in the old Teſtament, and in the new.*

Peters preeminence. Matth. 16.

FVLKE 3 *Peter* is not alwayes named firſt, for S. *Paul* nameth *Iames* before him, *Gal. 2. 9.* and *1 Cor. 9. 5.* he nameth him laſt of all the Apoſtles. And albeit, when the twelve are named, *Peter* is named firſt, it proveth no greater authority of *Peter*, then of the forman of a Iurie, who is called firſt for order ſake, yet hath no power or authority over his fellowes. So was *Peter* a foundation ſtone, and all the twelve were the ſame, as you confeſſe upon the 14. verſe of this Chapter. But of *Peters* Primacie, ſee more in the notes, *Matth. 16.*

Peters primacie.

RHEM. 24 Kingdome againſt kingdome.] *As this is true in all kingdomes and common-weales where civill diſſention raigneth, ſo is it ſpecially verified in hereſies and heretikes, which have alwayes diviſions among themſelves, as the plague of God, for dividing themſelves, and others from the Church.*

Diviſion of Heretikes. Greg. l. 4. ep. 3[illegible].

RHEM. 4 29 Eternall ſinne.] *That which is here called eternall, is (as* S. Matthew *expreſſeth it) that which ſhall neither be remitted in this life, nor in the life to come. Where we learne by* S. Marke, *that there are alſo ſins not eternall: and by* S. Matthew, *that they are ſuch as ſhall be forgiven either here, or in the life to come.*

Matth. 12, 32. Veniall ſins forgiven after death.

FVLKE 4 That all ſinnes are pardonable (except the ſinne againſt the holy Ghoſt) we ſee it plaine by the text: that any ſinne ſhall be forgiven after death, which is not forgiven in this life, no Logician in Rhemes can conclude in a true ſyllogiſme, either out of S. *Marke*, or S. *Matthew*. See the notes upon *Matth. 12. 32.*

Purgatory.

RHEM. 5 33 Who is my mother?] *Neither is it here ſaid, that he had no mother, as ſome upon theſe words falſly gather: nor ingratitude to our parents is taught us by this anſwere: but we be hereby admoniſhed to preferre the ſpirituall mother of the faithfull, which is the Church Catholike, and our brethren in her, and their ſpirituall good, above our carnall parents or kinne. For ſo our Maſter being occupied here about heavenly things, accounted all them his mother, and brethren, which did the will of his Father. In which number, our Lady his mother was alſo included, for ſhee did his Fathers will,* Aug. ep. 38. *Yea, and above all others, becauſe ſhe had ſo much grace given her, that ſhe never ſinned, not ſo much as venially in all her life,* Aug. de nat. & grat. cap. 36.

Spirituall kinred and buſineſſe preferred before carnall and worldly.
The bleſſed Virgin without ſinne.

FVLKE 5 That the bleſſed Virgine *Mary*, the mother of God, never ſinned, not ſo much as venially in all her life, it is a blaſphemous hereſie againſt our Saviour Chriſt Ieſus: Who came to ſave that was loſt, and had his name for becauſe he ſhould ſave his people from their ſinnes, *Mat. 1.* Who did not unjuſtly reprehend her, *Luke 2. 49.* and *Ioh. 2. 4.* It is contrary to the Scripture in many places. *There is no man that ſinneth not,* ſaith *Solomon*, 2 [illegible] 8. 46. *There is no difference* ſaith S. *Paul*. *All have ſinned, and are deprived of the glory of God being juſtified freely by his grace, through the redemption which is in Ieſus Chriſt,* Rom. 3. 23. what were the authority of S. [illegible] theſe

The Virgin Mary not free from all ſinne.

[illegible] gentes ſanctitudinem [illegible] peccati : Fulg. de [illegible] [illegible]

CHAP. IIII.

The parables (in which he ſpeaketh to the Iewes [illegible]) he expoundeth to his Diſciples [illegible] the heavens. 21 [illegible] the Church [illegible] 24 and uſe their gifts (contrary to [illegible] by his providence [illegible] the [illegible] of theſe three parts of the [illegible] the beginning it be a little [illegible] to the end of the world. 30 growing ouer all [illegible] 35 and though ſuch tempeſts of perſecution ariſe [illegible] riſe againſt it.

Math. 13,1.
Luke 8,4.

AND againe he began to teach at the Sea ſide: and a great multitude was gathered together unto him, ſo that hee went up into a boate, and ſate in the Sea, and all the multitude about the Sea, was upon the land:

2 And he taught them in parables many things, and ſaid to them in his doctrine,

3 Heare ye: Behold, the ſower went forth to ſow.

4 And while he ſoweth, ſome fell by the way ſide, and the foules of the aire came, and did eat it.

5 And other ſome fell upon rockie places, where it had not much earth: and it ſhot up immediately, becauſe it had no deepneſſe of earth:

6 And when the Sunne was riſen, it parched, and becauſe it had not root, it withered.

7 And ſome fell among thornes: and the thornes grew up, and choked it, and it yeelded not fruit.

8 And ſome fell upon good ground: and it yeelded fruit that grew up and increaſed, and it brought forth, one thirty, one ſixty, and one an hundred.

9 And hee ſaid, Hee that hath eares to heare, let him heare.

10 And when he was alone, the Twelve that were with him, asked him the parable.

11 And he ſaid to them, To you it is given to know the myſterie of the kingdome of God: but to them that are without, all things are done in parables:

Eſa. 6,9.

12 That *ſeeing they may ſee, and not ſee: and hearing they may heare, and not underſtand: || leſt at any time they ſhould be converted, and their ſinnes be forgiven them.

13 And hee ſaith to them, Doe you not

know

*AND * he began againe to teach by the Sea ſide: and there gathered unto him much people, ſo that he entred into a ſhip, and ſate in the Sea: and all the people was by the Sea ſide on the ſhore.*

Matth. 13,1.
Luke 8,4.

2 And he taught them many things by parables, and ſaid to them in his doctrine,

3 Hearken, Behold, there went out a Sower to ſow.

4 And it fortuned as he ſowed, that ſome fell by the wayes ſide; and the foules of the aire came, and devoured it up.

5 Some fell on ſtonie ground, where it had not much earth: and immediately it ſprang up, becauſe it had no depth of earth.

6 But as ſoone as the Sunne was up, it caught heat, and becauſe it had no root, it withered away.

7 And ſome fell among thornes, and the thornes grew up, and choked it, and it gave no fruit.

8 And ſome fell on good ground, and did yeeld fruit that ſprang up and grew, and brought forth, ſome thirty, and ſome ſixty, and ſome an hundred.

9 And hee ſaid unto them, Hee that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelve, asked of him the parable.

11 And he ſaid unto them, Unto you it is given to know the myſterie of the kingdome of God: but unto them that are without, all things are done by parables,

*12 * That when they ſee, they may ſee, and not diſcerne: and when they heare, they may heare, and not underſtand: leſt at any time they ſhould turne, and their ſinnes ſhould be forgiven them.*

Eſa. 6,9.
matth. 13,14.
luke 8,10.
iohn 12,40.
act. 28,26.
rom. 11,8.

13 And he ſaid unto them, Know ye not this parable?

[illegible] the parable? and how shall you [illegible] all parables?

14 He that soweth, soweth the word.

15 And they by the way side, are these: where the word is sowne, and when they shall haue heard, immediately commeth Satan, and taketh away the word that was sowne in their hearts.

16 And these likewise that are sowne vpon the rockie places, are they: who when they heare the word, immediately with ioy receiued it.

17 And they haue not roote in them selues, but are temporall: afterward when tribulation is risen and persecution for the Word, forthwith they are scandalized.

18 And other there be that are sowne among thornes: these are they that heare the word,

19 And the cares of the world and the deceitfulnesse of riches, and concupiscences about other things entring in choke the word, and it is made fruitlesse.

20 And these are they that were sowne vpon the good ground, which heare the word and receiue it, and yeeld fruit, one thirty, one sixty, and one an hundred.

Luke 8,16.

‡ Christ came not to teach his doctrine in corners and hucker mucker, as Heretikes doe, but to lighten the whole world therewith.

21 And he said to them, * Commeth a candle to be put ‡ under a bushell, or under a bed? and not to be put upon the candlesticke?

22 For there is nothing hid, which shall not be made manifest: neither was any thing made secret, but that it shall come to light.

23 If any man haue eares to heare, let him heare.

Luke 8,18.

† To you that heare.

24 And he said to them, See what you heare. * In what measure you mete, it shall be measured to you againe, and more shall be giuen † to you.

25 For he that hath, to him shall be giuen: and he that hath not, that also which he hath, shall be taken away from him.

26 And he said, So is the kingdome of God, as if a man cast seed into the earth,

27 ‖ And sleepe, and rise up night and day, and the seed spring, and grow up whiles he knoweth not.

28 For the earth of it selfe bringeth forth fruit, first the blade, then the eare, afterward the full corne in the eare.

29 And when the fruit hath brought out it selfe, immediatly he putteth in the sickle, because haruest is come.

Matth.13,31. Luke 13,19.

30 * And he said, To what shall we liken the kingdome of God? or to what parable shall we compare it?

31 As a ‖ mustard seed: which when it is sowne in the earth, is lesse then all the seeds that are in the earth:

32 And when it is sowne, it riseth up, and becommeth greater then all hearbs, and maketh great boughes, so that the ‖ birds of the

[illegible] parable? [illegible] all parables?

14 The sower soweth the word.

15 And they that be by the way side where the word is sowne, are they to whom when they haue heard, Satan commeth immediatly, and taketh away the word that was sowne in their hearts.

16 And likewise they that receiue seed into the stony ground, are they, which when they haue heard the word, at once receiue it with gladnesse.

17 Yet haue they no roote in themselues, and so endure but a time: and anone when trouble and persecution ariseth for the words sake, immediatly they are offended.

18 And these bee they that receiue seed among thornes: and they are such as heare the Word,

1 Tim.6.17.

*19 And the cares of the world, * and the deceitfulnesse of riches, and the lusts of other things entring in, choke the Word, and it is made unfruitfull.*

20 And they which receiued seed into good ground, are such as heare the word, and receiue it, so that one corne doth bring forth thirty, some sixty, some an hundred.

Matth.5.15. luke 8.16. and 11.33.

*21 And he said unto them, * Is the candle lighted to be put under a bushell, or under the table? and not to be put on a candlesticke?*

Matth.10.26. luke 8.17. and 12.2.

*22 * For there is nothing so priuy, that shall not be opened: neither hid that is become so secret, but that it shall come abroad.*

23 If any man haue eares to heare, let him heare.

Matth.7.2. luke 6.38.

*24 And he said unto them, Take heed what ye heare. * With what measure ye mete, with the same shall it be measured to you againe: And unto you that heare, shall more be giuen.*

Matth.13.12. and 25.29. luke 8.18. and 19.26.

*25 * For unto him that hath, shal it be giuen: and from him that hath not, shall be taken away, euen that which he hath.*

26 And hee said, So is the kingdome of God, euen as if a man should sow seed in the ground,

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of her selfe, first the blade, then the eare, after that the full corne in the eare.

29 But when the fruit is brought forth, anon he thrusteth in the sickle because the haruest is come.

Matth.13.31. luke 13.19.

*30 And he said, * Whereunto shall we liken the kingdome of God? Or with what comparison shall we compare it?*

31 It is like a graine of mustard seed which when it is sowen in the earth, is lesse then all seeds that be in the earth:

32 And when it is sowne, it groweth up, and is greater then all hearbs, and beareth great branches, so that the fowles of the aire

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the aire may dwell under the shadow thereof.

33 And with many such parables hee spake to them the word, according as they were able to heare.

34 And without parable hee did not speake unto them; but apart, he explicated all things to his Disciples.

Matth.8,23. Luke 8,22.

35 And he saith to them in that day, when evening was come, * Let us passe over to the other side.

36 And dimissing the multitude, they take him so as he was in the boat: and there were other boats with him.

37 And there arose a great storme of winde, and the waves beat into the boat, so that the boat was filled.

38 And he was in the hinder part of the boat sleeping upon a pillow: and they raise him, and say to him, Master, doth it not pertaine to thee that we perish?

39 And rising up hee threatned the wind, and said to the Sea, Peace, be still. And the wind ceased: and there was made a great calme.

40 And he said to them, Why are you fearefull? neither yet have you faith? And they feared with great feare: and they said one to another, Who is this (thinkest thou) that both wind and Sea obey him?

aire may make their nests under the shadow of it.

Matth.

*33 * And with many such parables preached hee the word unto them, as they were able to heare it.*

34 But without parable spake he not unto them: but when they were alone, he expounded all things to his Disciples.

Matth.8.23. luke 8.22.

*35 * And the same day when the Even was come, he saith unto them, Let us passe over unto the other side.*

36 And they left the people, and tooke him, even as he was in the ship, and there were also with him other little ships.

37 And there arose a great storme of wind, and the waves dashed into the ship, so that it was now full.

38 And hee was in the sterne asleepe on a pillow: and they awoke him, and say unto him, Master, carest thou not that wee perish?

39 And he arose, and rebuked the wind, and said unto the Sea, Peace, and be still: and the wind ceased, and there followed a great calme.

40 And hee said unto them, Why are yee fearefull? How is it that ye have no faith?

41 And they feared exceedingly, and said one to another, Who is this, that both the wind and the Sea obey him?

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 ‡ 11 Them that.] *Such as be out of the Church, though they heare and reade never so much they cannot understand. Bed. in 4. Mar.*

FVLKE 1 You slander S. Bede, he saith not so. For how should heretikes be brought to the Church, if they did not profit by reading and hearing? How was S. Augustine when he was an heretike, brought to be a Catholike, but by reading, and hearing of S. Ambrose, as he himselfe confesseth? Bedes words are these: *Illis ergo qui foris sunt, &c. To them that are without, and come not neere to our Lords feet, that they may be partakers of his doctrine, all things are done in parables, both the workes and the words of our Saviour; for neither in those wonders which he wrought, nor in those secrets which he preached, they are able to know God: therefore they are not meete to attaine to remission of sinnes, which is to be attained by grace of this faith.* Of these words it is plaine, that Bede spake not of every one that is out of the Church, but of obstinate despisers of the truth, which will not become Schollers to our Saviour Christ.

ANNOTATIONS. CHAP. IIII.

RHEM. 2 12 Lest they should be converted.] *These speeches here and elsewhere, we must not so understand as though he spake in parables of purpose and to this end, that the hearers might not understand lest they should be converted; which were as much to say as that he would not have them understand, nor be converted: but we must learne the true sense of this very place in S. Matthew and in the Acts, where our Saviour and S. Paul speake thus;* They have heard heavily, and have shut their eyes, lest perhaps they may see, and understand, and be converted, and I heale them. *Whereby it is evident, that the speaking in parables was not the cause (for many beside the Apostles heard and understood) but themselves would not heare, and understand, and be converted; and so were the cause of their owne wilfull and obstinate infidelity. And therefore also he spake in parables, because they were not worthy to understand, as the other to whom he expounded them.*

God is not author of sinne, but mans owne will.

Matth.13. Act.28.

FVLKE 2 We need not feare lest in these speeches God bee made Authour of sinne; for hee withdraweth his grace from the wicked, and giveth them over to a reprobate minde, not as an evill Authour but as a righteous Iudge: And both those sayings are true, They have shut their eyes that they should not see, &c. And to them without all things are in parables, that seeing they may see and not see, &c. For those that maliciously and obstinately refuse his grace offered, God will not have them to see that they may take it. And Christ revealed the truth to his Disciples, not because they were worthy; but because through Gods grace they were willing to learne.

God is not author of evill.

RHEM. 27 And sleepe.] *The Church, and Christs doctrine (sleepe we, wake we) increaseth by the great providence of God, onely the Preachers must sow, and plant, and water, and * God will give the increase, nourishing the seed in mens hearts. And therefore we may not give over, or be impatient and solicitous, if we have not alwayes good successe; but doing our duty, commit the rest to God.*

1 Cor.3.

RHEM. 3 31 Mustard seed.] *If the Church and Truth had more and more decayed and beene obscured after the Apostles time unto ours, as the heretikes hold; then had it beene great in the beginning, and small afterward: where this parable saith contrary, that it was a mustard seed first, and afterward a great tree.* Vide, Chrys. tom. 5 cont. Gentiles in vita S. Babylæ Mart.

The Church visibly increasing.

FVLKE 3 We hold not, that the Church hath more and more decayed, or beene obscured since the Apostles time untill

Slander.

untill

ſmall ours; for we know it was ſpred further, and acknowledged in a greater compaſſe of the earth, foure or five hundred yeres after the Apoſtles times, then it was in the Apoſtles age. But that it is drawne into a ſmaller roome her ſince Mahomet in the Eaſt, and the Pope in the Weſt, have ſeduced great nations, he is wilfully blinde, that wil not acknowledge. As for the truth, it was moſt perfectly knowne in the Apoſtles times, albeit [illegible] neceſſary unto ſalvation, it was never obſcured frō the faithfull members of the true Church of Chriſt, in any age.

RHEM. 32 The birds.] *Of all Sects or Doctrine, Chriſts Religion at the beginning was the ſmalleſt; and moſt contemptible: but the ſucceſſe thereof farre paſſed all the doctrines of men; inſomuch that afterward all the wiſeſt and greateſt of the world made their reſidence and reſt therein.*

CHAP. V.

To the Geraſens (and in them to all men) Chriſt manifeſteth how the Devill of his malice would uſe them, if he would permit; 17 and yet they like not their Saviours preſence. 21 A woman Gentile, that began her ſickneſſe when the Iewes daughter began her life (ſignifying Abrahams time) he cureth by the way as he was comming to heale the Iewes: And even then the Iewes doe die, but yet them alſo he will revive, as here the [illegible] daughter.

ath.8,28.
8,26.

AND they came beyond the ſtrait of the Sea into the countrey of the Geraſens.

2 And as he went out of the boat, immediatly there met him out of the Sepulchres a man in an uncleane ſpirit,

3 That had his dwelling in the Sepulchres; and neither with chaines || could any man now binde him:

4 For being often bound with fetters and chaines, hee had burſt the chaines, and broken the fetters; and no body could tame him.

5 And he was alwayes day and night in the ſepulchres and in the mountaines, crying and cutting himſelfe with ſtones:

6 And ſeeing IESVS afarre off, he ran and adored him:

7 And crying with a great voyce, ſaid, What to me and thee IESVS the Sonne of God moſt high? I adjure thee by God that thou torment me not.

8 For he ſaid unto him, Goe out of the man thou uncleane ſpirit.

9 And he asked him, What is thy name? And he ſaith to him, My name is Legion: becauſe we are many.

10 And hee beſought him much, that hee would not expell him out of the countrey.

11 And there was there about the mountaine a great herd of ſwine, feeding.

12 And the ſpirits beſought him, ſaying, Send us ‡ into the ſwine, that we may enter into them.

13 And IESVS immediatly granted unto them. And the uncleane ſpirits going out, entred into the ſwine: and the herd with great violence was carried headlong into the ſea, about two thouſand, and were ſtifled in the Sea.

‡ It is not without myſterie that the devils deſired, and Chriſt ſuffered them to enter into the ſwine, ſignifying that filthy livers be meet dwelling places for divels, *Aug. tract. 6. in ep. Io.*

14 And they that fed them, fled, and carried newes into the Citie and into the fields. And they went forth to ſee what was done:

15 And they came to IESVS, and they ſee him that was vexed of the devill, ſitting, clothed, and well in his wits: and they were afraid.

16 And they that had ſeene it, told them,

in

Math.8.28.
Luke 8.26.

AND * *they came over to the other ſide of the Sea, into the countrey of the Gaderenes.*

2 And when hee was come out of the ſhip, immediately there met him from among the tombes, a man poſſeſſed of an uncleane ſpirit,

3 Which had his abiding among the tombes, and no man could binde him, no not with chaines.

4 Becauſe that he had beene often bound with fetters and chaines, and the chaines had beene plucked aſunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And alwayes night and day, he was in the mountaines, and in the tombes, crying, and all to cutting himſelfe with ſtones.

6 But when he had ſpied Ieſus afar off, he ran, and worſhipped him.

7 And cryed with a loud voyce, and ſaid, What have I to doe with thee, Ieſus, thou Sonne of the moſt higheſt God? I require thee in the Name of God, that thou torment me not.

8 (For he ſaid unto him, Come out of the man, thou foule ſpirit.)

9 And he asked him, What is thy name? And he anſwered him, ſaying, My name is Legion: for we are many.

10 And hee prayed him inſtantly that hee would not ſend them away out of the countrey.

11 But there was there nigh unto the mountaines, a great herd of ſwine feeding.

12 And all the devils beſought him, ſaying, Send us into the ſwine, that we may enter into them.

13 And anon Ieſus gave them leave. And the uncleane ſpirits went out, and entred into the ſwine, and the herd ran headlong into the Sea (they were about two thouſand) and were choked in the Sea.

14 And the ſwineherds fled, and told it in the citie, and in the countrey. And they went out for to ſee what was done.

15 And they came to Ieſus, and ſee him that was vexed with the fiend, and had the Legion, ſitting, and clothed, and in his right minde: and they were afraid.

16 And they that ſaw it, told them how it

came

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in what manner he had beene dealt withall that had the devill, and of the ſwine.

17 And they began to deſire him, that he would depart from their coaſts.

18 And when hee went up into the boat, he that had beene vexed of the devill, began to beſeech him that he might be with him.

19 And he admitted him not, but ſaith to him, Goe into thy houſe to thine, and tell them how great things the Lord hath done for thee, and hath had mercy upon thee.

20 And he went his way, and began to publiſh in Decapolis how great things IESVS had done to him: and all marvelled.

Math.9,18.
Luke 8,41.

21 * And IESVS had paſſed in boat againe over the ſtrait, a great multitude aſſembled together unto him, and he was about the ſea.

Archſynagogue chiefe Governour of a Synagogue.

22 And there commeth one of the Archſynagogues, named Iairus: and ſeeing him, he falleth downe at his feet,

23 And beſought him much, ſaying, That my daughter is at the point of death, come, impoſe thy hands upon her, that ſhe may be ſafe and live.

24 And he went with him, and a great multitude followed him, and they thronged him.

25 And a woman which was in an iſſue of blood twelve yeeres,

26 And had ſuffered many things of many Phyſicians, and had beſtowed all that ſhe had, neither was any thing the better, but was rather worſe:

27 When ſhe had heard of IESVS, ſhe came in the preaſſe behinde him, and touched his garment.

28 For ſhe ſaid, That || if I ſhall touch but his garment I ſhall be ſafe.

29 And forthwith the fountaine of her blood was dryed: and ſhe felt in her body that ſhe was healed of the maladie.

30 And immediatly IESVS knowing in himſelfe || the vertue that had proceeded from him, turning to the multitude, ſaid, Who hath touched my garments?

31 And his Diſciples ſaid to him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who hath touched me?

32 And hee looked about to ſee her that had done this.

33 But the woman fearing and trembling, knowing what was done in her: came and fell downe before him, and told him all the truth.

34 And he ſaid to her, Daughter, thy faith hath made thee ſafe, goe in peace, and be whole of thy maladie.

† from.

35 As he was yet ſpeaking, they come to † the Archſynagogue, ſaying, That thy daughter is dead: Why doeſt thou trouble the Maſter any further?

36 But

came to paſſe to him that was poſſeſſed with the devill, and alſo of the ſwine.

17 And they began to pray him to depart out of their coaſts.

18 And when he was come into the ſhip, he that had beene poſſeſſed with the devill, prayed him that he might be with him.

19 Howbeit, Ieſus ſuffered him not, but ſaith unto him, Go home to thy friends, and ſhew them how great things the Lord hath done for thee, and had compaſſion on thee.

20 And he departed, and began to publiſh in Decapolis, how great things Ieſus had done for him: and all men did marvell.

21 And when Ieſus was come over againe by ſhip unto the other ſide, much people gathered unto him, and he was nigh unto the Sea.

Math.9.18.
Luke 8.41.

*22 * And behold, there commeth one of the rulers of the Synagogue, Iairus by name: and when he ſaw him, he fell downe at his feet,*

23 And beſought him greatly, ſaying, My young daughter lieth at point of death, I pray *thee come and lay thy hands on her, that ſhe may be ſafe, and ſhe ſhall live.*

24 And Ieſus went with him, and much people followed him, and thronged him.

25 And there was a certaine woman which had beene diſeaſed of an iſſue of blood twelve yeeres,

26 And had ſuffered many things of many Phyſicians, and had ſpent all that ſhee had, and felt none amendment at all, but rather the worſe.

27 When ſhe had heard of Ieſus, ſhe came in the preaſſe behinde him, and touched his garment.

28 For ſhee ſaid, If I may but touch his clothes, I ſhall be whole.

29 And ſtraightway the fountaine of her blood was dried up: and ſhe felt in her body that ſhe was healed of the plague.

30 And Ieſus immediatly knowing in himſelfe that vertue proceeded from him, turned him about in the preaſſe, and ſaid, Who touched my clothes?

31 And his Diſciples ſaid unto him, Thou ſeeſt the people thruſt thee, and askeſt thou, Who did touch me?

32 And he looked round about for to ſee her that had done this thing.

33 But the woman fearing and trembling, knowing what was done within her, came and fell downe before him, and told him all the truth.

34 And he ſaid unto her, Daughter, thy faith hath ſaved thee, goe in peace, and be whole of thy plague.

35 While he yet ſpake, there came from the Ruler of the Synagogues houſe, *certaine which ſaid, Thy daughter is dead, Why diſeaſeſt thou the Maſter any further?*

36 As

36 But Iesvs having heard the word that was ſpoken, ſaith to the Archſynagogue, Feare not: || onely beleeve.

37 And he admitted not any man to follow him, but Peter and Iames, and Iohn the brother of Iames.

38 And they come to the Archſynagogues houſe, and he ſeeth a tumult, and folke weeping and wailing much.

39 And going in, he ſaith to them: Why make you this adoe and weepe? the wench is not dead, but ‡ ſleepeth.

‡ To Chriſt,
can more
raiſe a
man
we can
e that
her aſleepe:
h is but
epe, *Aug.de*
b. Domi.
.44.

40 And they derided him. But hee having put forth all, taketh the father and the mother of the wench, and them that were with him, and they goe in where the wench was lying.

41 And holding the wenches hand, he ſaith to her, *Talitha cumi*, which is being interpreted, || *wench* (I ſay to thee) *ariſe*.

42 And forthwith the wench roſe up, and walked. And ſhe was twelve yeeres old: and they were aſtonied with great aſtoniſhment.

43 And hee commanded them earneſtly that no body ſhould know it: and hee bad that ſomething ſhould be given her to eat.

36 As ſoone as Ieſus heard the word that was ſpoken, he ſaith unto the Ruler of the Synagogue, Be not afraid, onely beleeve.

37 And hee ſuffered no man to follow him, ſave Peter, and Iames, and Iohn, the brother of Iames.

38 And he commeth to the houſe of the Ruler of the Synagogue, and ſeeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he ſaith unto them, Why make ye this adoe, and weepe? the Damſell is not dead, but ſleepeth.

40 And they laugh him to ſcorne: but hee after that he had put them all out, taketh the father and the mother of the Damſell, and them that were with him, and entreth in where the Damſell lay.

41 And when hee had taken the Damſell by the hand, he ſaith unto her, Talitha cumi, *which is, being interpreted, Damſell (I ſay unto thee) ariſe.*

42 And ſtraightway the Damſell aroſe, and walked, for ſhe was of the age of twelve yeeres: and they were aſtonied out of meaſure.

43 And hee charged them ſtraitly that no man ſhould know of it: and commanded to give her meat.

ANNOTATIONS. CHAP. V.

Rhem. 3. Could binde him.] *We ſee here that mad men which have extraordinary ſtrength, are many times poſſeſſed of the devill: as there is alſo a deafe and a dumme devill, and uncleane ſpirits, which worke theſe effects in men, poſſeſſing their bodies. All which things infidels and carnall men, following only nature and reaſon, attribute to naturall cauſes: and the leſſe faith a man hath, the leſſe he beleeveth that the devill worketh ſuch things.* — Profane and naturall men.

Rhem. 1 28. If I ſhall touch.] *So the good Catholike ſaith, If I might but touch one of his Apoſtles, yea one of his Apoſtles napkins, yea but the ſhadow of one of his Saints, I ſhould be better for it,* Act.5. *and* 19. *See S.* Chr.to.5.con.Gen.in prin. in vit.Babylæ. *Yea S.* Baſil *ſaith, He that toucheth the bone of a Martyr, receiveth in ſome degree holineſſe of the grace or vertue that is therein.* — The touch of reliques. Baſil.in pſ.115.

Fulke 1 When Chriſt diſpenſeth the miraculous gift of healing by touching of his garment, or his Apoſtles, or their napkins, or their ſhadow, the good Catholike conceiveth hope to be healed by ſuch meanes. But ſince the gift of miracles is ceaſed, to looke for helpe or holineſſe of ſuch things, it is ſuperſtition, or tempting of God. *Chryſoſtome* in that place quoted, ſpeaketh of the miracles done in the Primitive Church by the Apoſtles, and other which had the gift of working miracles in thoſe times. That which S. *Baſil* ſaith is this: He ſheweth that the death of all the Saints of God (that is, of all true Chriſtians) is precious in the ſight of God, as the Pſalmiſt ſaith. And although by the Iewiſh Law, he that touched a dead body, was uncleane, and muſt waſh his garments; *Yet now* (ſaith he) *he that hath touched a Martyrs bones, receiveth a certaine participation of ſanctification, of the grace, that reſted in the body: therefore precious in the ſight of the Lord is the death of his Saints.* By touching a Martyrs bones, he meaneth not ſuperſtitious touching (for which you abuſe his words) but ſuch touching, as is neceſſary in them that bury the Saints, or gather their bones together for buriall, after they be burnt, or otherwiſe diſperſed by their perſecutors. As it is manifeſt, by the Iewiſh pollution by touching, which was the office of buriall, forbidden to the Prieſts. And the participation of ſanctification which he nameth, is the holy communion or fellowſhip that Chriſtians have, with the Saints departed in the grace of God, whereof they were partakers in their life. Whereof they declare themſelves to be partakers, which exerciſe ſuch offices of charity, towards the bodies and bones of the Saints and Martyrs departed. And this is the right meaning of *Baſils* words, which you have perverted both in ſenſe and tranſlation. For what honour he thought meet to be given to the Martyrs, he teſtifieth in the Homily upon the Martyr *Gordium, Ho.48. It is the moſt ridiculous thing that can be* (ſaith he) *when the righteous deſpiſed the whole world, that we ſhould take upon us to ſet forth their full commendation, of a few things which they contemned. Therefore a remembrance is ſufficient for our perpetuall profit. For they have no need of any increaſe to their glory; but a remembrance is needfull for us, that we may imitate or follow them.* In theſe words *Baſil* declareth, that all other wayes of honouring the Martyrs and Saints departed, then by imitation, are vaine, and ſuperfluous. And that a remembrance for imitation, is ſufficient for us to take perpetuall profit by them. As for grace or vertue that is in their bones, to communicate to them that ſuperſtitiouſly touch them, is farre, both from his words, and from his meaning. — Miracles. Holineſſe of creatures. Reliques. Honour of Saints

Rhem. 2 30. Vertue.] *Vertue to heale this womans maladie, proceeded from Chriſt, though ſhe touched but his coat: ſo when the Saints by their reliques or garments doe miracles, the grace and force thereof commeth from our Saviour, they being but the meanes or inſtruments of the ſame.*

Fulke 2 While the gift of miracles continued in the Church, it is true that the grace and force of them, came from our Saviour. But that by reliques or garments of Saints, Chriſt worketh miracles at this day, it is more needfull to prove, then to ſhew whence the grace and force of them doth come. Except you will advouch, all the fained miracles rehearſed in your Legends, and the bookes of Saints lives to be true: by this argument. Chriſt can worke miracles by reliques and garments of Saints, *ergo* there is no queſtion to be made, but all miracles of the Legend were as truly done, as thoſe that be recorded in the Goſpel. — Reliques. Miracles.

36 Onely

Rhem. 3 36. Onely beleeve.] *It is our common* [illegible] *when we require one thing ſpecially, though other things* [illegible] *be as neceſſary, and more* [illegible] *to his patient:* Onely have a good heart; *when he muſt alſo* [illegible] *a diet, and take potions,* [illegible] *more* [illegible]. *So Chriſt, in this great infidelity of the Iewes, required* [illegible] *that they would beleeve he was able to doe ſuch a cure, ſuch a miracle, and then he did it: otherwiſe it followeth in the next Chapter,* He could not doe miracles there, becauſe of their incredulity. *Againe, for this faith he gave them here and in all like places health of body, which they deſired: and therefore he ſaith not, Thy faith hath iuſtified thee: but, hath made thee ſafe or whole. Againe, this was the fathers faith, which could not iuſtifie the daughter: whereby it is moſt evident, that this Scripture, and the like, are fooliſhly abuſed of the Heretikes, to prove, that onely faith iuſtifieth.*

Fulke 3 You would beare your ſottiſh Diſciples the Papiſts in hand, that we have no better arguments to prove iuſtification by faith onely, without the workes of the Law, then theſe words of our Saviour, *Only beleeve*. And therefore you draw our Saviours words to be like a common inconſiderate ſpeech of ours, when the Phyſician ſaith, Onely have a good heart, where other things are neceſſary. But although the queſtion of iuſtification in this place be not handled ſpecially, nor directly: yet the words of our Saviour Chriſt, declare generally, that to receive any benefit from him, there is required at our hand nothing elſe but faith, that we may be able to receive it. And yet he meaneth not a dead and ſolitary faith, but a faith living, and which is fruitfull of good workes, yet not by the workes, but by the faith onely, his benefit is received. *Hierome* and *Bede* upon this text, extend it to iuſtification by faith, as the very analogie from the body to the ſoule doth leade them. — Iuſtification by faith only.

Rhem. *Aug.de verb. Dom.Ser.44.* 41. Wench ariſe.] *Chriſts miracles, beſides that they be wonders and wayes to ſhew his power, be alſo ſignificative: as theſe which be corporally raiſed from death, put us in minde of his raiſing our ſoules from ſin. The Scripture maketh ſpeciall mention onely of three raiſed by our Saviour: of which three, this wench is one, within the houſe: another, the widowes ſonne in Naim, now carried out toward the grave: the third, Lazarus having beene in the grave foure dayes, and therefore ſtinking: which diverſity of dead bodies, ſignifie diverſity of dead ſoules, ſome more deſperate then other, ſome paſt all mans hope, and yet by the grace of Chriſt to be revived and reclaimed.* — By theſe … ſignified … kinde of

CHAP. VI.

In his owne countrey (ſignifying the reprobate Iewes) he is contemned, and therefore worketh little in reſpect. 6 His Apoſtles preach every where, and worke miracles, ſo that King Herod (who ſhamefully killed Iohn Baptiſt) and other are ſtricken with great admiration. 30 After Iohns death, he goeth into the Deſert, where great concourſe being unto them, he feedeth five thouſand with five loaves. 46 And after he hath prayed long in the mount alone, he walketh upon the Sea. 53 And with the very touch of his garments hemme he healeth innumerable.

Math.13,54. Luke 4,16. AND going out from thence, he went into his countrey: and his Diſciples followed him.

2 And when the Sabbath was come, hee began to teach in the Synagogue: and many hearing him, were in admiration at his Doctrine, ſaying, How came this fellow by all theſe things? and what wiſdome is this that is given to him, and ſuch vertues as are wrought by his hands?

3 Is not this || the Carpenter, the ſonne of Mary, the brother of Iames and Ioſeph, and Iude and Simon? Why, are not alſo his ſiſters here with us? And they || were ſcandalized in him.

4 And Iesvs ſaid to them, That there is not a Prophet without honour, but in his owne countrey, and in his owne houſe, and in his owne kinred.

5 And || hee could not doe any miracle there, but onely cured a few that were ſicke, impoſing his hands.

6 And he marvelled, becauſe of their incredulity; and he went about the townes in circuit teaching.

Math.10,1. Luke 9,1. 7 * And he called the Twelve: and began to ſend them two and two, and gave them power over uncleane ſpirits.

8 And he commanded them, that they ſhould take nothing for the way, but a rod onely: not ſcrip, not bread, nor money in their purſe,

9 But ſhod with ſandals: and that they ſhould not put on || two coats.

10 And he ſaid to them, Whitherſoever you ſhall enter into an houſe, there tarry till you depart thence.

11 And

*AND hee * departed thence, and came into his owne countrey, and his Diſciples follow him.* Math.13.54. luke 4.16.

2 And when the Sabbath day was come, he began to teach in the Synagogue: And many hearing him, were aſtonied, ſaying, From whence hath hee theſe things? And what wiſdome is this that is given unto him, and ſuch mighty workes that are wrought by his hands?

3 Is not this the Carpenter, Maries ſonne, the brother of Iames and Ioſes, and of Iuda and Simon? And are not his ſiſters here with us? And they were offended at him.

*4 Ieſus ſaid unto them, * A Prophet is not without honour, but in his owne countrey, and among his owne kinne, and in his owne houſe.* Ioh.4.14.

5 And he could there doe no mighty worke: but laid his hands upon a few ſicke folkes, and healed them:

*6 And he marvelled becauſe of their unbeleefe. * And he went about by the villages that lay on every ſide, teaching.* Math.9.35. luke 13.22.

*7 * And he calleth the Twelve, and began to ſend them forth, two and two, and gave them power againſt uncleane ſpirits,* Math.10.1. luke 9.1.

8 And commanded them, that they ſhould take nothing in their journey, ſave a ſtaffe onely: no ſcrip, no bread, no money in their purſe:

*9 But ſhould bee ſhooed with * ſandales: and that they ſhould not put on two coats.* Act.12.8.

10 And he ſaid unto them, Whereſoever ye enter into an houſe, there abide till ye depart thence.

11 * *And*

11 And whoſoever ſhall not receive you, nor heare you: going forth from thence ſhake off the duſt from your feet for a teſtimony to them.

12 And going forth they preached that they ſhould doe penance:

…5,14. 13 And they caſt out many devils, and * anointed || with ‡ oile many ſicke, and healed them.

…th.14,1. …9,7. 14 And * King Herod heard (for his Name was manifeſt) and he ſaid, That Iohn the Baptiſt is riſen againe from the dead, and therefore vertues worke in him.

15 And others ſaid, That it is Elias. But others ſaid, That it is a Prophet, as one of the Prophets.

16 Which Herod hearing, ſaid, Iohn whom I beheaded, he is riſen againe from the dead.

…e Goſpel …n the de… …ation of S. … Baptiſt. Aug.29. 17 For the ſaid Herod ſent and apprehended Iohn, and bound him in priſon for Herodias the wife of ‡ Philip his brother, becauſe he had married her.

Lev.18,16, 20,21. 18 For Iohn ſaid to Herod, * It is not lawfull for thee to have thy brothers wife.

19 And Herodias lay in wait for him: and was deſirous to kill him, and could not.

20 For Herod feared Iohn, knowing him to be a juſt and holy man: and he kept him, and by hearing him did many things: and he heard him gladly.

21 And when a convenient day was fallen, Herod made the ſupper of his birth-day to the Princes and the Tribunes and the chiefe of Galilee.

22 And when the daughter of the ſame Herodias came in, and had danced, and pleaſed Herod, and them that ſate with him at the table: the King ſaid to the damſell, Aske of mee what thou wilt, and I will give it thee.

23 And he ſware to her, That whatſoever thou ſhalt aske I will give thee, though the halfe of my kingdome.

24 Who when ſhe was gone forth, ſaid to her mother, What ſhall I aske? But ſhee ſaid, The head of Iohn the Baptiſt.

25 And when ſhe was gone in by and by with haſte to the King, ſhe asked ſaying, I will that forthwith thou give me in a platter the head of Iohn the Baptiſt.

26 And the King was ſtrucken ſad. Becauſe of his oath and for them that ſate together at table he would not diſpleaſe her:

27 But ſending the hangman, commanded that his head ſhould bee brought in a platter.

28 And he beheaded him in the priſon, and brought his head in a platter: and gave it to the damſell, and the damſell gave it to her mother.

29 Which

*11 * And whoſoever ſhall not receive you, nor heare you, when ye depart thence, * ſhake off the duſt that is under your feet for a witneſſe againſt them: I ſay verily unto you, it ſhall be eaſier for the Sodomites and the Gomorrhaans in the day of judgement, then for that city.* Math.10.14. luke 9.5. Acts 13.51. & 18.6.

12 And they went out, and preached, that men ſhould repent.

*13 And they caſt out many devils, * and anointed many that were ſicke, with oile, and healed them.* James 5.14.

*14 * And King Herod heard of him, (for his Name was ſpred abroad:) and he ſaid that Iohn Baptiſt was riſen from the dead, and therefore mighty workes doe ſhew forth themſelves in him.* Math.14.1. luke 9.7.

15 Other ſaid, That it is Elias. Some ſaid, That it is a Prophet, or as one of the Prophets.

*16 * But when Herod had heard of him, he ſaid, It is Iohn, whom I beheaded, hee is riſen from death.* Luke 3.19.

17 For Herod himſelfe had ſent forth and laid hands upon Iohn, and bound him in priſon for Herodias ſake, his brother Philips wife, becauſe he had married her.

*18 For Iohn ſaid unto Herod, * It is not lawfull for thee to have thy brothers wife.* Levit.18.16.

19 Therefore Herodias laid wait for him, and would have killed him but ſhe could not.

20 For Herod feared Iohn, knowing that he was a juſt man, and an holy, and gave him reverence: and when he heard him, he did many things, and heard him gladly.

21 And when a convenient day was come, that Herod on his birth day made a ſupper to the Lords, high Captaines, and chiefe Eſtates of Galilee:

22 And when the daughter of the ſame Herodias came in, and danced, and pleaſed Herod, and them that ſate at board alſo, the King ſaid unto the Damſell, Aske of me whatſoever thou wilt, and I will give it thee.

23 And he ſware unto her, Whatſoever thou ſhalt aske of me, I will give it thee, even unto the one halfe of my kingdome.

24 And ſhe went forth and ſaid unto her mother What ſhall I aske? She ſaid, Iohn Baptiſts head.

25 And ſhe came in ſtraightway with haſte unto the King, and asked ſaying, I will that thou give me by and by in a charger the head of Iohn Baptiſt.

26 And the King was exceeding ſorry, howbeit, for his oaths ſake, and for their ſakes which ſate at ſupper alſo, he would not caſt her off.

27 And immediatly the King ſent the hangman, and commanded his head to be brought in, and he went and beheaded him in the priſon,

28 And brought his head in a charger, and gave it to the Damſell, and the Damſell gave it to her mother.

29 And

29 Which [illegible] his Diſciples hearing, came [illegible] and they put it in a monument.

Luke 9.10. 30 And the Apoſtles gathering together [illegible] reported to him all things that they had done and taught.

31 And he ſaid to them, Come apart into the deſert place, and reſt a litle. For there were that came and went, many: and they had not ſo much as ſpace to eate.

Math 14.13. 32 And going vp into the boate, they went into a deſert place apart.

33 And they ſaw them going away, and many knew: and they ran flocking thither on foote from al the cities, and prevented them.

34 And going forth, IESVS ſaw a great multitude: and he had compaſſion on them, becauſe they were as ſheepe not having a ſhepheard, and he began to teach them many things.

Mat.14.15. Luk.9.12. Iohn 6.5. 35 And * when the day was now farre ſpent, his Diſciples came to him, ſaying, This is a deſert place, and the houre is now paſt:

36 Diſmiſſe them, that going out into the next villages and townes, they may buy themſelves meates to eat.

37 And he anſwering, ſaid, Give ye them to eate. And they ſaid to him, Let vs goe and buy bread for two hundred pence: and we will give them to eate.

38 And he ſaith to them, How many loaves have you? goe and ſee. And when they knew, they ſay, Five, and two fiſhes.

39 And he commanded them, that they ſhould make all ſit downe by companies vpon the greene graſſe.

40 And they ſate downe in rankes by hundreds and fifties.

41 And when he had taken the five loaves, and the two fiſhes: looking vp vnto heaven, he bleſſed, and brake the loaves, and gave to his Diſciples to ſet before them: and the two fiſhes he divided to all.

42 And all did eate, and had their fill.

43 And they tooke vp the leavings, twelve full baskets of fragments: and of the fiſhes.

44 And they that did eate, were five thouſand men.

45 And immediately hee compelled his Diſciples to goe vp into the boat, that they might goe before him beyond the ſtreight to Bethſaida: whiles himſelfe did diſmiſſe the people.

46 And * when he had diſmiſſed them, he went into the mountaine to pray.

The Goſpel on Saturday after Aſhwedneſday. 47 And when it was late, the boat was in the middes of the ſea, and himſelfe alone on the land.

Mat.14,23. Iohn 6,16. 48 And ſeeing them labouring in rowing (for the winde was againſt them) and about

the

29 [illegible] his diſciples heard of it, they came and tooke vp his corps, and laid it in a tombe.

*30 * And the Apoſtles gathered themſelves together vnto Ieſus, and told him all things, both what they had done, and what they had taught.* Luke 9.10.

31 And he ſaid vnto them, Come ye alone out of the way into the wilderneſſe, and reſt a while. For there were many commers and goers, and they had no leiſure ſo much as to eate.

32 And they departed by ſhip out of the way into a deſert place. Math.14. luke 9.1

33 And the People ſaw them when they departed, and many knew him, and came afoot thither out of all cities, and came thither before them, and came together vnto him.

*34 * And Ieſus when he came out, ſaw much people, and had compaſſion on them, becauſe they were like ſheepe not having a ſhepheard: * And he began to teach them many things.* Math.9.3 & 14.14. Luke 9.11.

*35 * And when the day was now farre ſpent, his Diſciples came vnto him, ſaying, This is a deſert place, and now the time is farre paſſed.* Math.14.15.

36 Let them depart that they may goe into the countrey round about, and into the villages, and buy them bread: for they have nothing to eate.

37 He anſwered, and ſaid vnto them, Give ye them to eate. And they ſay vnto him, Shall we goe and buy two hundred peniworth of bread, and give them to eate?

*38 He ſaith vnto them, How many loaves have ye? goe and looke. * And when they had ſearched, they ſay, Five, and two fiſhes.* Math.14.17. luke 9.13. iohn 6.9.

39 And he commanded them to make them all ſit downe by companies upon the greene graſſe.

40 And they ſate downe, here a row, and there a row, by hundreds, and by fifties.

41 And when he had taken the five loaves, and the two fiſhes, and looked vp to heaven, he bleſſed, and brake the loaves, and gave them to his diſciples to ſet before them: and the two fiſhes divided he among them all.

42 And they all did eat, and were ſatiſfied.

43 And they tooke vp twelve baskets full of the fragments, and of the fiſhes.

44 And they that did eate the loaves, were about five thouſand men.

45 And ſtraightway he conſtrained his diſciples to goe into the ſhip, and to goe over the ſea before vnto Bethſaida, while he ſhould ſend away the people.

46 And when he had ſent them away, he departed into a mountaine to pray.

*47 * And when Even was come, the ſhip was in the middeſt of the Sea, and he alone on the land.* Math.14.23. iohn 6.16.

48 And he ſaw them troubled in rowing (for the wind was contrary vnto them:) and about [illegible] watch of the night, he commeth [illegible] walking vpon the sea: and he would haue passed by them.

49 But they seeing him walking vpon the sea, thought it was a ghost, and cryed out.

50 For all saw him, and were troubled. And immediatly he talked with them, and said to them, Haue confidence, it is I, feare ye not.

51 And he went vp to them into the ship, and the winde ceased: and they were farre more astonied within themselues:

Math. 14,34. 52 For they vnderstood not concerning the loaues: for their heart was blinded.

53 And * when they had passed ouer, they came into the land of Genezareth, and set to the shore.

54 And when they were gone out of the boat, incontinent they knew him:

55 And running through the whole countrey, they beganne to carry about in couches those that were ill at ease, where they heard he was.

56 And whithersoeuer hee entred into townes, or into villages or cities, they laid the sicke in the streetes, and besought him that they might touch but the hemme of his garment: and as many as touched him, were made whole.

about the fourth watch of the night he commeth vnto them, walking vpon the sea, and would haue passed by them.

Luke 9,10. *49 But when they saw him walking vpon the sea, they supposed it had beene a spirit, and cryed out.*

50 (For they all saw him, and were troubled.) And anon he talked with them, and saith vnto them, Be of good cheere, it is I, be not afraid.

51 And he went vp vnto them into the ship, and the wind ceased, and they were sore amazed in themselues beyond measure, and marueiled.

52 For they vnderstood not of the loaues, because their heart was blinded.

Math. 14,34. *53 * And when they had passed ouer, they came into the land of Genezareth, and drew vp into the hauen.*

54 And when they were come out of the ship, straightway they knew him.

55 And ran forth throughout all the region round about, and began to carry about in beds those that were sicke, thither where they heard that he was.

Math. 14,13. Luk. 9,12. Iohn 6,5. *56 And whithersoeuer he entred, into villages, or cities, or fields, they laid the sicke folks in the streetes, and prayed him that they might touch and it were but the hemme of his garment: and as many as touched it, were made whole.*

MARGINALL NOTES. CHAP. 6.

RHEM. 1 13. Oile many sicke.] *A preparatiue to the Sacrament of extreme vnction.* Iac. 5.

FVLKE 1 A preparatiue to a Sacrament, that neuer was instituted to be perpetuall. Nay rather a cleere demonstration, that S. *Iames* speaketh of a temporall ceremony of anointing with oyle, to continue so long, as the gift of healing remained with the Elders of the Church. Extreme vnction.

RHEM. 2 17. Philip his brother.] *He might not, should by Moyses law haue married his brothers wife, if he had been dead without issue: but this Philip was yet aliue, and had also this daughter that danced.*

FVLKE 2 He neither might nor could by *Moses* law, haue married his naturall brothers wife, which is expressly forbidden, *Leui.* 18, 16. 20, 21. Therefore the law, *Deut.* 25, 5. is to be vnderstood of kinsmen, not prohibited by the former law: and that the practise declareth, *Ruth* 4. For the Hebrew tongue calleth all kinsmen brethren, as is plaine in this Chapter, ver. 3. Therefore this is both an hereticall and a traiterous note. Marriage of the brothers wife.

ANNOTATIONS. CHAP. 6.

RHEM. 3. 3. The Carpenter.] *As his [illegible] folke seeing him not only to be a poore man, but also knowing (as they thought) his whole parentage to be but vulgar, not knowing to his Godhead and diuine generation, did take occasion to scandall of him: so doe the Heretikes take like offence at his person in the Blessed Sacrament, saying, why, this is not God: for it is bread made of corne by such a Baker, of the same mould that such a loafe is: not marking, that it was not made Christ by baking, but by Consecration, and the vertue of Christs words.*

FVLKE. 3. Christ was God manifested in the flesh, both by the Scriptures and his glorious workes. But the supposed presence of his body in the Masse cake, is contrary to the Scriptures, and the truth of his naturall body. If you alleage the words of Christ, *This is my body,* the Iewes had many texts of Scripture, concerning the eternall generation of Christ, and his glorious kingdome, which seemed contrary to the infirmity and humility of his first comming, yet were not, being rightly vnderstood. No more is that Text of the presence of his body, after a spirituall manner to the faith of the worthy receiuers, contrary to those Scriptures, which auouch the truth of his humanity: whereunto the Popish [illegible] is contrary, and cannot be reconciled without [illegible] and fained miracles, where none is, as S. *Augustine* saith, *De trinit. lib.* 3. *cap.* 4. Reall presence.

RHEM. 3. They were scandalized.] *This scandall rose partly of enuy of his equals by birth, who repining themselues as good as he, tooke scorne to be taught of him: whereupon Christ saith,* A Prophet is not without honour, but in his owne countrey: *[illegible] (as it is playne in Luke) the malice and [illegible] of the Iewes [illegible] in refusing him (Io. 1.) and that the Gentiles would more esteeme of him.* Chrys. ho. 49. in Mat. Luc. 4,25.

RHEM. 4. 5. He could not.] *It is said that he could not worke Miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receiue them. And therefore he would not of congruity worke them: where their incredulity was so great, that it would not haue profited them. And for this cause he saith * elsewhere to them that will see and enioy his Miracles,* Onely beleeue. Marke 5,36. [illegible]

FVLKE 4. They wanted faith, which is the onely instrument to receiue the benefits of God.

RHEM. 5. 8. Not two coates.] *He forbiddeth superfluities, and too carefull prouision of bodily things, when they are about Gods seruice*

[illegible]

FVLKE 5 [illegible] so good as Apes of the [illegible] any thing [illegible] them. Their [illegible]

RHEM. 6 [illegible] *that [illegible] Christ did then appoint them to vse it, as they might [illegible]*

FVLKE 6 [illegible] in declaring their commission, [illegible] not that they had power [illegible] to heale the sicke, yet [illegible], both by S. *Matthew*, and [illegible] that [illegible] S. *Marke* [illegible] commission to cure the sicke. Euen [illegible] signe of oile is not expressed in rehearsall of their commission: yet it is to be vnderstood [illegible] that it was [illegible] it: and not that they [illegible] of themselues, by any [illegible] so [illegible] text. Expresse [illegible] God.

RHEM. 7 13. With oile.] *By this it is [illegible] or others may haue power to worke [illegible] their onely word and inuocation of [illegible] which [illegible] also haue [illegible] lous medicinall vertue to heale diseases.*

FVLKE 7 They that haue the power granted of God, as the Apostles had, may doe as they did: but who be they? or where be they now, that haue the power of working miracles? But when there was such, these creatures were but externall tokens of the grace of God, dispensed by the vse of them, they had no miraculous medicinall vertue in them, [illegible] could cure diseases by the same oile that the Apostles occupied, but they that had the same gift of healing that the Apostles had, and faith as the Apostles had. Whereas if the oile had a miraculous medicinall vertue in it, euery one without faith might haue done the same as with a naturall salue. Miracles.

CHAP. VII.

The Masters of Hierusalem comming so farre to carpe him, 6 he chargeth with traditions partly friuolous, 9 partly also contrary to Gods Commandements. 14 And to the people he yeeldeth the reason of that which they carped, [illegible] and againe to his Disciples, [illegible] the ground of the Iewish washing (to wit, that meats otherwise defile the soule) to be false. 24 But by and by among the Gentiles, in a woman he findeth wonderfull faith, upon her [illegible] sore he bestoweth the cunning that she asked. 31 returning (because the time of the Gentiles was not yet come) to the Iewes with the [illegible]. 32 Where he sheweth his compassion towards mankinde so deafe and dumbe, 36 and of the people is highly magnified.

Math. 15,1. AND there assemble together vnto him the Pharisees and certaine of the Scribes, comming from Hierusalem.

2 And when they had seene certaine of his Disciples eat bread with ‖ common hands, that is, not washed, they blamed them.

3 For the Pharisees and all the Iewes, vnlesse they often wash their hands, eat not, holding the tradition of the Ancients:

4 And from the market, vnlesse they be washed, they eat not: and many other things there be that were deliuered vnto them to obserue, the washings of cups and cruses, and of brazen vessels and beds.

5 And the Pharisees and Scribes asked him, Why doe not thy Disciples walke according to the tradition of the Ancients, but they eat bread with common hands?

Esa. 29,13. 6 But he answering, said to them, Well did Esay prophesie of you hypocrites, as it is written, *This people honoureth me ‡ with their lips, but their heart is farre from me.*

‡ They that say well, or teach & preach well, or haue Christ and his word in their mouth, & liue naughtily, be touched in this place.

7 *And in vaine doe they worship me, teaching doctrines ‖ precepts of men.*

8 For leauing the Commandement of God, you hold the traditions of men, the washings of cruses and cups: and many other things you doe like to these.

9 And he said to them, Well doe you frustrate the precept of God, that you may obserue your owne tradition.

Exod. 20,12. Leuit. 20,9. 10 For Moses said, *Honour thy father and thy mother.* And, *He that shall curse father or mother, dying let him die.*

11 But

Math. 15,1. *AND * the Pharisees come together vnto him, and certaine of the Scribes, which came from Hierusalem.*

2 And when they saw some of his Disciples eat bread with defiled (that is to say, with vnwashen hands) they found fault.

3 For the Pharisees, and all the Iewes, except they wash their hands oft, eat not, obseruing the tradition of the Elders.

4 And when they come from the market, except they wash, they eat not. And many other things there be, which they haue taken vpon them to obserue, as the washing of cups and pots, brazen vessels, and of tables.

5 Then asked him the Pharisees and Scribes, Why walke not thy Disciples according to the Tradition of the Elders, but eat bread with vnwashen hands?

Esa. 29,13. *6 He answered and said vnto them, Surely Esayas hath prophesied well of you hypocrites, as it is written, * This people honoureth me with their lips, but their heart is farre from me.*

7 Howbeit in vaine doe they worship me, teaching doctrines, the commandements of men.

8 For the commandement of God being laid apart, ye obserue the tradition of men, as the washing of pots and cups: and many other such like things ye doe.

9 And he said vnto them, Full well ye cast aside the Commandement of God, that ye may keepe your owne tradition.

Exod. 20,12. deut. 5,16. ephes. 6,2. Exod. 21,17. leuit. 20,9. [illegible] *10 For Moses said, * Honour thy father and thy mother: * and whoso curseth father or mother, let him die the death.*

11 But

[illegible]

14 And calling againe the multitude unto him, he ſaith to them, Heare me all you, and underſtand.

15 ‖ Nothing [illegible] a man entring into him, that [illegible]; but the things that [illegible] from a man, thoſe are they that make a man ‡ common.

16 If any man have eares to heare, let him heare.

17 And when hee was entred into the houſe from the multitude, his Diſciples asked him the parable.

18 And he ſaith to them, So are you alſo unskilfull? Vnderſtand you not that every thing from without, entring into a man, cannot make him common:

19 Becauſe it entreth not into his heart, but goeth into the belly, and is caſt out into the privie, purging all the meats?

20 But hee ſaid that the things which come forth from a man, they make a man common.

21 For from within out of the heart of men proceed evill cogitations, advouteries, fornications, murders,

22 Thefts, avarices, wickedneſſe, guile, impudicities, an evill eye, blaſphemie, pride, fooliſhneſſe.

23 All theſe evils proceed from within, and make a man common.

Math.15,21. 24 And * riſing from thence he went into the coaſts of Tyre and Sidon: and entring into a houſe, hee would that no man ſhould know, and he could not be hid.

25 For a woman immediatly as ſhe heard of him, whoſe daughter had an uncleane ſpirit, entred in, and fell downe at his feet.

26 For the woman was a Gentile, a Syrophænician borne, And ſhee beſought him that he would caſt forth the devill out of her daughter.

27 Who ſaid to her, Suffer firſt the children to be filled; for it is not good to take the childrens bread, and caſt it to the dogs.

28 But ſhe anſwered, and ſaid to him, Yea Lord, for the whelpes alſo eat under the table of the crummes of the children.

29 And hee ſaid to her, For this ſaying goe thy way, the devill is gone out of thy daughter.

30 And when ſhe was departed into her houſe, ſhe found the maid lying upon the bed, and the devill gone out.

31 * And againe going out of the coaſts of Tyre, hee came by Sidon to the Sea of Galilee

See the first annotation upon this chapter.

* The Goſpel upon the 12. Sunday after Pentecoſt.

‡ Of Tyre and Sidon he came

[illegible]

14 And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand.

15 There is nothing from without a man, that can defile him, when it entreth into him: but the things which proceed out of him, thoſe are they that defile the man.

16 If any man have eares to heare, let him heare.

17 And when he came into the houſe away from the people, his Diſciples asked him of the ſimilitude,

18 And he ſaith unto them, Are ye alſo ſo without underſtanding? Doe ye not perceive that whatſoever thing from without entreth into the man, it cannot defile him,

19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, purging all the meats?

20 And he ſaid, That which commeth out of the man, defileth the man.

*21 * For from within, even out of the heart of men, proceed evill thoughts, adulteries, fornications, murders,*

22 Thefts, covetouſneſſe, wickedneſſe, deceit, wantonneſſe, a wicked eye, blaſphemie, pride, fooliſhneſſe.

23 All theſe evill things come from within, and defile the man.

24 And from thence he aroſe, and went into the borders of Tyre and Sidon, and entred into an houſe, and would that no man ſhould have knowne, but he could not be hid.

25 For a certaine woman, whoſe yong daughter had an uncleane ſpirit, when ſhe had heard of him, came and fell at his feet.

26 (The woman was a Greeke, out of the nation of Syrophenicia:) and ſhe beſought him that hee would caſt out the devill from her daughter.

27 But Ieſus ſaid unto her: Let the children firſt be fed: for it is not meet to take the childrens bread, and to caſt it unto the little dogs.

28 Shee anſwered and ſaid unto him, Yes Lord, for the little dogs alſo eat under the table of the childrens crummes.

29 And he ſaid unto her, For this ſaying, goe thy way, the devill is gone out of thy daughter.

30 And when ſhee was come home to her houſe, ſhe found that the devill was departed, and her daughter lying on the bed.

31 And when he was departed againe from the coaſts of Tyre and Sidon, he came unto the ſea of Galilee

FVLKE 5

RHEM. 6

Math.15,16.

RHEM. 7

FVLKE 6

Gen.6,5. and 8,21.

Math.15,21.

[illegible] ſpitting, touched his tongue.

34 And looking up unto heaven, he groaned, and ſaid to him, ‖ Ephphetha, which is, Be thou opened.

35 And immediately his eares were opened, and the ſtring of his tongue was looſed, and he ſpake right.

36 And he commanded them not to tell any body. But how much hee commanded them, ſo much the more a great deale did they publiſh it,

37 And ſo much the more did they wonder, ſaying, He hath done all things well: he hath made both the deafe to heare, and the dumbe to ſpeake.

[illegible]

34 And when he had looked up to heaven, ſighed, and ſaid unto him, Ephphatha, that is to ſay, Be thou opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine.

36 And hee commanded them that they ſhould tell no man: but the more he commanded them, ſo much the more a great deale they publiſhed it,

37 And were beyond meaſure aſtonied, ſaying, Hee hath done all things well: he hath made both the deafe to heare, and the dumbe to ſpeake.

ANNOTATIONS CHAP. VII.

RHEM. 2 Common.] *Common and uncleane is all one. For the Iewes were commanded by the Law to eate certaine kindes of meates onely and not all indifferently: and becauſe theſe were ſeparated from other meates and thus were ſanctified to their uſe, they called the other common and profane: and becauſe the Law calleth theſe cleane and thoſe uncleane, thereof it is, that uncleane and common is all one, as in this Chapter often, and Acts 10.*

RHEM. 1 7 Precepts of men.] *Mens ordinances which be repugnant to Gods Commandements, be here condemned: as all obſervations not edifying nor profitable to the fulfilling of Gods Commandements, be vaine and ſuperſtitious: as many obſervations of the Phariſees were then, and the like traditions of Heretickes be now; for howſoever they brag of Scriptures, all their manner of adminiſtration and miniſtery is their owne tradition and invention without all Scripture and warrant of Gods word. But the traditions of the Apoſtles and Auncients, and all the precepts of holy Church we are commanded to keepe as things not preſcribed by man, but by the holy Ghoſt,* Act.15, 28.41. 2 Theſſalon. 2, 15.

FVLKE 1 Precepts of men be not onely ſuch, as be repugnant to Gods Commandements, but even ſuch as are beſide Gods Commandements, wherein any part of Religion or the Service of God is placed: As this waſhing of hands before meat, and ſuch like of themſelves, are not repugnant to Gods Commandements, and may be uſed for cleanlineſſe, but not for Religion. So the Popiſh traditions, which they call the traditions of the Apoſtles and Ancients, and precepts of the holy Church, are either manifeſtly repugnant to Gods Commandements, or elſe ſuperſtitious inventions of men, by which God is worſhipped in vaine. And are nothing like to the Decrees of the Councell of the Apoſtles, *Act* 15. nor to the Doctrine which *S. Paul* delivered, 2. *Theſſ.* 2. 15. See the notes upon *Matth.* 15. *Sect.* 2. *&* 3. That our miniſtery and miniſtration are agreeable to the Scriptures, both the Scriptures beare witneſſe, yea your owne conſcience and confeſſion by ſilence: for if any thing could have beene alledged out of the Scripture againſt us, it ſhould not have beene ſpared.

RHEM. 2 11 Gift.] *To give to the Church or Altar is not forbidden, but the forſaking of a mans parents in their neceſſity, pretending or excuſing the matter upon his giving that which ſhould releeve them, to God or to the Altar, that is impious and unnaturall. And theſe Phariſees teaching children ſo to neglect their duties to their parents, did wickedly.*

FVLKE 2 Chriſt ſpeaketh of the Iewiſh Altar. The Church of Chriſt hath none ſuch: therefore it is ſin to give to the idolatrous Altar of Popery. But to the maintenance of Gods Religion, it is not forbidden to give, ſo we neglect not under that pretence, other neceſſary duties commanded by God.

RHEM. 3 15 Nothing entring into a man.] *As theſe words of our Saviour doe not import, that the Iewes then might have eaten of thoſe meates which God forbade them: no more doe they now, that we Chriſtians may eat of meats which the Church forbiddeth us. And yet both then and now all meats are cleane, and nothing entring into a man, defileth a man. For neither they then, nor we now abſtaine, for that any meats are of their nature abominable, or defile the eaters, but they for ſignification, we for obedience and chaſtiſement of our bodies.*

FVLKE 3 The Church of Chriſt forbiddeth not meats for Religions ſake: but Antichriſt attending to lying ſpirits, and the doctrine of Devils, forbiddeth meats and marriages for Religion, and in the abſtinence placeth Religion, and holineſſe. As for your pretence of obedience, and chaſtiſement, is but lying in hypocriſie, for that there is no chaſtiſement of the body, in change of the meat. And thoſe things which of you are not forbidden, as wines, ſpices, fruits, &c. are more incentive of luſt, then common fleſh, which you doe forbid. *Durande* alſo (howſoever you would cloke the matter) ſaith, fleſh is forbidden, and fiſh allowed, becauſe God curſed the earth, but not the waters. See more upon *Mat.* 15. *Sect.* 4. *&* 5.

RHEM. 4 33 Spitting.] *Not onely by Chriſts word and will, but alſo by ceremony and by application of externall creatures which be holy, miracles are wrought; as by Chriſts ſpittle, which was not part of his perſon, being a ſuperfluity of his body, but yet moſt holy,* Theophil. in 7. Marc.

FVLKE 4 Chriſts ſpittle worketh not miracles, but Chriſt by it, or any other thing whatſoever it pleaſeth him, or without any thing, but by his owne word or will worketh miracles. Therefore we muſt not imagine any power or holineſſe in ceremonies or creatures inſenſible, to doe any thing of themſelves, but when it pleaſeth our Saviour Chriſt to uſe them to ſuch purpoſes, as in his Sacraments uſually, or in his miracles extraordinarily.

RHEM. 5 34 Ephphetha.] *The Church doth moſt godly imitate and uſe theſe very words and ceremonies of our Saviour in the Exorciſmes before Baptiſme, to the healing of their ſoules that are to be baptized, as Chriſt here healed the bodily infirmity and the diſeaſe of the ſoule together,* Ambroſ. l. 1. de Sacram. c. 1.

Commandements of men.

Traditions.

Mans precepts. Traditions.

Duty to parents.

Popiſh Altars.

Abſtinence from certaine meats.

Forbidding of meats and marriage.

Chriſts ſpittle worketh miracles

Miracles. Holines in ceremonies or creatures.

Exorciſmes and other ceremonies in Baptiſme.

P

The

[illegible] is no[illegible] eth [illegible] of exo[illegible] ſed [illegible] of the [illegible] P[illegible] of [illegible] Chriſt [illegible] all [illegible] *But* [illegible] the mou[illegible] that they [illegible] onies of [illegible] ans pre[illegible] They [illegible] d that they might be [illegible] whereof [illegible] *Aug.* [illegible] *Epiſt.* 118. *Ianuario.*

Apiſh imitation.

Needleſſe ceremonies of old time.

CHAP. VIII.

Of compaſſion he feedeth the people, foure thouſand with ſeven loaves. 10 After all which miracles as though they were yet unſufficient to prove him to be Chriſt, the obſtinate Phariſees [illegible] *13 Whereupon forſaking them he warneth his Diſciples to beware of the leaven of* [illegible] *of neceſſaries. 22 He healeth a blind man by degrees and with ceremonies. 27 Peter confeſſeth him* [illegible] *this while had not learned ſo far) to be Chriſt. 31 And by and by he revealeth to them his Paſſion, 34* [illegible] *alſo* [illegible] *waiting it, 34 and ſhewing that it is a thing* [illegible] *all that will be ſaved* [illegible] *per-ſecution) muſt follow him.*

Math. 15,32. The Goſpel upon the ſixth Sunday after *Pentecoſt.*

IN thoſe dayes againe when there was a great multitude, and had not what to eat: calling his Diſciples together, hee ſaith to them,

2 I have compaſſion upon the multitude: becauſe loe ‡ three dayes they now endure with me, neither have what to eat.

‡ Great fervour and devotion in the good people, and exceeding force in our Maſters preaching, that made them abide faſting ſo long to heare his divine Sermons.

3 And if I dimiſſe them faſting into their home, they will faint in the way: for ſome of them came farre off.

4 And his Diſciples anſwered him, whence may a man fill them here with bread in the wilderneſſe?

5 And he asked them, How many loaves have ye? Who ſaid, Seven.

6 And he commanded the multitude to ſit downe upon the ground. And taking the ſeven loaves, giving thankes hee brake, and ||gave to his Diſciples for to ſet before them, and they did ſet them before the multitude.

7 And they had a few little fiſhes: and||he bleſſed them, and commanded them to be ſet before them.

8 And they did eat and were filled; and they took up that which was left of the fragments, ſeven maunds.

9 And they that had eaten were about foure thouſand: and he dimiſſed them.

Math. 15,39. 16,1.

10 And * immediately going up into the boat with his Diſciples, hee came into the quarters of Dalmanûtha.

11 And the Phariſees went forth, and began to queſtion with him, asking of him a ſigne from heaven, tempting him.

12 And groaning in Spirit, he ſaith, Why doth this generation aske a ſigne? Amen I ſay to you, If a ſigne ſhall be given to this generation.

13 And leaving them, he went up againe into the boat, and paſſed beyond the ſtrait.

14 And they forgot to take bread: and they had but one loafe with them in the boat.

15 And he commanded them, ſaying, Looke well and beware of the leaven of the Phariſees, and the leaven of Herod.

16 And they reaſoned among themſelves ſaying, Becauſe we have not bread.

17 Which

Math. 15. 32.

IN thoſe dayes, * *the company being very great, and having nothing to eate, when Ieſus had called his diſciples unto him, he ſaith unto them,*

2 *I have compaſſion on the people, becauſe they have now beene with mee three dayes, and having nothing to eate:*

3 *And if I ſend them away faſting to their owne houſes, they ſhall faint by the way: for divers of them came from farre.*

4 *And his Diſciples anſwered him, From whence can a man ſatisfie theſe men with bread heere in the wilderneſſe?*

5 *And he asked them, How many loaves have ye? They ſaid, Seven.*

6 *And he commanded the people to ſit downe on the ground: and he tooke the ſeven loaves, and when he had given thanks, he brake, and gave to his Diſciples to ſet before them: and they did ſet them before the people.*

7 *And they had a few ſmall fiſhes: and when he had bleſſed, he commanded to ſet them alſo before them.*

8 *So they did eate, and were ſufficed: and they tooke up of the broken meat that was left, ſeven baskets full.*

9 *And they that had eaten, were about foure thouſand: And he ſent them away.*

Math. 15.39.

10 * *And anon, when he had entred into a ſhip with his Diſciples, he came into the parts of Dalmanutha.*

Math. 16.1.

11 * *And the Phariſees came forth, and began to diſpute with him, ſeeking of him a ſigne from heaven, tempting him.*

12 *And when he had ſighed deeply in his ſpirit, he ſaith, Why do this generation ſeek a ſigne? Verily I ſay unto you, There ſhall no ſigne be given unto this generation.*

Math. 16.4.

13 * *And when he had left them, and entred into the ſhip againe, he departed over the water.*

Math. 16.4.

14 * *And they had forgotten to take bread with them, neither had they in the ſhip with them more then one loafe.*

Math. 16.6.

15 *And he charged them, ſaying,* * *Take heed, beware of the leaven of the Phariſees, and of the leaven of Herode.*

16 *And they reaſoned among themſelves, ſaying, We have no bread.*

17 *And*

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17 Which [illegible] ſaith to them, Why doe you reaſon, becauſe you have not bread? Doe you not yet know nor underſtand? yet have you your heart blinded?

18 Having eyes ſee you not? and having eares heare you not? Neither doe you remember?

Marke 6,38.

19 When * I brake five loaves among five thouſand: and how many baskets full of fragments tooke you up? They ſay to him, Twelve.

Marke 8,5.

20 * When alſo ſeven loaves among foure thouſand, how many maundes of fragments tooke you up? And they ſay to him, Seven.

21 And hee ſaid to them, How doe you not yet underſtand?

22 And they come to Bethſaida: and they bring to him one blinde, and deſired him that he would ‡ touch him.

23 And taking the hand of the blinde, he led him forth out of the towne; and ſpitting into his eyes, impoſing his hands, hee asked him if he ſaw any thing.

24 And looking up, he ſaid, I ſee men as it were trees, walking.

25 After that againe he impoſed his hands upon his eyes, and he began to ſee, and was reſtored, ſo that he ſaw all things cleerely.

26 And he ſent him into his houſe, ſaying, Goe into thy houſe: and if thou enter in to the towne, tell no body.

Math. 16,13. Luke 9,18.

27 And * IESVS went forth and his Diſciples into the townes of Cæſarea-Philippi: and in the way he asked his Diſciples, ſaying to them, Whom doe men ſay that I am?

28 Who anſwered him, ſaying, Iohn the Baptiſt, ſome Elias, and other ſome as it were one of the Prophets.

29 Then he ſaith to them, But whom doe you ſay that I am? Peter anſwering ſaid to him, Thou art Chriſt.

30 And hee threatned them that they ſhould not tell any man of him.

31 And he began to teach them, that the Sonne of man muſt ſuffer many things, and be rejected of the Ancients, and of the high Prieſts and the Scribes, and be killed: and after three dayes riſe againe.

32 And he ſpake the word openly. And Peter taking him, began to rebuke him.

33 Who turning, and ſeeing his Diſciples, threatened Peter, ſaying, Goe behinde me Satan, becauſe thou favoureſt not the things that are of God, but that are of men.

34 And calling the multitude together with his Diſciples, he ſaid to them, If any man will follow me, let him deny himſelfe, and take up his Croſſe, and follow me.

35 For he that will ſave his life, ſhall loſe it: and he that ſhall loſe his life || for me and the Goſpel, ſhall ſave it.

36 For what ſhall it profit a man, if hee

||gaine

17 *And when Ieſus knew it, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? Perceive ye not yet, neither underſtand? Have ye your heart yet hardened?*

18 *Having eyes, ſee yee not? and having eares, heare ye not? Doe ye not remember?*

Iohn 6.11.

19 * *When I brake the five loaves among five thouſand men, how many baskets full of broken meat tooke yee up? They ſay unto him, Twelve.*

20 *When I brake the ſeven among foure thouſand, how many baskets of the leavings of the broken meat tooke yee up? They ſaid, Seven.*

21 *And he ſaid unto them, How happeneth it that ye doe not underſtand?*

22 *And he commeth to Bethſaida, and they bring a blinde man unto him, and deſired him to touch him:*

23 *And when he had caught the blind by the hand, he led him out of the towne: and when he had ſpit in his eyes, and put his hands upon him, he asked him if he ſaw ought.*

24 *And he looked up, and ſaid, I ſee men: for I perceive them walke as* they were trees.

25 *After that, he put his hands againe upon his eyes, and made him ſee: and he was reſtored, and ſaw every man cleerely.*

26 *And he ſent him home to his houſe, ſaying, Neither go into the village, nor tell it to any in the village.*

Math. 16.13. luke 9.19.

27 * *And Ieſus went out, and his Diſciples, into the villages that long to Ceſarea Philippi: and by the way he asked his Diſciples, ſaying unto them, Whom doe men ſay that I am?*

28 *And they anſwered, Iohn Baptiſt, and ſome ſay, Elias: Againe, ſome* ſay *that thou art one of the Prophets.*

29 *And he ſaid unto them, But whom ſay ye that I am? Peter anſwereth, and ſaith unto him, Thou art very Chriſt.*

30 *And he charged them that they ſhould tell no man.*

31 *And he began to teach them that the Sonne of man muſt ſuffer many things, and be reprooved of the Elders, and of the high Prieſts, and Scribes, and be killed, and after three dayes riſe againe.*

32 *And he ſpake that ſaying openly. And Peter tooke him aſide, and began to rebuke him.*

33 *But when he had turned about, and looked on his Diſciples, he rebuked Peter, ſaying, Goe after me, Satan: for thou ſavoureſt not the things that* be *of God, but the things that be of men.*

Math. 10 38. luke 9.23.

34 *And when he had called the people unto him, with his Diſciples alſo, he ſaid unto them,* * *Whoſoever will come after me, let him forſake himſelfe, and take up his croſſe, and follow me.*

Math. 39. and 16.25. luke 9.24. iohn 12.25.

35 * *For whoſoever will ſave his life, ſhall loſe it: but whoſoever ſhall loſe his life for my ſake and the Goſpels, the ſame ſhall ſave it.*

36 *For what ſhall it profit a man, if he ſhall*

P 2

winne

‖ gaine the whole world, and ſuffer dammage of his ſoule?

37 Or what permutation ſhall a man give for his ſoule?

38 For he that ſhall be aſhamed of me, and of my words in this advoutrous and ſinfull generation, the Sonne of man alſo will be aſhamed of him, when he ſhall come in the glory of his Father with the holy Angels.

winne all the world, and loſe his owne ſoule?

37 *Or what ſhall a man give for a ranſome of his ſoule?*

38 * *Whoſoever therefore ſhall bee aſhamed of mee, and of my words, in this adulterous and ſinfull generation, of him alſo ſhall the Sonne of man bee aſhamed, when hee commeth in the glory of his Father, with the holy Angels.*

Math. 10. 35. luke 9. 26.

MARGINALL NOTES. CHAP. VIII.

RHEM. 1 22 Touch him.] *Our Saviour uſed to worke much by touching: that we may learne not to contemne the corporall and externall application of holy things, not to challenge by the ſpirit and faith only, as Heretikes doe.*

FVLKE. 1 When our Saviour worketh miracles by touching, we are reverently and faithfully to eſteeme of it. But ſuperſtitious touching of any thing, where we have no word or promiſe of God, to receive benefit by ſuch touching, we learne not of our Saviour Chriſt. By faith and the Spirit of God, we challenge to obtaine that which God hath promiſed in his holy word. But further to preſume, by corporall touching or externall application, of (I cannot tell, and you are belike aſhamed to expreſſe, what) holy things, without faith grounded upon Gods word, and his Spirit tried and proved by the ſame word, we know it is vaine ſuperſtition, yea wicked preſumption.

Superſtitious touching.

ANNOTATIONS CHAP. VIII.

RHEM. 6 Gave to his Diſciples.] *He ſerveth the people not immediatly himſelfe, but by the Apoſtles miniſtery: to teach us that we muſt receive Chriſts Sacraments and Doctrine, not at our owne hand, but of his Prieſts and our Paſtours.*

RHEM. 2 7 Bleſſed them.] *So is it in ſome ancient Greeke copies, agreeable to our Latine, and in S.* Luke *expreſly in the common Greeke text, that he bleſſed the five loaves and the two fiſhes: which muſt be alwaies marked againſt the heretiks, which deny this bleſſing to pertaine to the creatures, but faine it alwayes to be referred to God for thankſgiving. For if it were ſo, he would have ſaid grace but once for that whole refection: but he did ſeverally bleſſe both the bread firſt, and afterward the fiſhes alſo, multiplying them by his ſaid bleſſing (as* he did mankinde and other creatures in the beginning by bleſſing them) and ſo working effectually ſome change or alteration in the very creatures themſelves.*

Luke 9, 16. εὐλογήσεν αὐτὰ. Bleſſing of creatures worketh an effect in them. Gen. 1, 22, 28.

FVLKE 2 That Chriſt by his bleſſing multiplied the loaves and fiſhes, it is alwayes acknowledged of us. But that Popiſh bleſſing of bread, water, candles, floures, and ſuch like, whereof we have no commandement, nor warrant in the holy Scriptures, we ſay ſtill, worketh no effect in them: but argueth an Antichriſtian arrogancie in the bleſſers, which take upon thẽ to adde greater vertue or holines unto them, then God hath given in the right uſe of them.

Popiſh bleſſing of bread, candles, water, floures, &c.

RHEM. 3 35 For mee and the Goſpel.] *By the Goſpel is ſignified not onely the foure Evangeliſts, but all Scriptures, and whatſoever Chriſt ſaid that is not in Scripture: for he ſaith in this very place,* He that ſhalbe aſhamed of my words, the Son of man will bee aſhamed of him, &c. *Neither his owne words only, but whatſoever the Apoſtles taught in word or writing: for our Saviour ſaith,* He that deſpiſeth you deſpiſeth me. *For defence of any of all theſe and of every Article of the Catholike faith, we ought to die, and this is to loſe our life for Chriſt and his Goſpel.*

What is to ſuffer for the Goſpel. Luke 9.

FVLKE 3 All the words of Chriſt and his Apoſtles, that pertaine to the ſalvation of Gods children, though not in number and ſound, yet in weight and ſubſtance, are comprehended and expreſſed in the holy Scriptures: which are able to make us wiſe unto ſalvation, 2 *Tim.* 3. 15. *The Lord of us all gave to his Apoſtles (ſaith* Irenæus) *power of the Goſpel; by whom we have knowne the truth, that is, the Doctrine of the Sonne of God, to whom alſo the Lord ſaith: He that heareth you heareth me: and he that deſpiſeth you deſpiſeth me and him that ſent me. We have not known the diſpoſition of our ſalvation by any other, then by them, by whom the Goſpel came unto us, which then indeed they preached, and afterward by the will of God, delivered it in the Scriptures, to be a foundation and pillar of our faith, l.* 3. *c.* 1. If any thing therefore be alledged, as the Goſpel, which is not contained in the holy Scriptures, we may ſafely ſay with S. *Hierome. This, becauſe it hath no authority of the Scriptures, may as eaſily be contemned, as it is alledged for proofe. In Matth.* 23.

The ſufficiencie of the Scriptures.

RHEM. 36 Gaine the whole world.] *Let ſuch note this, that for feare or flattery of the world condeſcended to obey the uniuſt lawes of men touching religion, againſt their owne conſciences: and be content for the reſt of a few dayes of this life, and for ſaving their temporall goods, to loſe their ſoules and the ioyes of heaven.*

Doing againſt our owne conſcience.

CHAP. IX.

The more to confirme them, he giveth them in his transfiguration a ſight of his glory, whereunto ſuffering doth bring, 9 *and then againe doth inculcate his Paſſion.* 14 *A devill alſo he caſteth out, which his Diſciples (upon whom therefore the perverſe Scribes triumphed in his abſence) could not for lacke of faſting and praying.* 30 *Being yet in Galilee, he revealeth more about his Paſſion.* 33 *And (becauſe in the way to Capernaum they contended for the primacie) he teacheth them that humility is the way to primacie before God:* 38 *bidding them alſo, not to prohibit ſuch as be not againſt them: nor to give ſcandall to any one of the faithfull: and on the other ſide, the faithfull to avoid them by whom they may be ſcandalized and fall, be they never ſo neere unto them.*

Matth. 16, 28. 17, 1. Luke 9, 27.

And he ſaid to them, Amen I ſay to you, that there bee ſome of them that ſtand here, which ſhall not taſte of death, untill they ſee the kingdom of God comming in power.

2 ‡ And after ſix dayes IESVS taketh Peter and Iames and Iohn: and bringeth them alone into a high mountaine apart, and was transfigured before them.

‡ See the Annotations upon the 17. of S. *Matthew.*

3 And his garments were made gliſtering and white exceedingly as ſnow, the like whereof a Fuller cannot make white upon the earth.

4 And

And he ſaid unto them, * *Verely I ſay unto you, that there be ſome of them that ſtand here, which ſhall in no wiſe taſte of death, till they have ſeene the kingdome of God come with power.*

Matth. 16. 28. luke 9. 27.

2 *And after ſix dayes, Ieſus taketh with him Peter, and Iames, and Iohn, and leadeth them up into an high mountaine out of the way alone: and he was transfigured before them.*

3 * *And his raiment did ſhine,* and became *very white, even as ſnow: ſo as no Fuller upon the earth can white them.*

Matth. 17. 1. luke 9. 28.

4 *And*

4 And there appeared to them Elias with Moſes: and they were talking with IESVS.

5 And Peter anſwering, ſaid to IESVS, Rabbi, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias.

6 For he knew not what he ſaid: for they were frighted with feare:

7 And there was a cloud overſhadowing them, and a voyce came out of the cloud, ſaying, This is my Sonne moſt deere: heare ye him.

8 And immediatly looking about, they ſaw no man any more but IESVS onely with them.

9 And as they deſcended from the mountaine, he commanded them that they ſhould not tell any man what things they had ſeene: but when the Son of man ſhall be riſen againe from the dead.

10 And they kept in the word with themſelves: queſtioning together what that ſhould be, *when he ſhall be riſen from the dead.*

Mal. 4, 5.

11 And they asked him, ſaying, What ſay the Phariſees then and the Scribes, that * Elias muſt come firſt?

12 Who anſwering ſaid to them, Elias when he commeth firſt, ſhall reſtore all things: and ‖ how is it written of the Son of man, that he ſhall ſuffer many things and be contemned.

‖ 23

13 But I ſay to you that ‖ Elias alſo is come (and they have done to him whatſoever they would) as it is written of him.

Matth. 17, 14. Luke 9, 37.

14 And * comming to his Diſciples, hee ſaw a great multitude about them, and the Scribes queſtioning with them.

15 And forthwith all the people ſeeing IESVS, was aſtonied, and much afraid: and running to him, ſaluted him.

16 And he asked them, What doe you queſtion of among you?

The Goſpel upon Wedneſday in the Imber weeke of *September.*

17 And one of the multitude anſwering, ſaid, Maſter, I have brought my ſonne to thee, having a dumme ſpirit,

18 Who, whereſoever he taketh him, daſheth him, and he foameth, and gnaſheth with the teeth, and withereth: and I ſpake to thy Diſciples to caſt him out, and they could not.

19 Who anſwering them, ſaid, O incredulous generation, how long ſhall I be with you? how long ſhall I ſuffer you? bring him unto me.

20 And they brought him. And when he had ſeene him, immediatly the ſpirit troubled him: and being throwne upon the ground, he tumbled foaming.

21 And hee asked his father, How long time is it ſince this hath chanced unto him? But he ſaid, From his infancie:

22 And oftentimes hath he caſt him into fire and into waters, to deſtroy him; but

if

4 *And there appeared unto them Elias with Moſes: and they were talking with Ieſus.*

5 *And Peter anſwered, and ſaid to Ieſus, Maſter, here is good being for us: and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias.*

6 *For he wiſt not what he ſhould ſay: for they were ſore afraid.*

7 *And there was a cloud that ſhadowed them: and a voyce came out of the cloud, ſaying, This is my beloved Sonne: heare him.*

8 *And ſuddenly when they had looked round about, they ſaw no man, more then Ieſus onely with themſelves.*

Math. 17. 9.

9 * *And as they came downe from the hill, hee charged them that they ſhould tell no man thoſe things that they had ſeene, till the Sonne of man were riſen from the dead.*

10 *And they kept that ſaying with them, and demanded one of another, what the riſing from the dead ſhould meane.*

Mal. 4. 5.

11 *And they asked him, ſaying, Why then ſay the Scribes, that * Elias muſt firſt come?*

Eſay 53. 4.

12 *Hee anſwered, and ſaid unto them, Elias verily when hee commeth firſt, reſtoreth all things: and the Sonne of man,* as it is written of him, ſhall ſuffer many things, and be ſet at nought.*

13 *But I ſay unto you, that Elias is come, and they have done unto him, whatſoever they would, as it is written of him.*

Matth. 17. 14 luke 9. 37.

14 * *And when he came to his Diſciples, he ſaw a great multitude about them, and the Scribes diſputing with them.*

15 *And ſtraightway all the people, when they beheld him, were greatly amazed, and running to him ſaluted him.*

16 *And he asked the Scribes, What diſpute ye ‖ among your ſelves.*

17 *And one of the company anſwered, and ſaid, Maſter, I have brought unto thee my ſonne which hath a dumbe ſpirit:*

18 *And whereſoever he taketh him, hee teareth him, and* he *foameth, and gnaſheth with his teeth, and pineth away: and I ſpake to thy Diſciples that they ſhould caſt him out, and they could not.*

19 *He anſwereth him, and ſaith, O faithleſſe nation, how long ſhall I bee with you, how long ſhall I ſuffer you? Bring him unto me.*

20 *And they brought him unto him: and when he ſaw him, ſtraightway the ſpirit tare him, and when he fell downe on the ground, he wallowed foaming.*

21 *And he asked his father, How long is it agoe ſince this came unto him? And he ſaid, Of a childe.*

22 *And oft times it hath caſt him into the fire, & into the waters, to deſtroy him: but if thou*

canſt

if thou canſt any thing, helpe us, having compaſſion on us.

23 And Iesvs ſaid to him, If thou canſt beleeve, all things are poſſible to him that beleeveth.

24 And incontinent the father of the boy crying out, with teares ſaid, I doe beleeve Lord: helpe my incredulity.

25 And when Iesvs ſaw the people running together, he threatned the uncleane ſpirit, ſaying to him, Deafe and dumme ſpirit, I command thee, goe out of him, and enter not any more into him.

26 And crying out, and greatly tearing him, he went out of him, and he became as dead, ſo that many ſaid, That he is dead.

27 But Iesvs holding his hand, lifted him up: and he roſe.

28 And when hee was entred into the houſe, his Diſciples ſecretly asked him, Why could not we caſt him out?

29 And he ſaid to them, This kinde can
Note the great force of prayer and faſting. goe out by nothing, but ‡ by prayer and faſting. ☞

Math.17,22. Luke 9,21. 30 And * departing thence they paſſed by Galilee, neither would he that any man ſhould know.

31 And he taught his Diſciples, and ſaid to them, That the Sonne of man ſhall be betrayed into the hands of men, and they ſhall kill him, and being killed the third day hee ſhall riſe againe.

32 But they knew not the word: and they were afraid to aske him.

Math.18,1. Luke 9,46. 33 And * they came to Capharnaum. Who, when he was in the houſe, asked them, what did you treat of in the way?

34 But they held their peace; for in the way they had diſputed among themſelves, which of them ſhould be the greater.

35 And ſitting downe, hee called the Twelve, and ſaith to them, if any man will be firſt he ſhall be laſt of all, and the miniſter of all.

36 And taking a childe, he ſet him in the mids of them. Whom when he had imbraced, he ſaid to them,

37 Whoſoever ſhall receive one of ſuch children in my Name, receiveth me; and whoſoever ſhall receive me, receiveth not me, but him that ſent me.

Luke 9,49. 38 * Iohn anſwered him, ſaying, Maſter, we ſaw one caſting out devils || in thy Name, who followed not us, and wee prohibited him.

39 But Iesvs ſaid, Doe not prohibit him; for there is no man that doth a miracle in my Name, and can ſoone ſpeake ill of me.

40 For hee that is not againſt you, is for you.

41 For whoſoever ſhall give you to drink a cup of water in my Name, becauſe you are

canſt doe any thing, have mercy on us, and helpe us.

23 Ieſus ſaid unto him, This thing if thou canſt beleeve, all things are poſſible to him that beleeveth.

24 And ſtraightway, when the father of the childe had cryed with teares, he ſaid, Lord, I beleeve, helpe thou mine unbeleefe.

25 When Ieſus ſaw that the people came running together, he rebuked the foule ſpirit, ſaying unto him, Thou dumbe and deafe ſpirit, I charge thee come out of him, and enter no more into him.

26 And the ſpirit *when he had cryed, and rent him ſore, came out of him, and he was as one that had beene dead, inſomuch that many ſaid, He is dead.*

27 But Ieſus, when he had caught him by the hand, lifted him up: and he aroſe.

28 And when he was come into the houſe, his Diſciples asked him ſecretly, Why could not wee caſt him out?

29 And hee ſaid unto them, This kinde || can come forth by nothing but by prayer and faſting.

*30 * And after they departed thence, they tooke their journey thorow Galilee, and he would not that any man ſhould know it.* Math.17.22. luke 9.22.

31 For he taught his Diſciples, and ſaid unto them, The Sonne of man is delivered into the hands of men, and they ſhall kill him, and after that he is killed, he ſhall riſe the third day.

32 But they underſtood not that ſaying, and were afraid to aske him.

*33 * And hee came to Capernaum: and when he was come into the houſe, he asked them, What was it that yee diſputed among your ſelves by the way?* Matt.18.1. luke 9.45.

34 And they held their peace: For by the way they had reaſoned among themſelves, who ſhould be *the chiefeſt.*

35 And when hee was ſet downe, hee called the twelve, and ſaith unto them, If any man deſire to be firſt, the ſame ſhall be laſt of all, and ſervant unto all.

36 And when he had taken a yong child, he ſet him in the midſt of them: and when he had taken him in his armes, he ſaid unto them,

37 Whoſoever ſhall receive any ſuch a yong childe in my Name, receiveth me: and whoſoever ſhall receive me, receiveth not me, but him that ſent me.

*38 * Iohn anſwered him, ſaying, Maſter, we ſaw one caſting out devils in thy Name, and he followeth not us, and we forbade him, becauſe he followeth us not.* Luke 9.49.

*39 But Ieſus ſaid, * Forbid him not, for there is no man, which if he do a miracle in my Name, can lightly ſpeake evill of me.* 1 Cor.12.3.

40 For hee that is not againſt us, is on our part.

*41 * Whoſoever ſhall in my Name give you a cup of cold water to drinke, becauſe you belong to* Math.10.42.

are Chriſtes: Amen I ſay to you, he ſhall not loſe his ‡ reward.

‡ To give ſcandall by our life to the weake in faith, is a great ſin, ſpecially in Prieſts, Preachers, and Princes. 42 And whoſoever ſhall ‡ ſcandalize one of theſe little ones beleeving in me: it is good for him rather if a milſtone were put about his necke, and he were caſt into the ſea.

43 And if thy hand ſcandalize thee, cut it off; it is good for thee to enter into life maimed, then having two hands to goe into hell, into the fire unquenchable.

44 Where their worme dieth not, and the fire quencheth not.

45 And if thy foot ſcandalize thee, chop it off; it is good for thee to enter into life everlaſting, lame, rather then having two feet, to be caſt into the hell of unquenchable fire,

46 Where their worme dieth not, and the fire quencheth not.

47 And if thine eye ſcandalize thee, caſt it out; it is good for thee with one eye to enter into the kingdome of God, rather then having two eyes, to be caſt into the hell of fire,

48 Where their worme dyeth not, and the fire quencheth not.

49 For every one ſhall bee ſalted with fire: and * every victime ſhall be ſalted with
Levit.2,13. ſalt.

50 Salt is good; but if the ſalt ſhalbe unſeaſoned: wherewith wil you ſeaſon it? Have ſalt in you, and have peace among you.

to Chriſt, verily I ſay unto you, he ſhall not loſe his reward.

*42 * And whoſoever ſhall offend one of theſe little ones that beleeve in me, it is better for him if a milſtone were hanged about his necke, and he were caſt into the ſea.* Math.18.6. luke 17.1.

*43 * And if thy hand offend thee cut it off: It is better for thee to enter into life maimed, then having two hands, to goe into hell, into fire that never ſhalbe quenched:* Math.5.29. and 18.8.

*44 * Where their worme dieth not, and the fire is not quenched.* Eſay 66.24.

45 And if thy foot offend thee cut it off: it is better for thee to enter halt into life, then having thy two feet, to be caſt into hell, into fire that never ſhall be quenched:

46 Where their worme dieth not, and the fire is not quenched.

47 And if thine eye offend thee, plucke it out: it is better for thee to enter into the kingdome of God with one eye, then having two eyes, to be caſt into hell fire:

48 Where their worme dieth not, and the fire is not quenched.

*49 For every man ſhall bee ſalted with fire, and * every ſacrifice ſhall be ſeaſoned with ſalt.* Levit.2,13.

*50 * Salt is good: but if the ſalt be unſavoury, with what thing ſhall you ſeaſon it? Have ye ſalt in your ſelves, and have peace among your ſelves one with another.* Math.5.13. luke 14.34.

MARGINALL NOTES. CHAP. 9.

Rhem. 1 4. Elias with.] *The Law and the Prophets ioyne with Chriſt and his Goſpell: the one ſignified by Moſes, the other by* Elias. *By whoſe apparitions heere, we alſo learne, that ſometime there may be perſonall entercourſe betwixt the living and the dead, though not ordinarily.*

Fvlke 1 There may be perſonall entercourſe betwixt the living and the dead, when it pleaſeth God, for ſome ſpeciall purpoſe, as in this ſingular example, and when the dead roſe againe, at the reſurrection of Chriſt, and appeared to many at Ieruſalem, *Matth.27.53.* but not when the dead will, *Luke 16.26.* Entercourſe betweene the dead and the living.

Rhem. 2 41. Reward.] *Reward for almes deeds, whereby it is evident they be meritorious.*

Fvlke 2 Reward for almes deeds, proveth them not meritorious. For the reward is given according to Gods promiſe, and his promiſe is according to his grace and mercy, and not according to the worthineſſe of the worke: which alſo is Gods gift, and not our merit: and therefore S. *Auguſtine* ſaith oftentimes, *God in rewarding our workes, doth crowne his gifts,* not our merits *In Pſal.70. Con.2. in Pſal.102.* Merits.

ANNOTATIONS. CHAP. 9.

Rhem. 4. Elias with Moſes.] Moſes *repreſenteth the perſons of all the Saints that ſhall be departed this life when Chriſt commeth in his Maieſty to iudgement: And* Elias *(who was then living) figureth the holy men that ſhall then bee found alive when he commeth in glory, who both ſhall then begin to reigne with Chriſt in glory.* Beda in 9. Marc. Elias. Moſes.

Rhem. 3. 13. Elias alſo is come.] Elias *was zealous for Gods Law, a great reprehender of ſinne, and an Eremite, and ſhall be the Precurſor of Chriſt in his ſecond Advent: ſo was* Iohn *before his firſt Advent, a Zealatour, a Correctour, an Eremite, and his Precurſor.* Theod. in caten. Thomæ ſuper hunc locum. *See S.* Hierome *in the life of Paul the Eremite, that both* Elias *and* Iohn Baptiſt *were counted principall profeſſors of that life.* Elias and Iohn Baptiſt Eremites.

Fvlke. 3. That *Elias* ſhalbe a Precurſor of Chriſt in his ſecond comming to judgement, it is boldly affirmed without authority of the *Scriptures.* That he was in the deſert ſometime, wee find in the Scriptures, but continually he did not remaine in the wilderneſſe. And if he had, by ſo much he had been more unlike to Popiſh Eremites, of whom many never came in the wilderneſſe, except you count that place, which is a quarter of a mile from a great city, or a populous towne, a wilderneſſe. S. *Hierome* ſaith: *It hath beene doubted among many, by which of the Monkes or ſolitary men chiefly, the wilderneſſe became to be inhabited. For ſome fetching the matter a farre off have taken the beginning from bleſſed* Helias *and* Iohn. *Of which* Helias *ſeemeth to us to have beene more then a Monke, and* Iohn *to have profeſſed before he was borne. But other, unto which opinion all the common ſort doth agree, doe affirme that* Antony *was the head or the beginning of this profeſſion, which is partly true, for he was not ſo much before all as by him the deſires of all have beene ſtirred up. But* Amathas *and* Macarius *the diſciples of* Antony, *of which the former buried his maſters body, doe yet ſtill affirme, that one* Paul *a Thebæan, was the prince, or firſt beginner of this matter, which we alſo, not ſo much in the name, as in opinion doe approove.* In theſe words you may ſee what principall profeſſors of Heremites life, *Elias* and *Iohn Baptiſt* were accounted by S. *Hieronym.* Yet the Eremites of his time, were nothing like Popiſh Eremites but onely in name. Elias. Eremites.

Rhem. 4 38. In thy name.] *Miracles are wrought ſometime by the name of* Ieſus, *whatſoever the men be, when it is for the proofe of a truth, or for the glory of God. Inſomuch that* Iulian *the Apoſtata himſelfe did drive away divels with the ſigne of the Croſſe, as S.* Gregory Nazian. *writeth,* orat. 1. in Iulian. Theodor. l.3. c.3. hiſt. *And ſo alſo heretikes may doe* The name of Ieſus worketh miracles.

doe miracles among the heathens, to proove any [illegible] of the Chriſtian faith; but they never did nor ever ſhall worke any miracle to proove any of their erronious opinions, as to proove that Chriſt is not really in the Bleſſed Sacrament.

[illegible] may worke miracles to confirme their erronious opinions, but they cannot proove their erronious opinions by the Scriptures, *Deut. 13. Auguſt. de unit. eccleſ. c. 16.* It is ſufficient that we proove by the Scriptures [illegible] teſtifie of the truth of Chriſts naturall body, that it is not preſent in the Sacrament, according to the Popiſh imagination, which is contrary to the Scriptures, and the judgement of the ancient Fathers. As for lying miracles, ſuch as Papiſts worke, to proove it by pricking their fingers [illegible] appeare bloody, or by ſorcery as *Marcus* the heretike jugled with the cup, *to make it appeare purple and red, that Chriſt might ſeeme to drop his blood into this cup*: we leave to Popiſh heretikes. The word of God is a ſufficient warrant for our doctrine, againſt all falſe and counterfeit miracles.

Miracles.

Iren. lib. 1. c. 9.

CHAP. X.

The THIRD part of this Goſpel, Chriſts comming into Iewry toward his paſſion.

He anſwereth the tempting Phariſees (and againe his diſciples afterward) that the caſe of a man with his wife ſhall be (as in the firſt inſtitution) vtterly indiſſoluble. 13. He bleſſeth children. 17. He ſheweth what is to be done to get life everlaſting: 21. What alſo for a rich man, to be perfect. 28. as alſo what paſſing reward they ſhall have that doe ſo in time of perſecution. 32. He revealeth more to his Diſciples touching his Paſſion: 35. bidding the two ambitious ſuiters to thinke rather of ſuffering with him: 41. and teaching vs in the reſt of his Diſciples, not to be grieved at our Eccleſiaſticall Superiours, conſidering they are (as he was himſelfe) to toile for our ſalvation. 46 Then going out of Iericho, he giveth ſight to a blind man.

Matth. 19, 1.

AND riſing vp thence, he commeth into the coaſts of Iewry beyond Iordan: and the multitudes aſſemble againe vnto him: and as he was accuſtomed, againe he taught them.

2 And the Phariſees comming neere, aſked him, Is it lawfull for a man to diſmiſſe his wife tempting him.

3 But he anſwering, ſaid to them, What did Moſes command you?

Deut. 24, 1.

4 Who ſaid, * Moſes ‖ permitted to write a bill of divorce, and to dimiſſe her.

5 To whom IESVS anſwering, ſaid, For the hardneſſe of your heart he wrot you this precept.

Gen. 1, 27. Gen. 2, 24.

6 But from the beginning of the creation * God made them male and female.

7 For this cauſe * man ſhall leave his father and mother: and ſhall cleave to his wife,

8 And they two ſhall be in one fleſh, therefore now they are not two, but one fleſh.

9 That therefore which God hath joyned together, ‡ let not man ſeparate.

Matth. 19, 9. Matth. 5, 32. Luke 16, 18. 1. Cor. 7, 11.

10 And * in the houſe againe his Diſciples asked him of the ſame thing.

11 And he ſaith to them, whoſoever dimiſſeth his wife and ‖ marieth another: committeth advoutry vpon her.

12 And if the wife diſmiſſe her husband, and marry another, ſhe committeth advoutry.

Matth. 19, 13. Luke 18, 15.

13 And * they offered to him yong children, that he might touch them. And the diſciples threatned thoſe that offered them.

14 Whom when IESVS ſaw, he tooke it ill, and ſaid to them, Suffer the little children to come vnto me, and prohibit them not; for the kingdome of God is for ſuch.

15 Amen I ſay to you: whoſoever receiveth not the kingdome of God as a little child, ſhall not enter into it.

16 And imbracing them, and impoſing hands vpon them, he ‡ bleſſed them.

‡ Our Saviour gave the children his bleſſing.

17 And when he was gone foorth in the way, a certaine man running foorth and kneeling

Math. 19. 1.

*AND * when he roſe from thence, he commeth into the coaſts of Iury, through the* region that is *beyond Iordan: and the people reſort unto him afreſh, and as he was wont, he taught them againe.*

2 And the Phariſees came, and asked him, Is it lawfull for a man to put away his wife? tempting him.

3 And he anſwered, and ſaid unto them, What did Moſes command you to doe?

Deut. 24. 1.

*4 And they ſaid, * Moſes ſuffered to write a booke of divorcement, and to put her away.*

5 And Ieſus anſwered, and ſaid unto them, For the hardneſſe of your heart he wrote this precept unto you.

Gene. 1. 27. matth. 19. 4. Gene. 2. 24. 2 cor. 6. 16. epheſ. 5. 31.

*6 But from the beginning of the Creation, * God made them male and female,*

7 * And ſayd, *For this cauſe ſhall a man leave his father and mother, and bide by his wife,*

8 And they twaine ſhalbe one fleſh: ſo then are they no more twaine, but one fleſh.

1 Cor. 6. 10.

*9 * Therefore, what God hath coupled together, let no man ſeparate.*

10 And in the houſe his Diſciples asked him againe of the ſame matter.

Matth. 5. 32. and 19. 9. luke 16. 18.

*11 And he ſaith unto them, * Whoſoever ſhall put away his wife, and marry another, committeth adultery againſt her.*

12 And if a woman ſhall put away her husband, and be married to another, ſhe committeth adultery.

Matth. 19. 13. luke 18. 15.

*13 * And they brought young children to him, that he ſhould touch them: and his Diſciples rebuked thoſe that brought them.*

14 But when Ieſus ſaw it, he was ſore diſpleaſed, and ſaid unto them, Suffer the yong children to come unto me, and forbid them not: for to ſuch belongeth the kingdome of God.

15 Verely I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a yong child, he ſhall in no wiſe enter therein.

16 And when he had taken them up in his armes, putting his hands upon them, he bleſſed them.

Matth. 19. 16. luke 18. 18.

*17 And when he was gone foorth into the way, * there came one running, and kneeled to him,*

Matth. 19, 16. Luke 18, 18.

ling before him asked him, * Good Maſter, what ſhall I doe that I may receive life everlaſting?

18 And IESVS ſaid to him, Why calleſt thou me good? ‖ None is good but one, God.

Exod. 20, 13.

19 Thou knoweſt the ‡ commandements; * *Commit not avoutrie, Kill not, Steale not, Beare not falſe witneſſe, Doe no fraud, Honour thy father and mother.*

20 But hee anſwering, ſaid to him, Maiſter all theſe things I have obſerved from my youth.

21 And IESVS beholding him, loved him, and ſaid to him, One thing is wanting vnto thee: ‡ goe, ſell whatſoever thou haſt, and give to the poore, and thou ſhalt have treaſure in heaven: and come, follow me.

22 Who being ſtroken ſad at the word, went away ſorrowfull; for he had many poſſeſſions.

23 And IESVS looking about ſayth to his Diſciples, how hardly ſhall they that have money, enter into the kingdome of God!

24 And the Diſciples were aſtonied at his words. But IESVS againe anſwering, ſaith to them, Children, how hard is it for them that truſt in money to enter into the kingdome of God!

25 It is eaſier for a Camell to paſſe thorow a needles eye, then for ‖ a rich man to enter into the kingdome of God.

26 Who marvelled more, ſaying to themſelves, And who can be ſaved?

27 And IESVS beholding them, ſayth, With men it is impoſſible: but not with God; for all things are poſſible with God.

28 And Peter began to ſay vnto him, Behold, we have left all things, and have followed thee.

‡ Exceeding happy be they that can forſake their temporall things for Religion.

29 IESVS anſwering, ſaid, ‡ Amen I ſay to you, there is no man which hath left houſe, or brethren, or ſiſters, or father, or mother, or children, or lands for me and for the Goſpell:

30 That ſhall not receive ‖ an hundred times ſo much now in this time: houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions: and in the world to come life everlaſting.

Matth. 19, 30. Luke 13, 30.

31 But * many that are firſt ſhall be laſt: and the laſt, firſt.

Matth. 20, 17. Luke 18, 31.

32 And they were in the way going vp to Hieruſalem: and IESVS went before them, and they were aſtonied: and following were afraid. And * taking againe the Twelve, he began to tell them the things that ſhould befall him.

33 That, behold we goe vp to Hieruſalem, and the Sonne of man ſhall be betrayed to the chiefe Prieſts, and to the Scribes and

him, and asked him, Good maſter, what ſhall I doe that I may inherit eternall life?

18 Ieſus ſaid unto him, Why calleſt thou me good? There is none good but one, which is *God.*

Exod. 20. 13.

*19 Thou knoweſt the Commaundements; Doe not commit adultery, * Doe not kill, Doe not ſteale, Doe not beare falſe witneſſe, Defraud* no man, *Honour thy father and mother.*

20 He anſwered, and ſaid unto him, Maſter, all theſe have I obſerved from my youth.

21 Ieſus beheld him, and loved him, and ſaid unto him, One thing thou lackeſt: Goe thy way, ſell whatſoever thou haſt, and give to the poore, and thou ſhalt have treaſure in heaven, and come follow me, when thou haſt taken up the croſſe.

22 But he was diſcomforted becauſe of that ſaying, and went away mourning: for he had great poſſeſſions.

23 And when Ieſus had looked round about, he ſaith unto his diſciples, How hardly ſhall they that have riches, enter into the kingdome of God?

24 And the Diſciples were aſtonied at his words. But Ieſus anſwereth againe, and ſayth unto them, Children, how hard is it for them that truſt in riches, to enter into the kingdome of God?

25 It is eaſier for a Camell to go thorow the eye of a needle, then for the rich to enter into the kingdome of God.

26 And they were aſtonied out of meaſure, ſaying among themſelves, Who then can be ſaved?

27 Ieſus, when he had looked upon them, ſayth, With men it is unpoſſible, but not with God: for with God all things are poſſible.

Matth. 19. 27. luke 18. 28.

*28 And Peter beganne to ſay unto him, Loe, * we have forſaken all, and have followed thee.*

29 Ieſus anſwered, & ſaid, Verely I ſay unto you, There is no man that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the Goſpels,

30 But he ſhall receive an hundred folde now at this preſent, houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions, and in the world to come eternall life.

Mat. 19. 30. luke 13. 30.

*31 * But many that are firſt, ſhall be laſt: and the laſt, firſt.*

Matt. 20. 17. luke 18. 31.

*32 * And they were in the way going up to Hieruſalem: and Ieſus went before them, and they were amazed, and as they followed were afraid: and when he had againe taken with him the twelve, he beganne to tell them what things ſhould happen unto him.*

33 Saying, *Behold, we go up to Hieruſalem, and the Sonne of man ſhalbe delivered unto the high Prieſts, and unto the Scribes: and they ſhal condemne*

and Ancients, and they ſhall condemne him to death, and ſhall deliver him to the Gentiles,

34 And they ſhall mocke him, and ſpit on him, and ſcourge him, and kill him, and the third day he ſhall riſe againe.

Mat.20,20. 35 And * there come to him Iames and Iohn the ſonnes of Zebedee, ſaying, Maſter, we will that what thing ſoever we ſhall aske, thou doe it to vs.

36 But he ſaid to them, what will you that I doe to you?

37 And they ſaid, Grant to vs, that wee may ſit, one on thy right hand, and the other on thy left hand, in thy glory.

38 And Iesvs ſaid to them, You wote not what you aske; can you drinke the cup that I drinke? or bee baptized with the baptiſme wherewith I am baptized?

39 But they ſaid to him, We can. And Iesvs ſaid to them, The cup indeed which I drinke, you ſhall drinke: and with the baptiſme wherewith I am baptized, you ſhall be baptized:

40 But to ſit on my right hand or on my left, is not mine to give vnto you, but to whom it is prepared.

41 And the ten hearing, began to be diſpleaſed at Iames and Iohn.

42 And Iesvs calling them, ſaith to them, * You know that they which ſeeme to rule over the Gentiles, overrule them: and their princes have power over them. Mat.20,25. Luke 22,25.

43 But it is not ſo in you; but whoſoever will be greater, ſhalbe your miniſter:

44 And whoſoever will be firſt among you, ſhalbe the ſervant of all.

45 For the Sonne of man alſo is not come to be miniſtred vnto, but to miniſter, and to give his life a redemption for many.

46 And * they come to Iethro: and when hee departed from Iericho, and his Diſciples, and a very great multitude, the ſonne of Timæus, Bar-timæus the blind man, ſate by the way ſide begging. Matt.20,29. Luke 18,35.

47 Who when hee had heard, that it is Iesvs of Nazareth: hee began to cry and to ſay, Iesvs, ſonne of David, have mercy vpon mee.

48 And many threatned him to hold his peace; but he cryed much more, Sonne of David, have mercy vpon me.

49 And Iesvs ſtanding ſtill commanded him to be called. And they called the blinde man, ſaying to him, Be of better comfort, ariſe, he calleth thee.

50 Who caſting off his garment lept vp, and camo to him.

51 And Iesvs anſwering, ſaid to him, What wilt thou that I doe vnto thee? And the blinde man ſaid to him, Rabbôny, that I may ſee.

52 And

condemne him to death, and ſhall deliver him to the Gentiles.

34 *And they ſhall mocke him, and ſcourge him, and ſpit upon him, and kill him: and the third day he ſhall ariſe.*

35 * *And Iames and Iohn the ſonnes of Zebedee come unto him, ſaying, Maſter, we will that thou ſhouldeſt doe for us whatſoever wee ſhall deſire.* Matt.20,20.

36 *He ſayd unto them, what will yee that I ſhould doe for you?*

37 *They ſayd unto him, Grant unto us that we may ſit one on thy right hand, and the other on thy left hand in thy glory.*

38 *But Ieſus ſaid unto them, Yee wot not what ye aske: Can ye drinke of the cuppe that I drinke of? and bee baptized with the baptiſme that I am baptized with?*

39 *And they ſayd unto him, That wee can. Ieſus ſaid unto them, Yee ſhall indeed drinke of the cuppe that I drinke of: and with the baptiſme that I am baptiſed withall, ſhall ye be baptized:*

40 *But to ſit on my right hand, and on my left hand, is not mine to give,* but it ſhall bee given *unto them for whom it is prepared.*

41 *And when the other ten heard it, they began to diſdaine at Iames and Iohn.*

42 *But Ieſus, when he had called them to him, ſaith to them,* * *Yee know that they which ſeeme to beare rule among the Gentiles, reigne as lords over them: and they that bee great among them, exerciſe authority upon them.* Luke 22.25.

43 *But ſo ſhall it not be among you: but whoſoever of you will be great among you, ſhalbe your miniſter.*

44 *And whoſoever of you will be the chiefeſt, ſhalbe ſervant of all.*

45 *For the ſonne of man alſo came not to be miniſtred unto, but to miniſter and to give his life a ranſome for many.*

46 * *And they came to Iericho: and as hee went out of the city of Iericho with his diſciples, and a great number of people, blind Bartimeus, the ſonne of Timeus, ſate by the high waies ſide begging.* Matt.20,29. luke 18.35.

47 *And when he heard that it was Ieſus of Nazareth, he began to cry, and ſay, Ieſus thou ſonne of David, have mercy on me.*

48 *And many rebuked him, that he ſhould hold his peace: but he cryed the more a great deale, Thou ſonne of David, have mercy on me.*

49 *And Ieſus ſtood ſtill, and commanded him to be called: and they call the blind, ſaying unto him, Bee of good comfort, riſe, hee calleth thee.*

50 *And when he had thrown away his cloke, he roſe, and came to Ieſus.*

51 *And Ieſus anſwered, and ſaid unto him, What wilt thou that I doe unto thee? The blind ſaid unto him, Maſter, that I might ſee.*

52 *Ieſus*

52 And Iesvs [illegible] thy faith [illegible] he ſaw, and [illegible] in the [illegible]

52 *Ieſus ſaid [illegible] way, thy faith hath ſaved [illegible]. And [illegible]ly he received his ſight and followed Ieſus in the way.*

MARGINALL NOTES. CHAP. 10.

RHEM. 1 9. Let no man ſeparate.] *The obligation betwixt man and wife is ſo great, that during life it cannot be broken.*

FVLKE 1 Except it be for fornication. *Matth.5,32.19.9.*

RHEM. 2 19. Commandements.] *Note that the keeping of Gods Commandements procureth life everlaſting.*

FVLKE 2 The perfect keeping of Gods Commandements procureth everlaſting life, but every breach of them deſerveth the curſe of God. Galat.3.10 Therefore no man attaineth to everlaſting life by keeping of Gods Commandements, but by the mercy of God in Chriſt, apprehended by faith without reſpect of workes or merits.

RHEM. 3. 21 Goe, ſell whatſoever.] *This is counſell of perfection (not a precept) which the religious profeſſing and keeping voluntary poverty, doe follow.*

FVLKE. 3. This was a ſpeciall precept to this one perſon, in obſerving whereof, hee ſhould have declared in part, that hee had kept the Commandements with ſuch affection, as the law of God requireth. But in neglecting this precept, he declareth that he was a carnall worldly man, farre from the true love of God and his neighbours: preferring temporall things before the reward of eternall life. As for the ſuperſtitious profeſſion of Popiſh Monkes and Friers, with their blaſphemous opinion, to merit for themſelves and for others that will pay for it: was farre from the meaning of our Saviour Chriſt. Beſide that, not one among a thouſand of them, if they have any goods or lands before their profeſſion, doe ſell them, and give them to the poore, but rather to their friends and kinſefolkes, or vnto the Abbeyes, where they know they ſhall be wealthily and daintily mainteined. The Pope alſo is good to many, and granteth them capacities to poſſeſſe temporall goods and benefices, contrary to their former vow. Popiſh Monks.

ANNOTATIONS. CHAP. X.

RHEM. 4 4 Permitted.] *Some things are permitted, though not approoved, or allowed, to avoid greater inconveniences. No man may doe evill for any cauſe, but he may permit other mens evils for divers cauſes: as God himſelfe doth, who can doe no evill. So doth the prince and Common-wealth permit leſſer evils, to eſchew greater, and ſo may the Holy Church much more (as S.* Auguſtine *ſaith ſhe doth) being placed among ſuch chaffe, and much cockle, tollerate many things: and yet, whatſoever is againſt faith and good life, ſhe neither approoveth, nor diſſembleth with ſilence, nor committeth.* Tolleration and permiſſion of evill. Aug. ep. 119. c. 19.

FVLKE 4 The Chriſtian Magiſtrate or Common-wealth, ought to permit no wickedneſſe, which hee knoweth and can puniſh: neither doth the holy Church tollerate any thing that is *againſt faith and good life*, as S. *Auguſtine* ſaith. Therefore the Church of Rome, and thoſe Princes and Common-wealthes, that permit open whoredome in Stewes, are not the Church of Chriſt, nor they godly Princes and Common-wealthes, that ſuffer ſuch groſſe wickedneſſe, openly and dayly committed. Stewes permitted in Popery.

RHEM. 5. 11 And marrieth another.] *That which S. Matthew vttered more obſcurely, and is miſtaken of ſome, as though he meant that for fornication a man might put away his wife and marry another, is here by this Evangeliſt (as alſo by S.* Luke) *put out of doubt; generally avouching that whoſoever putteth away his wife, and marrieth another, committeth adultery.* Aug. lib. 1. de adult. conjug. c. 11. & ſequentibus. Mariage after divorce vnlawfull. Luke 16,18.

FVLKE 5 S. *Marke*, S. *Luke*, and S. *Matthew* did write all by one ſpirit, therefore the exception expreſſed in the one, muſt needs be underſtood in the other. Elſe you may aſwell ſay, there can be no ſeparation for any cauſe as you ſay, there can be no marriage after divorce for any cauſe. Mariage after divorce.

RHEM. 18 None is good.] *None is entirely, ſubſtantially, and of himſelfe good, but God: though by participation of Gods goodneſſe, men are truely alſo called good.*

25 A rich man.] *He is here called a rich man that hath his confidence (as here is expreſſed) in his treaſure, and had rather forſake his faith and duty to God, then loſe them, as all they which live in ſchiſme or hereſie to ſave their goods.*

30 An hundred times ſo much.] *Sometime God doth ſo bleſſe men alſo in worldly benefites that have forſaken all for him, as S.* Gregory, *S.* Auguſtine, *and S.* Paulinus: *but the principall meaning is,* * *that he will give to ſuch men in this life abundance of grace and ſpirituall comfort and contentation, and ioy of conſcience (as they feele which have experience) the which ſpirituall gifts exceede the temporall commodities, more then an hundred fold; inſomuch that he that hath fully forſaken but ſmall things for religion, would not forſake religion to have all the world.* Their reward in this life that forſake ought for Gods ſake. Hiero. in 19. Mat.

CHAP. XI.

Being now come to the place of his paſſion, he entreth with triumph as their Chriſt. 12 *He curſed that fruitleſſe leafie tree.* 15 *He ſheweth his zeale for the houſe of God: for which the Rulers ſeeke his deſtruction.* 24 *He exhorteth his Diſciples to ſtedfaſtneſſe of faith, and to forgive their enemies.* 27 *He avoucheth his power by the witneſſe of Iohn who was a man ſent of God.*

The fourth part of this Goſpel, the Holy weeke of his paſſion in Hieruſalem. Palme Sunday. Matth.21,1. luke 19.29. Iohn 12,15.

AND when they came nigh vnto Hieruſalem and Bethania to Mount-Olivet, hee ſendeth two of his Diſciples,

2 And ſaith to them, Goe into the towne that is againſt you, and immediatly entring in thither, you ſhall finde a colt tyed, vpon which no man yet hath ſitten: looſe him, and bring him.

3 And if any man ſhall ſay to you, What doe you? ſay that he is needfull for our Lord: and incontinent he will ſend him hither.

4 And going their waies, they found the colt tied before the gate without in the meeting of two wayes: and they loſe him.

5 And

*AND when * they came nigh to Hieruſalem, unto Bethphage and Bethany, at the mount of Olives, he ſendeth forth two of his Diſciples,* Matth.21 1. luke 29.29.

2 *And ſaith unto them, Go your way into the towne that is over againſt you, and aſſoone as ye be entred into it, ye ſhall find a colt tied, whereon never man ſate, looſe him, and bring him hither.*

3 *And if any man ſay unto you, why doe ye ſo? Say ye that the Lord hath need of him: and ſtraightway he will ſend him hither.*

4 *And they went their way, and found the colt tied by the doore without, in a place where two wayes met: and they looſe him.*

5 *And*

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5 And certaine of them that ſtood there, ſaid to them, What doe you looſing the colt?

6 Who ſaid to them as IESVS had commanded them: and they did let him goe with them.

7 And they brought the colt to IESVS: and they lay their garments vpon him, and he ſate vpon him.

8 And ‡ many ſpread their garments in the way: and others did cut boughs from the trees, and ſtrawed them in the way.

9 And they that went before and they that followed, cryed ſaying, *Hoſanna, bleſſed is he that commeth in the name of our Lord.*

ſal,117,26. 10 *Bleſſed is the kingdome of our father David that commeth, Hoſanna in the higheſt.*

11 And hee entred Hieruſalem into the temple: and having viewed all things round about, when now the evening houre was come, he went forth into Bethania with the Twelue.

MVNDAY. 12 And the next day when they departed from Bethania, he was an hungred.

Matt.21,19. 13 And * when he had ſeene a farre off a fig tree having leaues, he came if happily hee could find any thing on it. And when he was come to it, he found nothing but leaves; for it was not the time for figs.

14 And anſwering he ſaid to it, Now no man eat fruit of thee any more for ever. And his Diſciples heard it.

15 And they come to Hieruſalem. And Matt.21,12. Luke 19,45. * when hee was entred into the Temple, hee began to caſt out them that ſold and bought in the Temple, and the tables of the bankers, and the chaires of them that ſold pigeons hee overthrew.

16 And hee ſuffered not that any man ſhould cary a || veſſell thorow the temple:

11.56,7. 17 And hee taught ſaying to them, Is it not written, *That my houſe ſhall bee called the houſe of prayer to all nations? But you have* Iere 7,11. *made it || a den of theeves.*

18 Which when the chiefe Prieſts and the Scribes had heard, they ſought how they might deſtroy him; for they were afraid of him becauſe the whole multitude was in admiration vpon his doctrine.

19 And when the evening was come, he went forth out of the city.

Matt.21.20. 20 And * when they paſſed by in the morning, they ſaw the fig tree withered from the roots.

TVESDAY. The GOSPEL for S. Gregorius Thaumaturgus Novemb.17. And in a votive Maſſe for any neceſſity.

21 And Peter remembring, ſaid to him, Rabbi, behold the fig tree that thou diddeſt curſe, is withered.

22 And IESVS anſwering ſaith to them, Have † faith of God.

† Faith of God is to beleeve that he is able, and that he will doe it if it be expedient, and no impediment on our part.

23 Amen I ſay to you, that whoſoever ſhall ſay to this mountaine, Bee taken vp and be caſt into the ſea, and ſhall not ſtagger in his heart, but beleeve that whatſoever he ſaith,

5 And certaine of them that ſtood there, ſaid unto them, What doe ye looſing the colt?

6 And they ſaid unto them even as Ieſus had commanded: and they let them goe.

*7 * And they brought the colt to Ieſus, and caſt their garments on him, and he ſate upon him.* Iohn 12.14.

8 And many ſpred their garments in the way: and other cut downe branches of the trees, and ſtrawed them in the way.

9 And they that went before, and they that followed, cryed, ſaying, Hoſanna, bleſſed is he that commeth in the name of the Lord.

10 Bleſſed be the kingdome that commeth in the name of him that is Lord of our father David, || Hoſanna *in the higheſt.*

|| Or, O thou which art.

*11 * And Ieſus entred into Hieruſalem, and into the Temple, and when hee had looked round about upon all things, and now the eventide was come, he went out unto Bethanie with the twelve.* Matt.21.10. luke 19.45.

12 And on the morrow, when they were come from Bethany, he hungred.

*13 * And when he had ſpied a fig tree a far off, having leaves, he came to ſee if he might finde any thing thereon: and when he came to it, he found nothing but leaves: for the time of figs was not yet.* Mat.21,19.

14 And Ieſus anſwered, and ſaid unto the figge tree, Never man eat fruit of thee hereafter while the world ſtandeth. And his Diſciples heard it.

15 And they come to Hieruſalem, and when Ieſus went into the Temple, he beganne to caſt out them that ſolde and bought in the Temple, and overthrew the tables of the money changers, and the ſeats of them that ſold doves,

16 And would not ſuffer that any man ſhould carry any ſtuffe thorow the Temple.

*17 And he taught, ſaying unto them, * Is it not written, My houſe ſhall be called the houſe of prayer unto all nations? * but ye have made it a den of theeves.* Eſay 56.7. Iere.7.11.

18 And the Scribes and high Prieſts heard it, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtonied at his doctrine.

19 And when even was come, Ieſus went out of the citie.

*20 * And in the morning as they paſſed by, they ſaw the fig tree dryed up from the roots.* Matt.21.19.

21 And Peter having remembred, ſaith unto him, Maſter, behold, the figge tree which thou curſedſt is withered away.

22 And Ieſus anſwering, ſaith unto them, Have faith in God.

23 For verely I ſay unto you, that whoſoever ſhall ſay unto this mountaine, Be thou removed, and be thou caſt into the Sea, and ſhall not doubt in his heart, but ſhall beleeve that thoſe things which he ſaith ſhall come to paſſe: whatſoever he ſhall

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faith, ſhall be done: it ſhall be done unto him.

24 Therefore I ſay to you, all things whatſoever you aſke, praying, beleeve that you ſhall receive, & they ſhall come unto you. ☞

25 And when you ſhall ſtand to pray, forgive if you have ought againſt any man: that alſo your Father which is in heaven, may forgive you your ſinnes,

26 ‡ If ſo be that you will not forgive, neither will your Father that is in heaven, forgive you your ſinnes.

27 And they come againe to Hieruſalem. Math.21,14. And * when he walked in the Temple, there come to him the chiefe Prieſts and Scribes, and the Ancients,

28 And they ſay to him, In what power doeſt thou theſe things? and who hath given thee this power, that thou ſhouldeſt doe theſe things?

29 And IESVS anſwering, ſaid to them, I alſo will aske you one word, and anſwere you me: and I will tell you in what power I doe theſe things.

30 The Baptiſme of Iohn, was it from heaven, or from men? anſwere me.

31 But they thought with themſelves, ſaying, If we ſay, From heaven: he will ſay, Why then did you not beleeve him?

32 If we ſay, From men, they feared the people: for all accounted Iohn that he was indeed a Prophet.

33 And they anſwering, ſay to IESVS, We know not. And IESVS anſwering, ſaith to them, Neither do I tell you in what power I doe theſe things.

ſhall ſay, ſhall bee unto him.

24 Therefore I ſay unto you, whatſoever things ſoever yee deſire when yee pray, beleeve that ye receive them, *and ye ſhall have* them. [illegible]

*25 And when ye ſtand praying, * forgive, if ye have ought againſt any man: that your Father alſo which is in heaven, may forgive you your treſpaſſes.* Marke 6.1

26 But if you doe not forgive, neither will your Father which is in heaven forgive you your treſpaſſes.

*27 And they come againe to Hieruſalem: and * as he walked in the Temple, there come to him the high Prieſts and the Scribes, and the Elders,* Math.21.2 luke 20.1.

28 And ſay unto him, By what authority doeſt thou theſe things? and who gave thee this authority to doe theſe things?

29 Ieſus anſwered, and ſaid unto them, I will alſo aske of you one queſtion, and anſwere me, and I will tell you by what authority I doe theſe things.

30 The Baptiſme of Iohn, whether was it from heaven, or of men? Anſwere me.

31 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven: he will ſay, Why then did ye not beleeve him?

32 But if we ſhall ſay, Of men: “ we feare the people: for all men counted Iohn that he was a very Prophet.

“ This is the third perſon in Greeke.

33 And they anſwering, ſay unto Ieſus, We cannot tell. And Ieſus anſwering, ſaith unto them, Neither doe I tell you by what authority I doe theſe things.

MARGINALL NOTES. CHAP. XI.

RHEM. 1 8 Many ſpred.] *All theſe voluntary duties were gratefull to our Saviour, and ſo be the like done to him in the bleſſed Sacrament.*

FVLKE 1 You muſt firſt prove, that Chriſt is preſent in your Maſſe Cake, as he was riding to Ieruſalem, in ſuch ſort as you affirme. Secondly, if he were ſo preſent, ſeeing he commanded the Sacrament to be eaten; you carrying it about contrary to his commandement, cannot pleaſe him with any thing that you doe. For now he is to be worſhipped, at the right hand of God in heaven, and not upon earth, *Col.3.1.& 2.*

Abuſe of the Sacrament.

RHEM. 2 26 If ſo be that.] *God never forgiveth ſinnes to him that pardoneth not his enemies from his heart. Whereby it is evident that more is required then onely faith.*

FVLKE 2 Though more be required, then onely faith, yet onely faith obtaineth remiſſion of ſinnes at Gods hand, *Rom. 4. 6. &c.*

ANNOTATIONS CHAP. XI.

RHEM. 3 16 Veſſell thorow the Temple.] *Hee could not abide to ſee the Temple of God profaned, no nor ſuffered thoſe things to be done in it, which otherwiſe were not unlawfull, but honeſt, if they had beene done in due place. How much leſſe can he abide the profaning of Churches now with hereticall Service, and preaching of hereſie and blaſphemie?*

Profaning of Gods Church.

FVLKE 3 God cannot abide the profaning of the Church with hereticall Service, and preaching of hereſie and blaſphemie, therefore he abhorreth the Popiſh Service and preaching, which is full of hereſie and blaſphemy. As for our Church Service and Preaching, being juſtified by the word of God expreſſed in the Scriptures; and referring all honour and glory of our ſalvation, to God and Chriſt onely, muſt needs be farre from blaſphemy. But Popery giving part of the honour of God and Chriſt to creatures, and part to their owne merits, and ceremonies of their owne invention, is both hereticall and blaſphemous.

Slander.

RHEM. 4 17 Den of theeves.] *If the Temple was then a den of theeves, becauſe of profane and ſecular merchandiſe: how much more now, when the houſe appointed for the holy Sacrifice and Sacrament of the body of Chriſt, is made a den for the Miniſters of* Calvins *bread?*

FVLKE 4 The Sacrifice of Chriſts Body, was performed once by himſelfe, to the eternall ſalvation of all his choſen, *Heb.9.& 10.* And therefore the repetition thereof, ſuppoſed in the Popiſh Maſſe, is a moſt horrible blaſphemie againſt the Sacrifice and eternall Prieſthood of our Saviour Chriſt. We miniſter the Lords Supper, according to his owne inſtitution. We have nothing to doe with *Calvins* bread, or any mans invention in celebration of the bleſſed Sacrament. *The Bread which we breake is the participation of the Body of Chriſt, 1 Cor. 10.*

Sacrifice of the Maſſe.

Slander.

CHAP. XII.

He foretelleth to the Iewes in a parable their reprobation moſt worthy, and the vocation of the Church of the Gentiles in their place, 10 himſelfe being the head ſtone thereof. 13 He defeateth the ſnare of the Phariſees and Herodians about paying tribute to Cæſar: 18 anſwereth alſo the invention of the Saducees againſt the Reſurrection: 28 alſo the oppoſition of a Scribe. 35 And ſo having put all the buſie Sects to ſilence, he turneth and poſeth them on the other ſide, becauſe they imagined Chriſt ſhould be no more but a man. 38 Bidding the people to beware of the Scribes, being ambitious and hypocrites. 41 He commendeth the poore widow for her two mites, above all.

Eſay 5,1.
Matth.21,33.
Luke 20,9.

‡ This man, is God the Father. This vineyard, is (as *Eſa.* ſaith 5.1) the houſe of Iſrael. The ſervants ſent, are *Moſes* and the Prophets whõ the Iewes did diverſly afflict and perſecute.

AND he began to ſpeake to them in parables, ‡ A man planted a vineyard and made a hedge about it, and digged a trough, and built a tower, and let it out to husbandmen: and went forth into a ſtrange countrey.

2 And he ſent to the husbandmen in ſeaſon a ſervant, to receive of the husbandmen, of the fruit of the vineyard.

3 Who apprehending him, beat him: and ſent him away empty.

4 And againe he ſent to them another ſervant: and him they wounded in the head, and uſed him reprochfully.

5 And againe he ſent another, and him they killed: and many other, beating certaine, and killing others.

‡ His ſonne, is Chriſt our Saviour, whom the Iewes crucified out of the city of Ieruſalem, as it were caſting him out of the vineyard.

6 Therefore having yet one ‡ ſonne moſt deare: him alſo he ſent unto them laſt, ſaying, That they will reverence my ſonne.

7 But the husbandmen ſaid one to another, This is the heire: come, let us kill him: and the inheritance ſhall be ours.

8 And apprehending him, they killed him, and caſt him forth out of the vineyard.

‡ The Iewes and their guides to whõ the vineyard was ſet, deſtroyed: and Gods vineyard given to the Apoſtles and their Succeſſours in the Gentiles.

9 What therefore will the lord of the vineyard doe? ‡ He will come and deſtroy the husbandmen: and will give the vineyard to others.

Pſal.117,22.

‡ Chriſt is become the corner ſtone of the Synagogue, and the Church in which the faithfull both of the Iewes and Gentiles are contained.

10 Neither have you read this Scripture, *The ‡ ſtone which the builders rejected, the ſame is made the head of the corner:*

11 *By our Lord was this done, and it is marvellous in our eyes?*

12 And they ſought to lay hands on him, and they feared the multitude; for they knew that he ſpake this parable to them. And leaving him they went their way.

* Matt.22,15.
Luke 20,20.

13 *And they ſend to him certaine of the Phariſees and of the Herodians: that they ſhould intrap him in his word.

14 Who comming, ſay to him, Maſter, we know that thou art a true ſpeaker, and careſt not for any man: for thou doſt not looke upon the perſon of men, but teacheſt the way of God in truth; is it lawfull to give tribute to Cæſar: or ſhall we not give it?

15 Who knowing their ſubtilty, ſaid to them, Why tempt you me? bring me a peny that I may ſee it.

16 But they brought it him. And he ſaith to them, Whoſe is this image and inſcription? They ſay to him, Cæſars.

17 And IESVS anſwering, ſaid to them, Render therefore the things that are Cæſars, to Cæſar: and that are Gods, || to God. And they marvelled at him.

18 And

Matth.21.33.
luke 20.9.
eſay 5.1.
iere.2.21.

*AND * he began to ſpeake unto them by parables. A certaine man planted a vineyard, and he ſet an hedge about it, and digged a wine-preſſe, and built a tower, and let it out to husbandmen, and went into a ſtrange countrey.*

2 And when the time was come, he ſent to the husbandmen a ſervant, that he might receive of the husbandmen of the fruit of the vineyard.

3 And they caught him, and beat him, and ſent him away empty.

4 And againe he ſent unto them another ſervant: and at him they caſt ſtones, and brake his head, and ſent him away all to reviled.

5 And againe he ſent another, and him they killed: and many other, beating ſome, and killing ſome.

6 And ſo when he had yet but one beloved ſonne, he ſent him alſo at the laſt unto them, ſaying, They will ſtand in awe of my ſonne.

7 But the husbandmen ſaid amongſt themſelves, This is the heire, come, let us kill him, and the inheritance ſhall be ours.

8 And they tooke him, and killed him, and caſt him out of the vineyard.

9 What ſhall therefore the Lord of the vineyard do? He ſhall come and deſtroy the husbandmen, and will give the vineyard unto other.

Pſal.118.22.
Matth.21.42.
act.4.11.

*10 Have ye not read this Scripture? * The ſtone which the builders diſallowed, is become the chiefe ſtone of the corner?*

11 This was the Lords doing, and it is marvellous in our eyes.

12 They went about alſo to take him, and feared the people: for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

Matth.22.15.
luke 20.20.

*13 * And they ſent unto him certaine of the Phariſees and of the Herodians, to take him in his words.*

14 And when they were come, they ſay unto him, Maſter, wee know that thou art true, and careſt for no man: for thou conſidereſt not the perſon of men, but teacheſt the way of God in truth: Is it lawfull to give tribute to Cæſar, or not?

15 Shall we give, or ſhall we not give? But hee knowing their hypocriſie, ſaid unto them, Why tempt ye me? Bring me a peny, that I may ſee it.

16 And they brought it: and he ſaith unto them, Whoſe is this image and ſuperſcription? And they ſaid unto him, Cæſars.

Rom.13.7.

*17 And Ieſus anſwering, ſaid unto them, Give to * Cæſar the things that* belong *to Cæſar: and to God, the things which* pertaine *to God. And they marvelled at him.*

*18 * There*

HOLY WEEKE.
Matth.22,23.
Luke 20,27.
Act.23,6.
Deut.25,5.

18 And * [illegible] aſked him [illegible]

19 * [illegible] unto us, that if any mans brother [illegible] his wife, and leave no children, || his brother ſhall take his wife, and raiſe up ſeed to his brother.

20 There were therefore ſeven brethren: and the firſt tooke a wife, and died, leaving no iſſue.

21 And the ſecond tooke her, and died: and neither this left iſſue. And the third in like manner.

22 And the ſeven tooke her in like ſort: and did not leave iſſue. Laſt of all the woman alſo died.

23 In the reſurrection therefore when they ſhall riſe againe, whoſe wife ſhall ſhe be of theſe? for the ſeven had her to wife.

24 And IESVS anſwering, ſaid to them, Doe ye not therefore erre, || not knowing the Scriptures, nor || the power of God?

25 For when they ſhall riſe againe from the dead, they ſhall neither marry nor bee married, but are as the Angels in heaven.

Exod.3,6.

26 And as concerning the dead, that they doe riſe againe, have you not read in the booke of Moſes, how in the buſh God ſpake to him, ſaying, *I am the God of Abraham, and the God of Iſaac, and the God of Iacob?*

27 He is not the God of the dead, but of the living. You therefore are much deceived.

Matth.22,36.

28 And * there came one of the Scribes that had heard them queſtioning, and ſeeing that hee had well anſwered them, aſked him which was the firſt Commandement of all.

Deut.6,5.

29 And IESVS anſwered him, That the firſt Commandement of all is, *Heare Iſrael: the Lord thy God, is one God.*

30 *And thou ſhalt love the Lord thy God from thy whole heart, and with thy whole ſoule, and with thy whole minde, and with thy whole power.* This is the firſt Commandement.

Levit.19,18.

31 And the ſecond is like to it, *Thou ſhalt love thy neighbour as thy ſelfe.* Another Commandement greater then theſe there is not.

32 And the Scribe ſaid to him, Well Maſter, thou haſt ſaid in truth, that there is one God, and there is none other beſides him.

33 And that he be loved from the whole heart, and with the whole underſtanding, and with the whole ſoule, and with the whole ſtrength: and ‡ to love his neighbour as himſelfe is a greater thing then all holocauſtes and ſacrifices.

34 And IESVS ſeeing that hee had anſwered wiſely, ſaid to him, Thou art not far from the kingdome of God. And no man now durſt aſke him.

Matth.22,41.
Luke 20,41.

35 And * IESVS anſwering, ſaid, teaching in the Temple, How doe the Scribes ſay, that Chriſt is the Sonne of David?

36 For

[illegible]

18 ¶ Then came alſo unto him the Sadduces, which ſay there is no reſurrection, and they aſked him, ſaying,

Deut.25.5.

*19 Maſter, * Moſes wrote unto us, If any mans brother die, and leave his wife behinde him, and leave no children, that his brother ſhould take his wife, and raiſe up ſeed unto his brother.*

20 There were ſeven brethren: and the firſt tooke a wife, and when he died, left no ſeed behinde him.

21 And the ſecond tooke her, and died, neither left he any ſeed: and the third likewiſe.

22 And ſeven had her, and left no ſeed behinde them: laſt of all the wife died alſo.

23 In the reſurrection therefore, when they ſhall riſe, whoſe wife ſhall ſhe be of them? for ſeven had her to wife.

24 And Ieſus anſwering, ſaid unto them, Doe yee not therefore erre, becauſe yee know not the Scriptures, neither the power of God?

25 For when they ſhall riſe from the dead, they neither marry, nor are given in marriage: but are as the Angels which are in heaven.

Exod.3.6.
math.22.32.

*26 As touching the dead that they riſe: have ye not read in the booke of Moſes, how in the buſh God ſpake unto him, ſaying, * I am the God of Abraham, and the God of Iſaac, and the God of Iacob?*

27 He is not the God of the dead, but God of the living: ye therefore doe greatly erre.

Math.22.36.

*28 * And when there came one of the Scribes, and had heard them diſputing together, and perceived that he had anſwered them well, he aſked him which is the firſt Commandement of all.*

Deut.6.4.

29 Ieſus anſwered him, The firſt of all the Commandements is, *Heare, O Iſrael, the Lord our God is one Lord.*

30 And thou ſhalt love the Lord thy God with all thy heart, and with all thy ſoule, and with all thy mind, and with all thy ſtrength. This is the firſt Commandement.

Levit.19.18.
math.22.39.
rom.13.9.
galat.5.14.
iames 2.8.

31 And the ſecond is like unto this, *Thou ſhalt love thy neighbour as thy ſelfe: there is none other commandement greater then theſe.*

32 And the Scribe ſaid unto him, Well, maſter, thou haſt ſaid the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoule, and with all the ſtrength, and to love a mans *neighbour as himſelfe, is greater then all burnt offerings and ſacrifices.*

34 And when Ieſus ſaw that hee anſwered diſcreetly, he ſaid unto him, Thou art not farre from the kingdome of God. And no man after that durſt aſke him any queſtion.

Math.22.41.
luke 20.41.

*35 * And Ieſus anſwering, ſaid, teaching in the Temple, How ſay the Scribes that Chriſt is the Sonne of David?*

36 For

al.109,1.

36 For David himſelfe ſaith in the holy Ghoſt: *Our Lord ſaid to my Lord, ſit on my right hand, untill I put thine enemies the footſtoole of thy feet.*

37 David therefore himſelfe calleth him Lord, and whence is hee his ſonne? And a great multitude heard him gladly.

Math. 23,6.

38 And he ſaid to them in his Doctrine, *Take heed of the Scribes that will walke in long robes, and be ſaluted in the market-place,

39 And ſit in the firſt chaires in the Synagogues, and love the higheſt places at ſuppers:

40 Which devoure widowes houſes under the pretence of long prayer: theſe ſhall receive larger judgement.

Luke 21,1.

41 *And Iesvs ſitting over againſt the Treaſury, beheld how the multitude did caſt money into the Treaſury, and many rich men did caſt in much.

42 And when there came a certaine poore widow, ſhee caſt in two mites, which is a farthing.

43 And calling his Diſciples together, he ſaith to them, Amen I ſay to you, that this poore widow hath caſt in ‡ more then all that have caſt into the Treaſury.

‡ God doth accept almes that are correſpondent to every mans ability, and the more able, the more muſt a man give.

44 For all they of their abundance have caſt in: but ſhe of her penury hath caſt in all that ſhe had, her whole living.

Pſal.110.1.

36 For David himſelfe ſaith by the holy Ghoſt ſaid, The Lord ſaid to my Lord, ſit on my right hand, till I make thine enemies thy footſtoole.

37 David himſelfe calleth him Lord: and whence is he then his Sonne? And much people heard him gladly.

Math. 23.6. luke 11.43.

*38 And he ſaid unto them in his Doctrine, * Beware of the Scribes, which deſire to walke in long clothing, and* love *ſalutations in the market places:*

39 And the chiefe ſeats in the Synagogues, and the uppermoſt roomes at feaſts.

Math. 23.14. luke 20.47.

*40 *Which devoure widowes houſes, and under a pretence make long prayers: Theſe ſhall receive greater damnation.*

Luke 21.1.

*41 *And when Ieſus ſate over againſt the Treaſury, he beheld how the people put money into the Treaſury: and many that were rich caſt in much.*

42 And there came a certaine poore widow, and ſhe threw in two mites, which make a farthing.

43 And when he had called unto him his Diſciples, he ſaith unto them, Verely I ſay unto you, that this poore widow hath caſt more in, then all they which have caſt into the Treaſury.

44 For all they did caſt in of their ſuperfluity: but ſhe of her want did caſt in all that ſhee had, even all her living.

MARGINALL NOTES, CHAP. XII.

Rhem. 1 33 To love his.] *This excellencie of charity teacheth us that faith onely is not ſufficient.*

Fvlke. 1 To the keeping of the Law faith onely is not ſufficient, but perfect piety and charity are required. But to juſtification of a ſinner, that hath not kept the Law, faith onely is ſufficient, *Rom. 4. & 5.* yet that faith which worketh by charity.

Iuſtification.

ANNOTATIONS, CHAP. XII.

Rhem. 2 17 To God.] *Theſe men were very circumſpect and wary to doe all duties to* Cæſar, *but of their duty to God they had no regard. So Hereticks to flatter temporall princes, and by them to uphold their hereſies, doe not onely inculcate mens duty to the Prince, diſſembling that which is due to God: but alſo give to the Prince more then due, and take from God his right and duty. But Chriſt allowing* Cæſar *his right, warneth them alſo of their duty toward God. And that is it which Catholikes inculcate, Obey God, doe as he commandeth, Serve him firſt, and then the Prince.*

God firſt to be ſerved, and then the Prince.

Fvlke 2 This is a meere ſlander of godly Preachers, who as well teach the Princes duty to God, as the ſubjects duty to the Prince. But Papiſts forbid Princes to yeeld that duty to God which they owe to him as Princes, namely, to ſet forth and maintaine his Religion by their Lawes, and to puniſh all contemners thereof, *Aug. Ep. ad Bonif.* 50. And the Pope forbiddeth ſubjects to yeeld their obedience to their Princes if they diſpleaſe him: not onely thoſe that renownce his hereſie, but even them that agree with him in religion: yea hireth devilliſh Monkes and Friers to murder them, as the example is manifeſt in France this day.

Slander.

Rhem. 3 19 His brother ſhall take.] *Marke well here, that the Law which ſaith, Thou ſhalt not marry thy brothers wife, is not ſuch as admitteth no diſpenſation, as though this marriage were againſt nature. For here the ſame Law ſaith, that in ſome caſe, the brother not onely might, but then was bound to marry his brothers wife.*

Levit. 18,16. Deut. 25,5.

Marrying the brothers wife.

Fvlke 3 A traiterous and hereticall note, confuted before, *Chap. 6. Sect. 2.*

Rhem. 4 24 Not knowing the Scriptures.] *Who would have thought that by this place of Scripture alledged by Chriſt, the Reſurrection were proved? and yet we ſee that Chriſt doth hereby deduce it, and chargeth theſe great Doctours and Maſters (which arrogated to themſelves the knowledge of Scriptures) that it is their ignorance, that they knew not ſo to deduce it. No marvell then if the holy Doctours and Catholike Church make the like deductions ſometime and proofes, where the Hereticke doth not nor will not ſee ſo much, therefore no doubt, becauſe he knoweth not the Scriptures, whereof he boaſteth ſo much, nor the ſenſe of the holy Ghoſt in them. For example, when of that place,* It ſhall not be forgiven in this world nor in the world to come, *ancient Fathers deduce, that there are ſins remitted after this life in purgatory. See* Math. 12,32.

Many truths deduced out of Scripture, which Heretikes ſee not.

Fvlke 4 Whenſoever the Doctours deduce any argument out of the Scriptures, as rightly as this is deduced by our Saviour Chriſt, that it may be concluded in true and lawfull ſyllogiſmes, out of the words of the Scripture, we acknowledge it to be the word of God, as well as that which is expreſſed in the text. But not every ſurmiſe, or unneceſſary collection is warranted by this deduction. Neither would the Doctours themſelves be otherwiſe credited in their collections, then if they be conſonant to the holy Scriptures. *In my writings* (ſaith S. Auguſtine) *I deſire not onely a godly Reader, but alſo a free Corrector,* De Trinit. lib. 3. cap. 7. Againe, *We ought not to account the diſputations of any men, though they be Catholike and praiſe-worthy men, as Canonicall Scriptures, ſo that we may not, ſaving the reverence due to thoſe men, diſallow or refuſe any thing in their writings, if perhaps we finde* that

The word of God.

Holy Weeke.

that they thought [illegible] by God [illegible] am I in other [illegible] will I that other men be underſtanders of my writings, Epiſt. 111. *For the* [illegible] on of P[illegible] text, *Math. 12.32.* See our anſwere in the ſame place.

Rhem. 5 24 The [illegible] of God.] *Even ſo doe Heretickes erre two wayes: becauſe they [illegible] the Scriptures, which they interpret [illegible] to the ſenſe of the whole Church, and of all the ancient Fathers: and becauſe they know not the power of God, that as he is able to raiſe the ſelfe ſame bodies againe, ſo he can make his body preſent in many places, but being altogether faithleſſe and not beleeving his power, they diſpute of all ſuch matters onely by reaſon and their owne imaginations.*

[illegible] faith.

Fvlke 5 We interpret the Scriptures, according to the analogie of faith, and confirme our interpretation by the authority of the Scriptures themſelves, taking the ſenſe of the Scriptures out of the Scriptures themſelves, as all true Catholikes ought to doe, by the judgement of *Clemens*, cited in the Decrees, *Diſt. 37. c. relatum.* When the Law of God is read, let it not be read or taught according to the power or underſtanding of our owne wit. For there are many words in the holy Scriptures, which may be drawne to that ſenſe, which every man ſhall preſume of his owne head: but it may not be ſo. For you ought not to ſeeke a forraigne and ſtrange ſenſe without the Scriptures, that you may confirme it by any meanes by authority of the Scriptures; but you muſt take their ſenſe of truth, or the true ſenſe out of the Scriptures themſelves. And in the chiefe matters of controverſie betweene us and the Papiſts, we have the conſent of the whole Primitive Church, and the moſt ancient and approved Fathers of the ſame, as may appeare in many of our writings, and namely in confutation of theſe Popiſh notes. The power of God how great it is, we know; but wee doe not acknowledge that he will doe any thing contrary to his will and his word. Therefore we doe not beleeve, that his body is preſent in many places at once, for then he ſhould not be like his brethren in all things, except ſinne, *Heb. 2. 17.* Hee ſhould not retaine a true body, whereunto our bodies in the reſurrection, ſhould be made conformable, *Phil. 3. 21.* yea he ſhould have no body at all, *Aug. Ep. 57. Dardano.*

Interpretation of the Scriptures.

The body of Chriſt.

CHAP. XIII.

To his Diſciples (by occaſion of Hieruſalem and the Temples deſtruction) he foretelleth, 5 what things ſhall be before the conſummation of the world, as ſpecially the Churches full preaching unto all nations. 14 Then, what ſhall be to the very conſummation, to wit, Antichriſt with his paſſing great perſecution and ſeduction, but for a ſhort time, 24 then incontinent the day of judgement, 28 to our great comfort in thoſe miſeries under Antichriſt. 32 As for the moment, to us it pertaineth not to know it, 33 but rather every man to watch, that we be not unprovided when he commeth to each one particularly by death.

Math 24,1. Luke 21,5. See the Annotations upon S. *Math. c.* 24

AND when he went out of the Temple, one of his Diſciples ſaith to him, Maſter, behold what manner of ſtones, and what kinde of buildings.

2 And Iesvs anſwering, ſaid to him, Seeſt thou all theſe great buildings? There ſhall not be left a ſtone upon a ſtone, that ſhall not be deſtroyed.

3 And when he ſate in mount Olivet againſt the Temple, Peter and Iames and Iohn and Andrew asked him apart,

Tvesday night.

4 Tell us, ‖ when ſhall theſe things be? and what ſhall be the ſigne when all theſe things ſhall begin to be conſummate?

5 And Iesvs anſwering, began to ſay to them, See, that no man ſeduce you.

Great warres toward the latter end.

6 For many ſhall come in my Name, ſaying that ‖ I am he: and they ſhall ſeduce many.

7 And when you ſhall heare of warres and bruits of warres, feare not; for theſe things muſt be, but the end is not yet.

8 For nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall be earthquakes in places, and famines. Theſe things are the beginning of ſorrowes.

Much perſecution of the faithfull and Catholike men in the latter end.

9 But looke to your ſelves. For they ſhal deliver you up in Counceels, and in Synagogues ſhall you be beaten, and you ſhall ſtand before Preſidents and Kings for my ſake, for a teſtimony unto them.

10 And into all nations firſt the Goſpel muſt be preached.

11 And when they ſhall leade you and deliver you, be not carefull before hand what you ſhall ſpeake: but that which ſhall be given you in that houre, that ſpeake yee. For

Math. 24.1. luke 21.5.

*AND * as he went out of the Temple, one of his Diſciples ſaid unto him, Maſter, ſee what ſtones and what buildings* are here.

*2 And Ieſus anſwering, ſaid unto him, Seeſt thou theſe great buildings? * there ſhall not be left one ſtone upon another, that ſhall not be throwne downe.*

Luke 19.43.

3 And as he ſat upon the mount of Olives, over againſt the Temple, Peter and Iames, and Iohn, and Andrew asked him ſecretly,

4 Tell us, when ſhall theſe things be? And what ſhall be the ſigne when all theſe things ſhall be fulfilled?

*5 And Ieſus anſwering them, began to ſay, * Take heed leſt any man deceive you.*

Exod. 5.6. 2 theſ. 2.3.

6 For many ſhall come in my Name, ſaying I am Chriſt: *and ſhall deceive many.*

7 When ye ſhall heare of warres, and tidings of warres, be ye not troubled: For ſuch things *muſt needs be, but the end* ſhall *not* be *yet.*

8 For there ſhall nation riſe againſt nation, and kingdome againſt kingdome: and there ſhall be earthquakes in divers places, and famines ſhall there be, and troubles: theſe are the beginnings of ſorrowes.

9 But take heed to your ſelves: for they ſhall deliver you up to Councels; and to Synagogues, and ye ſhall be whipped, yea and ſhall be brought before Rulers and Kings for my ſake, that this might be *for a witneſſe againſt them.*

*10 * And the Goſpel muſt be firſt publiſhed among all nations.*

Math. 10.19.

*11 * But when they ſhall leade you, delivering you up, be not carefull aforehand, neither take thought what ye ſhall ſpeak: but whatſoever ſhall be given you in the ſame houre, that ſpeake* yee:

Luke 12.11. and 21.14.

Q 3

… y at treache-
… many
… brethren
… the ſame
time.

For it is not you that ſpeake, but the holy Ghoſt.

12 And brother ſhall deliver brother unto death: and the father his ſonne: and the children ſhall riſe againſt the parents, and ſhall worke their death.

Conſtancie and perſeverance neceſſary in time of perſecution.

13 And you ſhall be odious to all men for my Name. But he that ſhall endure unto the end, he ſhall be ſaved.

Dan.9,27.
2 Theſſ.2,4.

14 And when you ſhall ſee || *the abomination of deſolation*, ſtanding where it ought not (he that readeth, let him underſtand) then they that are in Iewry, let them flee unto the mountaines:

15 And he that is on the houſe top, let him not goe downe into the houſe, nor enter in to take any thing out of his houſe:

16 And he that ſhall be in the field, let him not returne backe to take his garment.

17 And woe to them that are with childe and that give ſucke in thoſe dayes.

18 But pray that the things chance not in the Winter.

19 For thoſe dayes ſhall be ſuch tribulations as were not from the beginning of the creation that God created untill now, neither ſhall be.

20 And unleſſe the Lord had ſhortened the dayes, no fleſh ſhould be ſaved: but for the elect which he hath elected, hee hath ‡ ſhortened the dayes.

21 And then if any man ſhall ſay unto you, Loe, here is Chriſt: loe, there: doe not beleeve.

22 For there ſhall riſe up falſe Chriſts, and falſe prophets, and they ſhall ſhew ſignes and wonders, to ſeduce (if it bee poſſible) the elect alſo.

23 You therefore take heed: behold I have foretold you all things.

Ezech.32,7.
Ioel 3,15.

24 But in thoſe dayes after that tribulation * the Sunne ſhall be darkened, and the Moone ſhall not give her light,

25 And the Starres of heaven ſhall be falling downe, and the powers that are in heaven, ſhall be moved.

Dan.7,13.

26 And then they ſhall ſee the * Sonne of man comming in the clouds, with much power and glory.

27 And then ſhall he ſend his Angels, and ſhall gather together his elect from the foure winds, from the uttermoſt part of the earth to the uttermoſt part of heaven.

28 And of the fig tree learne yee a parable. When now the bough thereof is tender, and the leaves come forth, you know that Summer is very nigh.

29 So you alſo when you ſhall ſee theſe things come to paſſe, know ye that it is very nigh, at the doores.

30 Amen I ſay to you, that this generation ſhall not paſſe, untill all theſe things be done.

31 Hea-

yee: for it is not yee that ſpeake, but the holy Ghoſt.

12 The brother ſhall betray the brother to death, and the father the ſonne: and the children ſhall riſe againſt their fathers and mothers, and ſhall put them to death.

13 And yee ſhall be hated of all men for my Names ſake: but he that ſhall endure unto the end, the ſame ſhall be ſafe.

Matth.24.15.
luke 12.11.
and 21.14.

*14 * Moreover when ye ſee the abomination of deſolation, whereof is ſpoken by Daniel the Prophet, ſtanding where it ought not (let him that readeth, underſtand) then let them that be in Iewry, flee to the mountaines:*

15 And let him that is on the houſe top, not goe downe into the houſe, neither enter therein, to fetch any thing out of his houſe.

16 And let him that is in the field, not turne backe againe for to take his garment with him.

17 Woe ſhall *be then to them that are with childe, and to them that give ſucke in thoſe dayes.*

18 But pray ye that your flight be not in the Winter:

19 For there ſhall be in thoſe dayes ſuch *tribulation, as was not from the beginning of the creation which God created, unto this time, neither ſhall be in any wiſe.*

20 And except that the Lord had ſhortened thoſe dayes, no fleſh ſhould be ſaved: but for the elects ſake whom he hath choſen, he hath ſhortened thoſe dayes.

Matth.24.23.
luke 21.8.

*21 * And then, if any man ſhall ſay to you, Loe here is Chriſt, or, loe he is there: beleeve him not.*

22 For falſe Chriſts, and falſe prophets ſhall riſe, and ſhal ſhew ſignes and wonders, to deceive, if it were poſſible, even the elect.

23 But take heed: behold, I have ſhewed you all things before.

Ezech.32.7.
eſay 13.10.
ioel 2.10.

*24 * Moreover, in thoſe dayes, after that tribulation, the Sunne ſhall be darkened, and the Moone ſhall not give her light:*

25 And the Starres of heaven ſhall fall, and the powers which are in heaven ſhall be ſhaken.

26 And then ſhall they ſee the Sonne of man comming in the clouds, with great power and glory.

27 And then ſhall he ſend his Angels, and ſhall gather together his elect from the foure winds, from the end of the earth, to the uttermoſt part of heaven.

28 Learne a parable of the fig tree. When her branch is yet tender, and hath brought forth leaves, ye know that Summer is neere:

29 So ye in like maner, when ye ſhall ſee theſe things come to paſſe, underſtand that it is nigh, even at the doores.

30 Verely I ſay unto you, that this generation ſhall in no wiſe paſſe, till all theſe things be done.

31 Hea-

HOLY WEEKE.

31 H[illegible] paſſe, but my words [illegible] paſſe.

32 [illegible] that day or houre no man kno[illegible], neither the Angels in heaven, nor the † [illegible], but the Father.

† Not as though himſelfe knew not, as the Heretikes Agnoitæ held: but becauſe he knew it not for to teach it others, as being not expedient. *Amb. de fide, li.5. ca.8.* The Goſpell for a Confeſſor that is a Biſhop. And on the Anniverſarie of the creation of a Biſhop.

33 Take heed, watch, and pray: for you know not when the time is.

34 Even as a man who being gone into a ſtrange countrey, left his houſe: and gave his ſervants authority * over ech worke, and commanded the porter to watch.

35 Watch ye therefore (for you know not when the Lord of the houſe commeth: at even, or at midnight, or at the cocke crowing, or in the morning.)

36 Leſt comming upon a ſudden, he finde you ſleeping.

37 And that which I ſay to you, I ſay to all, watch.

31 H[illegible] and earth [illegible] paſſe away: but my words ſhall in no wiſe paſſe away.

32 But of that day and that houre knoweth no man, no not the Angels which are in heaven, neither the Son himſelfe, ſave the Father only.

Matt.24.1

*33 * Take yee heed, watch and pray: for yee know not when the time is.*

34 As a man which is gone into a ſtrange countrey, and hath left his houſe, and giveth authority to his ſervants, and to every man his worke, and commanded the porter to watch:

35 Watch ye therefore (for ye know not when the maſter of the houſe commeth, at even, or at midnight, whether at the cock crowing, or in the dawning.)

36 Leſt if he come ſuddenly, he finde you ſleeping.

37 And that I ſay unto you, I ſay unto all, Watch.

MARGINALL NOTES. CHAP. 13.

RHEM. 1 20 Shortened the dayes.] *Antichriſts reigne ſhall be three yeares and a halfe.* Dan.7. Apoc.13.

FULKE 1 Neither *Daniel*, nor *Iohn*, tell the certaine time of Antichriſts raigne, according to our meaſure of time. See the notes upon S. *Matthew. 24. ſect.6. Apoc.11. ſect.1. Apoc.12. ſect.1. & 2.*

ANNOTATIONS. CHAP. 13.

RHEM. 4 When ſhall theſe things be?] *The miſeries which did fall before the deſtruction of the Temple and City of Hieruſalem, were a reſemblance of the extreme calamity that ſhall befall before the latter day at the time of Antichriſt: whereupon Chriſt ſpeaketh indifferently of both.*

6 I am he.] *As before the deſtruction of Hieruſalem, divers Seducers aroſe, and called themſelves Chriſts, promiſing the people deliverance from the feares and dangers they were in of forraine ſouldiers: ſo ſhall there come many towards the end of the world, and make themſelves Chriſtes and Authors of Sects, and ſhall gaine many Diſciples: as in playne words followeth in this Chapter, v. 22.* There ſhall riſe falſe-Chriſts and falſe-Prophets, &c.

Arch-heretikes be falſe-Chriſts & falſe-Prophets.

RHEM. 2 14 The abhomination of deſolation.] *No hereſie doth ſo properly and purpoſely tend to this abomination of deſolation, * which by Antichriſt ſhalbe atchieved, as this Calviniſme: which taketh away, with other Sacraments and externall worſhip of God, the very ſacrifice of Chriſts body and blood, which being taken away (as* S. Cyprian *ſayth) no religion can remaine.*

Hippolit.l. de Antichriſto. Cypr. de Cœna Dom. nu. 2.

Calviniſme tendeth to the abbomination of deſolation.

FULKE 2 *Calvins* doctrine tendeth to none other end, but that God and Chriſt only might ſtand in the holy place, and have all that honour and ſervice, which is due to him alone. The Sacraments of the Church, which be of Chriſts inſtitution, he acknowledgeth. As for the ſacrifice of the Maſſe, as an horrible blaſphemy againſt the onely ſacrifice of Chriſts death, once offered for ever, he doth worthily abhorre. And more properly is the ſacrifice of the Maſſe, the abhomination of deſolation, which overthroweth the effect of Chriſts onely ſacrifice, and maketh it like the ſacrifices of the Law, which being often repeated, could never take away ſinnes, *Heb.10.11.* Concerning the teſtimony of *Hippolitus*, ſee *Matth.24. ſect.5. Cyprian*, or whoſoever, was author of that Treatiſe, ſpeaketh not a word of the ſacrifice of the Maſſe: but the words you take hold of, be theſe, againſt the Capernaites, which thought they ſhould eate the fleſh of Chriſt, ſodde, or roſted, and chopped in pieces: *whereas* (ſayth he) *the fleſh of his perſon, if it were parted in gobbets, could not ſuffice all mankind, which being once ſpent, religion might have ſeemed to have beene loſt, ſeeing he ſhould have nothing left for ſacrifice.* His meaning is playne, if the fleſh of Chriſt had bin conſumed before his paſſion, he ſhould not have had his body to be offered in ſacrifice, for the redemption of the world, & ſo the religion of Chriſt ſhould have come to nothing. For that he knew not your tranſubſtantiation, his words following a little after doe teſtifie, where hee ſayth: *The bread is meat, blood, life, fleſh, ſubſtance, his body, the Church*, which muſt needes be vnderſtood ſpiritually and ſacramentally, or els you muſt make more tranſubſtantiations then one.

Slander.

Sacrifice of the Maſſe.

RHEM. 3. 22 Signes and wonders.] *Falſe-Chriſts and Falſe-Prophets be Seducers, who in the latter day by the power of the divell ſhall ſeeme to worke wonders, and yet men muſt not beleeve them. Much leſſe theſe, which for their falſe faith cannot ſhew ſo much as one falſe miracle.*

FULKE. 3. We know the ordinary gift of working miracles, is long ſince ceaſed in the Church, and wee meane not to counterfeit as you doe, and long have done. Our faith being approoved by the Scriptures, is confirmed by all the miracles of Chriſt and his Apoſtles.

Miracles.

CHAP. XIIII.

*Iudas, by occaſion of Mary Magdalens oyntment, doth ſell him to the Councell of the Iewes. 12 After the Paſchall lambe he giveth them the bread of life (Io.6.) in a myſticall * ſacrifice or ſeparation of his body and blood. 27 and that night is, after his prayer, 43 taken of the Iewes men, Iudas being their Captaine: is forſaken of the other eleven for feare: 53 is falſly accuſed, and impiouſly condemned of the Iewes Councell, 65 and ſhamefully abuſed of them: 66 and thrice denyed of Peter. All even as the Scriptures and himſelfe had often foretold.*

* FULKE { There is no word of ſacrifice in the Text.

The Paſſion according to S. Mark in theſe two ch. is the Goſpel at Maſſe upon Tueſday in the Holy weeke. Math 26.1. Luke 22.1. Tenebre Wedneſday.

AND the Paſche was and the Azymes after two dayes: and the chiefe Prieſts and the Scribes ſought how they might by ſome wile lay hands on him, and kill him.

2 For they ſaid, Not on the feſtivall day, leſt there might be a tumult of the people.

3 And

Matt.26.1.
luke 22.1.

*AFter * two daies was* the Feaſt of *the Paſſeover, and of unleavened bread: and the high Prieſts and the Scribes ſought how they might take him by craft, and put him to death.*

2 But they ſaid, Not in the feaſt day, leſt any buſineſſe ariſe among the people.

3 And

LY
WEEKE.
att.26,6.
hn 12,3.

3 And * when he was at Bethania, in the houſe of Simon the Leper, and ſate at meate, there came a woman having an Alabaſter-boxe of oyntment, of precious Spike-nard: and breaking the Alabaſter-boxe, ſhe powred it out vpon his head.

4 But there were certaine that had indignation within them-ſelves, and ſaid, Whereto is || this waſt of the oyntment made?

5 For this oyntment might have bin ſold for more then three hundred pence, and given to the poore. And they murmured againſt her.

6 But IESVS ſaid, || Let her alone, why doe you moleſt her? ſhe hath wrought a good worke vpon me.

7 For the poore you have alwayes with you: and when you will, you may doe them good: but ‡ me you have not alwayes.

8 That which ſhe had, ſhe hath done: ſhe hath prevented to anoynt my body to the buriall.

9 Amen I ſay to you, Whereſoever this Goſpel ſhalbe preached in the whole world, that alſo which ſhe hath done, ſhall be told for a memory of her.

Matt.26,17.
Luke 22,4.

10 And * Iudas Iſcariot one of the Twelve went his way to the chiefe Prieſts, for to betray him to them.

11 Who hearing it, were glad: and they promiſed him that they would give him money. And hee ſought how hee might betray him conveniently.

MVNDAY.
Thurſday.
Luke 22,7.
Mat.26,17.

12 And * the firſt day of the Azymes, when they ſacrificed the Paſche, the Diſciples ſay to him, Whither wilt thou that we goe, and prepare for thee to eate the Paſche?

13 And he ſendeth two of his Diſciples, and ſaith to them, Goe ye into the City: and there ſhall meet you a man carrying a pitcher of water, follow him:

14 And whitherſoever he entreth, ſay to the maſter of the houſe, that the Maſter ſayth, Where is my refectory, where I may eat the Paſche with my Diſciples?

15 And he will ſhew you a great chamber, adorned: and there prepare for vs.

16 And his Diſciples went their wayes, and came into the City: and they found as hee had told them, and they prepared the Paſche.

17 And when even was come, hee commeth with the Twelue.

18 And when they were ſitting at the Table, and eating, IESVS ſaid, Amen I ſay to you, that one of you ſhall betray me, hee that eateth with me.

19 But they began to be ſad, and to ſay to him ſeverally, Is it I?

20 Who ſayd to them, One of the Twelve, he that dippeth with me his hand in the diſh.

21 And the Sonne of man indeed goeth,

* as

Matt.26.6.
iohn 12.3.

3 *And when he was in Beth[illegible], in the houſe of Simon the leper, even as he ſat at meat, there came a woman, having an Alabaſter boxe of very precious oyntment,* called *Narde piſtick: and when ſhe had broken the boxe, ſhe powred it on his head.*

4 *And there was ſome that had indignation within themſelves, and ſayd, Why was this waſte of the oyntment made?*

5 *For it might have bin ſold for more then three hundred pence, and have been given to the poore. And they grudged againſt her.*

6 *And Ieſus ſayd, Let her alone, why trouble ye her? Shee hath done a good worke on me.*

7 *For ye have poore with you alwayes, and whenſoever ye will, ye may doe them good: but me have ye not alwayes.*

8 *She hath done that ſhe could: ſhe came aforehand to anoynt my body to the burying.*

9 *Verely I ſay vnto you, Whereſoever this Goſpel ſhall be preached thoroughout the whole world, this alſo that ſhe hath done, ſhall be rehearſed in remembrance of her.*

Mat.26.14.
luke 22.4.

10 * *And Iudas Iſcariot, one of the Twelve, went away vnto the high Prieſts, to betray him vnto them.*

11 *When they heard* that, *they were glad, and promiſed that they would give him money. And he ſought how he might conveniently betray him.*

Matt.26.17.
luke 22.7.

12 * *And the firſt day of vnleavened bread, when they did kill the Paſſeover, his Diſciples ſayd vnto him, Where wilt thou that we goe and prepare, that thou mayeſt eate the Paſſeover?*

13 *And he ſendeth foorth two of his Diſciples, and ſayth vnto them, Goe ye into the City, and there ſhall meet you a man bearing a pitcher of water: follow him.*

14 *And whitherſoever he ſhall goe in, ſay yee to the good man of the houſe, The maſter ſayth, Where is the gheſt chamber, where I ſhall eate the Paſſeover with my Diſciples?*

15 *And hee will ſhew you a large vpper chamber paved and prepared: there make ready for vs.*

16 *And his Diſciples went foorth, and came into the City, and found as he had ſaid vnto them: and they made ready the Paſſeover.*

17 *And when it was now even tide, he commeth with the Twelve.*

Matt.26.20.
luke 22.14.
iohn 13.21.

18 * *And as they ſate at boord, and did eate, Ieſus ſaid, Verily I ſay vnto you, one of you that eateth with me, ſhall betray me.*

19 *And they began to be ſorry, and to ſay vnto him one by one, Is it I? And another* ſaid, *Is it I?*

20 *He anſwered, and ſaid vnto them, It is one of the Twelve, even he that dippeth with me in the platter* †.

† Shall betray me.

21 *The Sonne of man truely goeth as it is*

written

HOLY
WEEKE.
Pſal.40,10.

* as it is written of him, but woe to that man by whom the Sonne of man ſhalbe betrayed; it were good for him, if that man had not beene borne.

Matt.26,26.
Luke 22,19.
1 Cor.11,24.

22 And * whiles they were eating, IESVS tooke || bread: and bleſſing brake and gave to them, and ſaid, Take, THIS IS || MY BODY.

23 And taking the || Chalice, giving thanks he gave to them; and they ‡ all dranke of it.

24 And he ſaid to them, THIS IS || MY BLOOD OF THE NEVV TESTAMENT, THAT SHALL BE SHED FOR MANY.

‡ See Annot. in Mat.c.26,29
THVRSDAY. night.

25 Amen I ſay to you, that now I will not drinke of the fruit ‡ of the Vine vntill that day, when I ſhall drinke it new in the kingdome of God.

26 And an Hymme being ſayd, they went forth into Mount-olivet.

Zach.13,7.

27 And IESVS ſayth to them, You ſhall all be ſcandalized in me this night: for it is written, *I will ſtrike the Paſtor, and the ſheepe ſhalbe diſperſed.*

28 But after that I ſhall be riſen againe, I will goe before you into Galilee.

29 And Peter ſaid to him, Although all ſhall be ſcandalized, yet not I.

30 And IESVS ſayth to him, Amen I ſay to thee, that thou this day in this night, before the cocke crowe twiſe, ſhalt thriſe deny me.

31 But hee ſpake more vehemently, Although I ſhould die together with thee, I will not deny thee. And in like maner alſo ſayd they all.

32 And they come into a farme-place called Gethſemani. And he ſaith to his Diſciples, Sit you heere, vntill I pray.

33 And he taketh Peter and Iames and Iohn with him: and he began to feare and to be heavy.

34 And hee ſayth to them, My ſoule is ſorowfull even vnto death: ſtay here, & watch.

35 And when hee was gone forward a litle, he fell flat vpon the ground: and he prayed that if it might be, the houre might paſſe from him:

36 And he ſaid, Abba, Father, all things are poſſible to thee, transferre this chalice from me; but not that which I will, but that which thou.

37 And he commeth, and findeth them ſleeping. And he ſaith to Peter, Simon, ſleepeſt thou? couldſt thou not watch one houre?

38 Watch ye, and pray that you enter not into tentation. The ſpirit in deed is prompt, but the fleſh infirme.

39 And going away againe, hee prayed, ſaying the ſelfe ſame word.

40 And returning, againe he found them aſleepe (for their eyes were heavy) and they wiſt not what they ſhould anſwer him.

41 And he commeth the third time, and

ſaith

written of him: but woe to that man by whom the Sonne of man is betrayed. Good were it for that man, if he had never bin borne.

Matt.26.
1 cor.11.

22 * *And as they did eate, Ieſus, when hee had taken bread and bleſſed, he brake it and gave to them, and ſaid, Take, eate: this is my body.*

23 *And when he had taken the cup, and given thankes, he gave it to them: and they all dranke of it.*

24 *And hee ſaid vnto them, This is my blood of the New Teſtament, which is ſhed for many.*

25 *Verily I ſay vnto you, I will drinke no more of the fruite of the vine, vntill that day that I drinke it new in the kingdome of God.*

26 *And when they had prayſed* God, *they went out into the mount of Olives.*

John 16.32.
Zach.13.7.

27 * *And Ieſus ſaith vnto them, All ye ſhall be offended becauſe of me this night:* * *for it is written, I will ſmite the ſheepeheard, and the ſheepe ſhall be ſcattered.*

28 *But after that I am riſen, I will goe into Galilee before you.*

29 *Peter ſaid vnto him, Although all men ſhall be offended, yet* will *not I.*

30 *And Ieſus ſayth vnto him, Verily I ſay vnto thee, that this day, even in this night, before the Cocke crow twice, thou ſhalt deny me three times.*

31 *But he ſpake more vehemently, If I ſhould die with thee, I will not deny thee in any wiſe. Likewiſe alſo ſaid they all.*

Matt.26.3
luke 22.3

32 * *And they came into a place which was named Gethſemani, and he ſayth to his diſciples, Sit ye heere, while I ſhall pray.*

33 *And hee taketh with him Peter, and Iames, and Iohn, and began to be ſore amazed, and to be in an agony.*

34 *And ſayth vnto them, My ſoule is exceeding heavy, even vnto the death: tary ye heere, and watch.*

35 *And when hee had gone forward a little, hee fell on the ground, and prayed, that if it were poſſible, the houre might paſſe from him.*

36 *And he ſayd, Abba, Father, all things are poſſible vnto thee, take away this cuppe from me: Neverthleſſe, not that I will, but that thou wilt* be done.

37 *And he commeth and findeth them ſleeping, and ſayth vnto Peter, Simon, ſleepeſt thou? Couldeſt thou not watch one houre?*

38 *Watch ye and pray, leſt ye enter into temptation: the ſpirit truly is ready, but the fleſh is weake.*

39 *And againe he went aſide, and prayed, and ſpake the ſame words.*

40 *And when he returned, he found them aſleepe againe (for their eyes were heavy,) neither wiſt they what to anſwere him.*

41 *And he commeth the third time, and*

ſaith to them, Sleepe ye now, and take reſt; it ſuffiſeth, the houre is come: behold the Sonne of man ſhalbe betrayed into the hands of ſinners.

42 Ariſe, let vs goe; behold, he that ſhall betray me, is at hand.

Marke 26,47. Luke 22,47. Iohn 18,3.

43 * And as he was yet ſpeaking, commeth Iudas Iſcariote one of the Twelve, and with him a great multitude with ſwords and clubs, from the chiefe Prieſts and the Scribes and the Auncients.

44 And the betrayer of him had given them a ſigne, ſaying, Whomſoever I ſhall kiſſe, it is he, lay hold on him, and leade him warily.

45 And when he was come, immediatly going to him, he ſayth, Rabbi, and he kiſſed him.

46 But they laid hands vpon him: and held him.

47 And one certaine man of the ſtanders about, drawing out a ſword, ſmote the ſervant of the chiefe Prieſt, and cut off his eare.

48 And IESVS anſwering, ſaid to them, As to a thiefe are you come out with ſwords and clubs to apprehend me?

49 I was dayly with you in the Temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled.

50 Then his Diſciples leaving him, all fled.

51 And a certaine young man followed him clothed with ſindon vpon the bare: and they tooke him.

52 But hee caſting off the ſindon, fled from them naked.

53 And they brought IESVS to the chief Prieſt: and all the Prieſts and the Scribes and the Ancients aſſembled together.

54 And Peter followed him a far off even in vnto the court of the high Prieſt: and hee ſate with the ſervants at the fire, and warmed himſelfe.

55 And the chiefe Prieſtes and all the Councell ſought teſtimony againſt IESVS, that they might put him to death, neither found they.

56 For many ſpake falſe witneſſe againſt him: & the teſtimonies were not convenient.

57 And certaine riſing vp, bare falſe witneſſe againſt him, ſaying,

Iohn 2,19.

58 That wee heard him ſay, * I will diſſolve this temple made with hand, & in three dayes will I build another not made with hand.

59 And their teſtimony was not convenient.

60 And the high Prieſt riſing vp into the middes, asked IESVS, ſaying, Anſwereſt thou nothing to theſe things that are objected to thee of theſe?

61 But he held his peace and anſwered nothing. Againe the high Prieſt asked him, and

ſaith vnto them, Sleepe henceforth, and take your eaſe: it is enough, the houre is come, behold, the Sonne of man is betrayed into the hands of ſinners.

42 Riſe vp, let vs goe: Loe, he that betrayeth me is at hand.

Matt.26.47. luke 22.47. iohn 18.3.

*43 * And immediatly while he yet ſpake, commeth Iudas, being one of the twelve, and with him a great number of people with ſwords and ſtaves, from the high Prieſts, and Scribes, and Elders.*

44 And he that betrayed him, had given them a generall token, ſaying, Whoſoever I ſhall kiſſe, that ſame is he: take him and leade him away warily.

45 And as ſoone as he was come, he goeth ſtraightway to him, and ſaith vnto him, Maſter, maſter: and kiſſed him.

46 And they layd their hands on him, and tooke him.

47 And one of them that ſtood by, when he had drawne out his ſword, ſmote a ſervant of the high Prieſt, and cut off his eare.

48 And Ieſus anſwered, and ſaid vnto them, Ye be come out as vnto a thiefe with ſwords and with ſtaves for to take me.

49 I was dayly with you in the Temple, teaching, and yee tooke mee not: but theſe things come to paſſe *that the Scriptures ſhould bee fulfilled.*

50 And they all forſooke him, and ranne away.

51 And there followed him a certaine yong man clothed in linnen vpon the bare: and the young men caught him.

52 And he left his linnen garment, and fled from them naked.

Mat.26.57. luke 22.54. iohn 19.24.

*53 * And they led Ieſus away to the high Prieſt, and with him came all the high Prieſts, and the Elders, and the Scribes.*

54 And Peter followed him a great way off, even till he was come into the pallace of the high Prieſt: and he ſate with the ſervants, and warmed himſelfe *at the fire.*

Mat.26,59.

*55 * And the high Prieſts and all the councell ſought for witneſſe againſt Ieſus to put him to death, and found none:*

56 For many bare falſe witneſſe againſt him, but their witneſſe agreed not together.

57 And there aroſe certaine, and brought falſe witneſſe againſt him, ſaying,

Iohn 2.19.

*58 We heard him ſay, * I will deſtroy this Temple that is made with hands, and within three dayes I will build another made without hands.*

59 But yet their witneſſe agreed not ſo together.

60 And the high Prieſt ſtood vp in the mids, and asked Ieſus, ſaying, Anſwereſt thou nothing? How is it *that theſe beare witneſſe againſt thee?*

61 But he held his peace, and anſwered nothing. Againe, the high Prieſt asked him, and ſaid

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and ſayd to him, Art thou Chriſt the ſonne of the bleſſed God?

Dan.7,13.

62 And IESVS ſaith to him, I am. And you ſhall ſee the * Sonne of man ſitting on the right hand of power, and comming with the cloudes of heaven.

63 And the high Prieſt renting his garments, ſayth, What neede we witneſſes any further?

64 You have heard blaſphemie; how thinke you? Who all ‡ condemned him to be guilty of death.

‡ Heere we may ſee, that they were worthily reprobated and forſaken, according to our Saviours prediction by the parable (*Mar. 12.*) *The kingdome of God ſhall be taken from you, &c.*

65 And certaine began to ſpit vpon him, and to cover his face: and to beat him with buffets, and to ſay vnto him, Prophecy: and the ſervants gave him blowes.

66 And when Peter was in the Court beneath, there commeth one of the ‡ woman ſervants of the high Prieſt.

67 And when ſhe had ſeene Peter warming himſelfe, beholding him ſhe ſaith, And thou waſt with IESVS of Nazareth.

68 But he denied, ſaying, Neither know I, neither wote I what thou ſayeſt. And he went forth before the Court: and the Cocke crew.

69 And againe a wench ſeeing him, began to ſay to the ſtanders about, That this fellow is of them.

70 But hee denied againe. And after a while againe, they that ſtood by, ſaid to Peter, Verily thou art of them: for thou art alſo a Galilean.

71 But he ‖ began to curſe and to ſweare, That I know not this man whom you ſpeake of.

72 And immediatly the Cocke crew againe. And Peter remembred the word that IESVS had ſaid vnto him, Before the Cocke crow twice, thou ſhalt thrice deny me. And he began to weepe.

ſaid vnto him, Art thou Chriſt the Sonne of the Bleſſed?

Matt.26.64.

*62 * And Ieſus ſaid, I am: And ye ſhall ſee the Sonne of man ſitting on the right hand of the* power of God, *and comming in the cloudes of heaven.*

63 Then the high Prieſt having rent his clothes, ſaith, What neede we any further witneſſes?

64 Yee have heard the blaſphemy: what thinke ye? And they all condemned him to bee worthy of death.

65 And ſome began to ſpit at him, and to cover his face, and to beat him with fiſts, and to ſay vnto him, Prophecie: And the ſervants did beat him with rods.

Matt.26.71. luke 22.58. iohn 18.25.

*66 * And as Peter was beneath in the Palace, there commeth one of the wenches of the high Prieſt.*

67 And when ſhe ſaw Peter warming himſelfe, after ſhe had looked vpon him, ſhe ſaith, And thou alſo waſt with Ieſus of Nazareth.

68 But he denied, ſaying, I know him not, neither wote I what thou ſayeſt. And he went out into the Porch, and the Cocke crew.

69 And a damoſell, when ſhe ſaw him, began againe to ſay to them that ſtood by, This is one *of them.*

70 And he denied it againe. And anon after they that ſtood by, ſaid againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy ſpeech agreeth thereto.

71 But he began to curſe and to ſweare, ſaying, *I know not this man of whom yee ſpeake.*

Mat.27.57. iohn 13.38.

*72 * And the ſecond time the Cocke crew: and Peter remembred the word that Ieſus ſaid vnto him, Before the Cocke crow twice, thou ſhalt deny mee three times: And hee began to weepe.*

MARGINALL NOTES. CHAP. 14.

RHEM. 1 — 7 Me you have.] *We have not Chriſt heere needing our almes, as when he converſed vpon the earth.* See Matth. 26. 11.

FVLKE. 1 — We have not Chriſt preſent in body. *Beda* vpon this Text ſayth: *Heere riſeth another queſtion, Why Ieſus after his reſurrection ſaid to his Diſciples, Behold I am with you to the end of the world: and now he ſayth, But me you ſhall not have alwayes. But he ſeemeth to me in this place to ſpeake of his bodily preſence, for that he ſhould not be ſo preſent with them after his reſurrection, as he was now in all, community of life and familiarity; whereof the Apoſtle being mindfull, ſaith: Although we had knowne Chriſt Ieſus according to the fleſh: but now we know him not.* See the Notes vpon *Matth. 26. Sect. 4.*

RHEM. 2 — 23 All dranke of it.] *All dranke, to wit, all the twelve, for moe were not preſent. Whereby is evident, that the words in S.* Matth. (26,27.) Drinke ye all of this, *were ſpoken to all the Apoſtles only, which heere are ſaid, that they all did drinke. And ſo it is no generall commandement to all men.*

FVLKE 2 — *Clemens conſtitut. l. 8. c. vltimo,* which is good authority againſt you, becauſe you produce him againſt vs, ſaith, that other were preſent beſide the Apoſtles. See *Matt. 26. ſect. 5.* And if it were true, that none were preſent but the Apoſtles, which you ſay were Prieſts, yet the commandement and inſtitution is for all men to drinke, as is manifeſt by S. *Paul*, 1 *Cor.* 11. Or elſe by as great reaſon, you may ſay, the commandement to take and eate the bread, pertaineth not to all men, but to the Prieſts onely, becauſe ſuch onely were preſent, as you ſay. — The Cuppe.

RHEM. 3 — 66 Woman-ſervants.) *He feareth not afterward Rome, the Lady of the world, that in the houſe of Caiphas was afraid of the high Prieſts wench.* Leo in Natiu. Pet. & Pau. ſer. 1.

FVLKE. 3 — Whether *Peter* came to Rome, or no, it is certaine he feared not all the power of the world that was ſet againſt the Goſpel.

ANNOTATIONS. CHAP. XIIII.

RHEM. 4 — 4 This waſt.] *Religious offices done to Chriſt for ſignification, devotion, or honor ſake, both then in his life, and now in the holy Sacrament, be of ſome (vnder pretence of better beſtowing ſuch things vpon the poore) condemned vniuſtly.* — Coſt religiouſly beſtowed vpon Chriſt and his Church.

FVLKE 4 — See this matter anſwered, *Matth. 26. ſect. 2. & 3.*

RHEM. 5. — 6 Let her alone.] *Chriſt anſwereth for the devout woman, and for defence of her fact, as we muſt anſwere againſt the ignorant and ill men, when they blame good men for giving their goods to the Church.*

Neither

[illegible] your authority, nor your cauſe, is any thing like to Chriſts, therefore you ought not to abuſe the words of his anſwere for your private gaine. See *Matth. 26. ſect. 3.* — Slander.

KE.
LKE, 5.

22 Bread] *This is bread before the Sacramentall words, but the Conſecration once done, of bread is made the fleſh of Chriſt.* Ambroſ. li. 4. c. 4. de Sacramentis. — This reall preſence by Conſecration.

M. 6.
KE 6

In the ſame Booke and Chapter, hee hath theſe wordes, *Thou haſt learned, that of bread it is made the body of Chriſt, and that wine and water is put into the Cuppe but by conſecration of the heavenly Word it is made blood. But peradventure thou wilt ſay, I ſee not the ſhew of blood, But yet it hath a ſimilitude. For as thou haſt received the ſimilitude of his death, ſo alſo thou drinkeſt the ſimilitude of his precious blood, that there be no horror of blood, and yet it may worke the force of redemption.* Alſo cap. 5. of the ſame booke, hee rehearſeth the words of the Prieſt in the Liturgy uſed in his time, *Dicit ſacerdos, &c. The Prieſt ſayth, Make unto us this oblation aſcribed, reaſonable, acceptable, which is the figure of the body and blood of Chriſt our Lord Ieſus.* Loe what a friend S. *Ambroſe* is to your Tranſubſtantiation, corporall Preſence, Communion under one kind, and the Sacrifice of the very body and blood of Chriſt in the Maſſe. — Tranſubſtantiation. Reall preſence. Communion in one kinde. Sacrifice of the Maſſe.

RHEM. 7 23 Chalice.] *Wine and water is put into the Chalice but is made blood by Conſecration of the heavenly Word: though to avoid the lothſomeneſſe which would be in the ſight of blood; thou receiveſt that which hath the likeneſſe and reſemblance thereof.* Ambr. ibidem. — Very blood under the formes of wine.

FULKE 7 The wordes of S. *Ambroſe* are impudently falſified, which I have ſet downe truely in the Section next before.

RHEM. 8. 22, 24. My body, my blood.] *Whoſoever beleeveth it not to be true that is ſayd, he falleth from grace and ſalvation,* Epiphan. in Ancorato. *Let us ever give credit to God, and never reſiſt him, though the thing that he ſaith ſeeme never ſo abſurd in our imagination, or farre paſſe all our ſenſe and underſtanding. For his words cannot beguile us, but our ſenſe may eaſily be deceived. Seeing therefore that he ſaid,* This is my body, *let us have no doubt of the matter.* Chryſoſt. hom. 83. in Matth. ſub. finem. — Faith neceſſary in the B. Sacrament.

FULKE 8. We doe certainely beleeve the words of Chriſt to bee true, and his very body and blood to bee given us, to bee received ſpiritually. And yet we hold with *Epiphanius* in the ſame place, that the Sacramentall bread is *neither equall, nor like to Chriſt, neither to the ſimilitude of his fleſh, nor to his inviſible Diety, but is inſenſible as concerning power, whereas we know, that our Lord is all ſenſe, all ſenſible, all God, all moving, all working, &c.* Likewiſe wee ſay with *Chryſoſtome,* that *this ſacrifice is a token and ſigne of Chriſts death: and that when our Saviour Chriſt delivered this myſtery, he delivered wine of the fruit of the Vine. Chryſoſtome* therefore was no maintainer of Tranſubſtantiation, but of the truth of our Saviour Chriſts words, in their right and ſacramentall ſenſe and meaning, in *Matth. hom. 83.* — Tranſubſtantiation.

RHEM. 9 71 He began to curſe.] *In this one Apoſtle,* Peter, *the firſt and chiefe in the order of Apoſtles, in whom the Church was figured, both ſorts were to be ſignified, to wit, the ſtrong and the weake, becauſe without both, the Church is not.* Aug. ſer. 13. de verb. Dom. *Againe, our Saviour would ſhew by the example of the chiefe Apoſtle, that no man ought to preſume of himſelfe, when neither S. Peter could avoyd the danger of mutability.* Aug. 66. in Evang. Ioan. Leo Ser. 6. de Paſſ. Dom. — Peter.

FULKE 9 Marke, that in S. *Auguſtines* wordes, *Peters* primacy and preferment is in order of the Apoſtles, not in degree, honour, dignity, or authority. *Ambr. de incarn. Dom. c. 4. Cypr. de unitate Eccleſiæ. Hieron. cont. Iou. lib. 1.* — Peters Primacy.

CHAP. XV.

The chiefe of the Iewes accuſe him to Pilate the Gentile. 6 And (he ſeeking to deliver him) they perſwade the common people (who hitherto were alwayes ready to defend him) not only to preferre the murderer Barabbas, but alſo to cry CRUCIFIGE *(to the reprobation of the whole nation.) 16 After many illuſions, 20 he is crucified by the Gentiles. 29 Which the Iewes ſeeing, doe triumph as if they had now the victory. 33 But even then by many wonderfull workes he declareth his might, 42 and finally, is buried honourably.*

GOOD FRIDAY.
Math. 27, 1.
Luke 23, 1.
John 18, 28.

AND foorthwith in the morning the chiefe Prieſts with the ancients and the Scribes and the whole Councell, conſulting together, binding IESVS led and delivered him to Pilate.

2 And Pilate asked him, Art thou the King of the Iewes? but he anſwering, ſaid to him, thou ſayeſt.

3 And the chiefe Prieſts accuſed him in many things.

4 And Pilate againe asked him, ſaying, Anſwereſt thou nothing? ſee in how many things they accuſe thee.

5 But IESVS anſwered nothing more: ſo that Pilate marveled.

6 And upon the feſtivall day hee was wont to releaſe unto them one of the priſoners whomſoever they had demanded.

7 And there was one called Barabbas, which was put in priſon with ſeditious perſons, who in a ſedition had cōmitted murder.

8 And when the multitude was come up, they began to require according as alwaies he did unto them.

9 And Pilate anſwered them, and ſaid, Will you that I releaſe to you the King of the Iewes?

10 For

Math. 27. 1. luke 22. 66.

*AND * anon in the dawning, when the high Prieſts had held a counſell with the elders, and the Scribes, and the whole Congregation, and had bound Ieſus, they caried him away, and delivered him to Pilate.*

2 And Pilate asked him, Art thou the king of the Iewes? And he anſwering, ſayd unto him, Thou ſayeſt it.

3 And the high Prieſts accuſed him of many things, but he anſwered nothing.

Math. 27. 12. luke 23. 3. john 18. 33.

*4 * So Pilate asked him againe ſaying, Anſwereſt thou nothing? behold how many things they witneſſe againſt thee.*

5 Ieſus yet anſwered nothing at all, ſo that Pilate marveled.

6 At that feaſt Pilate did deliver unto them one priſoner, whomſoever they deſired.

7 And there was one that was named Barabbas, which lay bound with them that made inſurrection with him, which men had committed murder alſo in the inſurrection.

8 And the people crying aloud, began to deſire that he would doe *according as he had ever done unto them.*

9 Pilate anſwered them, ſaying, Will yee that I let looſe unto you the King of the Iewes?

10 (For

HOLY WEEKE.

10 For he knew that the chiefe Prieſts for envy had delivered him.

11 But the chiefe Prieſts moved the people, that he ſhould releaſe Barabbas rather to them.

12 And Pilate againe anſwering, ſaid to them, What will you then that I doe to the King of the Iewes?

13 But they againe cryed, Crucifie him.

14 And Pilate ſaid to them, Why, what evill hath he done? But they cryed the more, Crucifie him.

15 And Pilate willing ‖ to ſatisfie the people, releaſed to them Barabbas, and delivered IESVS, having whipped him, for to be crucified.

John 19, 2.

16 And * the ſouldiers led him into the court of the Palace, and they call together the whole band:

17 And they clothe him in purple, and platting a crowne of thornes, they put it upon him.

18 And they began to ſalute him, Haile King of the Iewes.

19 And they ſmote his head with a reed: and they did ſpit on him, and bowing the knees, they adored him.

20 And after they had mocked him, they ſtripped him of the purple, and put on him his owne garments, and they led him forth to crucifie him.

21 And they forced a certaine man that paſſed by, Simon a Cyrenêan comming from the countrey, the father of Alexander and Rufus, to take up his Croſſe.

22 And they bring him into the place Golgotha, which being interpreted is, *The place of Calvarie.*

23 And they gave him to drinke wine mingled with myrrhe: and he tooke it not.

24 And crucifying him, they divided his garments, caſting lots upon them, who ſhould take which.

25 And it was the third houre, and they crucified him.

26 And the title of his cauſe was ſuperſcribed, KING OF THE IEWES.

27 And with him they crucifie two theeves: one on the right hand, and another on his left.

Eſa. 53, 12.

28 And the Scripture was fulfilled that ſaith, *And with the wicked he was reputed.*

† Thou that deſtroyeſt.
† buildeſt.

29 And they that paſſed by, blaſphemed him, wagging their heads, and ſaying, Vah, † he that deſtroyeth the Temple, and in three dayes † buildeth it:

30 †Save thy ſelfe, comming downe from the croſſe.

31 In like maner alſo the chiefe Prieſts mocking, ſaid with the Scribes one to another, He ſaved others, himſelfe he cannot ſave.

32 Let Chriſt the King of Iſrael come downe now from the Croſſe: that we may

ſee

10 (For he knew that the high Prieſts had delivered him for envy.)

11 But the high Prieſts moved the people, that hee ſhould rather deliver Barabbas unto them.

12 Pilate anſwering againe ſaid unto them, What will ye then that I ſhall doe unto him whom ye call the King of the Iewes?

13 And they cryed againe, Crucifie him.

14 Pilate ſaid unto them, What evill hath he done? And they cryed the more fervently, Crucifie him.

15 And ſo Pilate, willing to content the people, let looſe Barabbas unto them, and delivered up Ieſus, when he had ſcourged him for to be crucified.

16 And the ſouldiers led him away into the hall, called Prætorium, *and they call together the whole band †.*

†Of, ſouldiers.

17 And they clothed him with purple, and platted a crowne of thornes, and put it about his head,

18 And began to ſalute him, ſaying, Haile King of the Iewes.

19 And they ſmote him on the head with a reed, and did ſpit upon him, and bowing their knees, worſhipped him.

20 And when they had mocked him, they tooke off the purple from him, and put his owne clothes on him, and led him out to crucifie him.

Math. 27. 32. luke 23. 26.

*21 * And they compell one that paſſed by, called Simon of Cyrene (comming out of the field, the father of Alexander and Ruphus) to beare his Croſſe.*

Math. 27. 33. luke 23. 33. john 19. 7.

*22 * And they bring him to a place named Golgotha, which is, if a man interpret it, a place of a skull.*

23 And they gave him to drinke wine, mingled with myrrhe: but he received it not.

Math. 27. 35.

*24 * And when they had crucified him, they parted his garments, caſting lots upon them, what every man ſhould take.*

†Or, when.

25 And it was the third houre, † and they crucified him.

26 And the title of his accuſation was written over, THE KING OF THE IEWES.

27 And they crucified with him two theeves, the one on the right hand, and the other on his left.

Eſa. 53. 12.

*28 And the Scripture was fulfilled, which ſaith, * He was counted among the wicked.*

John 2. 19.

*29 And they that went by, railed on him, wagging their heads, and ſaying, * A wretch, thou that deſtroyeſt the Temple, and buildeſt it in three dayes,*

30 Save thy ſelfe and come downe from the Croſſe.

31 Likewiſe alſo the high Prieſts mocking him among themſelves, with the Scribes, ſaid, He ſaved other men, himſelfe he cannot ſave.

32 Let Chriſt the King of Iſrael deſcend now from the croſſe, that we may ſee, & beleeve:

And

see and beleeve. And they that were crucified with him railed at him.

33 And when it was the sixth houre, there was [illegible] darknesse upon the whole earth untill the ninth houre.

34 And at the ninth houre IESVS cryed out with a mighty voyce, saying, *Eloi, Eloi, lamma-sabacthani?* Which is being interpreted, *My God, my God, why hast thou* † *forsaken me?* — Psal.22.

35 And certaine of the standers about, hearing, said, Behold, he calleth Elias.

36 And one running and filling a spunge with vinegre, and putting it about a reede, gave him drinke, saying, Let be: let us see if Elias come to take him downe.

37 And IESVS putting forth a mighty voyce gave up the ghost.

38 And the vaile of the Temple was rent in two, from the top to the bottome.

39 And the Centurion that stood over against him, seeing that so crying he had given up the ghost, said, Indeed this man was the Sonne of God.

40 And there were also women looking on afarre off: among whom was Mary Magdalene, and Mary the mother of Iames the lesse, and of Ioseph, and Salóme.

41 And when hee was in Galilee, they followed him, and ministred to him, and many other women that came up together with him to Hierusalem.

42 And when evening was come (because it was the Parasceve, which is the Sabbath-eve)

43 Came Ioseph of Arimathæa a noble Senator, who himselfe also was expecting the kingdom of God: and he went in boldly to Pilate, and asked the body of IESVS.

44 But Pilate marvelled if he were now dead. And sending for the Centurion, asked him if he were now dead.

45 And when he understood by the Centurion, he gave the body to Ioseph.

46 And Ioseph ‖ buying sindon, and taking him downe, wrapped him in the sindon, and laid him in a monument, that was hewed out of a rocke. And hee rolled a stone to the doore of the monument.

47 And Mary Magdalene and Mary of Ioseph beheld where he was laid.

And they that were crucified with him, checked him also.

33 *And when the sixth houre was come, darknes arose over all the earth untill the ninth houre.*

34 *And at the ninth houre, Iesus cryed with a loud voyce, saying,* * Eloi, Eloi, lammasabachthani? *which is, if one interpret it, My God, my God, why hast thou forsaken me?* — Math.27.46. psal.21.2.

35 *And some of them that stood by, when they heard that, said, Behold, hee calleth for Elias.*

36 *And one ran,* * *and after he had filled a spunge full of vinegre, and put it on a reed, he gave him to drinke, saying, Let him alone, let us see, whether Elias commeth to take him downe.* — Psal.69.22.

37 *But when Iesus had cryed with a loude voyce, he gave up the ghost.*

38 *And the vaile of the Temple was rent into two pieces, from the top to the bottome.*

39 *And when the Centurion, which stood over against him saw, that when he had so cryed, hee gave up the ghost, he said, Truly this man was the Sonne of God.*

40 *There were also women a good way off, beholding him, among whom was Mary Magdalene, and Mary the mother of Iames the little, and Ioses, and Salome:*

41 *Which also when he was in Galilee,* * *followed him and ministred unto him, and many other women which came up with him unto Hierusalem.* — Luke 8.1.

42 * *And now when the Even was come, (because it was the day of preparing that goeth before the Sabbath,)* — Math.27.57. luke 23.50. john 19.38.

43 *Ioseph* of the city *of Arimathæa, a noble Conseller, which also looked for the kingdome of God, came, and went in boldly unto Pilat, and begged of him the body of Iesus.*

44 *And Pilate marvelled if he were already dead, and when he had called unto him the Centurion, asked of him whether he had beene any while dead.*

45 *And when he knew the truth of the Centurion, he gave the body to Ioseph.*

46 *And when he had bought a linnen cloth, and taken him downe, he wrapped him in the linnen cloth, and laid him in a Sepulchre, that was hewen out of the rock, and rolled a stone unto the doore of the Sepulchre.*

47 *And Mary Magdalene, and Mary* * *Ioses beheld where he was laid.* — * The mother of.

MARGINALL NOTES. CHAP. XV.

RHEM. 1 30 Save thy selfe.] *So hereticks say of the blessed Sacrament, If it be Christ, let him save himselfe from all injuries.*

FVLKE 1 True Christians say not so, but rather thus: The naturall body of Christ can suffer no hurt or contumelie: the Popish Masse-Cake, can suffer hurt or contumelie: *Ergo*, the naturall body of Christ is not the Popish Masse-Cake, or the Popish Masse-Cake is not the naturall body of Christ. — Slander.

RHEM. 2 34 Forsaken me?] *See* (Mat. c. 27,46.) *the blasphemous exposition of Calvin and his followers, and take heed thereof.*

FVLKE 2 See the answere there, and thou shalt plainely perceive, that *Calvin* hath written nothing that soundeth against the honour of God, and Christ our onely Redeemer. — Slander.

ANNOTATIONS. CHAP. XV.

RHEM. 3 11 Chiefe Priests.] *Heretiks abuse the ignorant people with these naughty Priests of the old Testament, to make that name odious, and to discredit the Priests of Christ in the new Testament. But for these Priests, thou maist not marvell that* — The Priests of the old Testament.

[illegible] partly [illegible] ding [illegible] God [illegible] Usurers, and that [illegible] the Ancients. And the Priesthood of the new Testament [illegible] unto the end of the world, and hath (as being the principall part of the Church) the assistance of the holy Ghost [illegible] promised [illegible] all truth: and [illegible] Peter the chiefe Priest thereof under Christ our Saviour prayed, That his faith [illegible] and to [illegible] be said, He that heareth you, heareth me. — [illegible] The Priesthood of the new Testament.

FVLKE 3 When the Pope and his Prelates, follow the tyranny of the Iewish high Priests, in persecuting Christ in his members, they are rightly compared unto them. And yet the name and office remaineth honourable, as of Gods institution. For we acknowledge the singular sacrificing Priesthood of our Saviour Christ, and the spirituall Priesthood of all true Christians. And according to right *Etymologie*, the Priesthood of the Law of Christ, and of his members, should have another name then that which in the new Testament, is given to the Ministers of the Church: as in Hebrew, Greeke and Latine it hath. But seeing use hath otherwise gotten the upper hand, we contend not about the word. But where you say, the new Priesthood after the order of *Melchisedec*, was begun when the old Priesthood of *Aaron* ceased, it is true, if you understand it rightly, of the singular Priesthood of our Saviour Christ, which never passeth from his person, and of which order there is no more, but he *Heb.* 7. But when you meane thereby, your Popish sacrificing Priesthood, and that every Popish Priest, is a Priest after the order of *Melchisedec*, it is most horrible blasphemie against the Sonne of God, who onely is a Priest after the order of *Melchisedec*. Because as he onely is the King of peace, and King of righteousnesse, so onely is without father of his manhood, and mother of his Godhead, without genealogie of his Godhead, having neither beginning of his dayes nor end of his life, and therefore continueth a Priest for ever, and hath no successours in this Priesthood, being confirmed to him by oath of the Lord himselfe, after he hath said unto him: *Sit thou on my right hand untill I make thine enemies thy footstoole.* Reade the whole seventh Chapter of the Epistle to the *Hebrewes*, and the 110. *Psalme*, and I marvell if you will not spit in the face of every Popish Priest, that dare open his blasphemous mouth, and say he is a Priest after the order of *Melchisedec*. That the Ministery, Eldership, or Priesthood of the new Testament shall continue to the end of the world, we doe acknowledge, and shall have the assistance of the holy Ghost to teach it all truth, as every true Christian man hath the same promise, *Ioh.* 16.13: also *Ioh.* 14.16. and *Ioh.* 15.26. But thereof it followeth not that every Priest shall alwayes hold the truth, nor that every one that is called a Christian shall continue in true Doctrine. — The name of Priests. The Popish Priesthood.

The prayer of Christ was performed in *Peter*, that in his great and grievous fall, his faith failed not, but brought him to repentance. Our Saviour Christ prayed for all his Apostles, that God would sanctifie them in his truth, and for all that should beleeve in him through their preaching, *Ioh.* 17. Yet no man gathereth thereof, that every successour of the Apostles, and every true Christian hath a priviledge hereby, that he cannot erre, as you would insinuate by Christs prayer for *Peter* that the Pope hath as *Peters* successours. Whereas that prayer specially concerneth *Peters* person, in respect of his particular danger through his fall: and by analogie all Christians, as well as *Peters* successours, who by Christs intercession are holden, that their faith faileth not in temptation. See *Luke* 22; *Sect.* 11. And that Christ saith to all the Apostles, and in them to all true Preachers: *Hee that heareth you, heareth me:* it is true while they preach nothing but that they have learned of Christ. For otherwise Christ speaketh not in them, nor by them. — The Pope not priviledged from erring.

RHEM. 4 15 To satisfie the people.] Pilate *should have suffered death, rather then by other mens provocation or commandement have executed an innocent: as a Christian Iudge should rather suffer all extremity, then give sentence of death against a Catholike man for his faith.* — Executing lawes against innocents.

FVLKE 4 If it be the faith of Popish Catholikes (for all Christian Catholikes abhorre it) to conspire to murder their Prince, to invade their countrey with forraine power, to acknowledge the authority of an Italian Priest, that hath set forth his Antichristian Bull, to deprive their naturall and most lawfull Prince of her royall estate, crowne and dignity, life and allegiance of her subjects: No Christian Iudge need to feare, to give sentence against such Popish Catholikes, for their hereticall and traiterous faith.

RHEM. 5 46 Buying sindon.] *This duty done to Christs body after his departure, was exceeding meritorious, and is therefore by holy Writ so often commended for an example to faithfull men, to use all honour and devotion towards the bodies of Saints and holy persons.* — Religious duty toward the bodies of Christ and his Saints.

FVLK. 5 This duty was acceptable before God, as proceeding from faith, and love towards our Saviour Christ, but not meritorious. Neither is it commended as an example to faithfull men, to *use all honour and devotion towards the bodies of Saints, and holy persons*, for that were horrible idolatry, to use all honour and devotion, (which is due onely to God) towards dead mens bodies. But it is an example to use such reverent handling and laying of them up, as is a duty of charity towards the departed, and of faith in the Resurrection, without any superstitious worshipping of the bodies. From which *Ioseph* and *Nicodemus* abstained, though they buried the body of Christ himselfe, infinitely much more precious then the body of any other holy person. By this simple buriall of our Lord (saith *Beda*) the ambition of rich men is condemned which cannot be without their riches, no not in their grave. — Honour of Saints bodies.

CHAP. XVI.

HOLY WEEKE. *The third day, to three women at his Sepulchre, an Angel telleth that he is risen, and will (as he promised Mar. 14. 28.) shew himselfe in Galilee. 9 The same day he appeareth to Mary Magdalene, afterward to two Disciples: yet the eleven will not beleeve it, untill to them also he appeareth. 15 To whom having given commission into all nations, with power also of miracles, he ascendeth, and they plant his Church every where.*

The Gospel upon Easter day. Math.28,1. Luke 24,1. John 20,1. EASTER DAY

AND when the Sabbath was past, Mary Magdalene and Mary of Iames, and Salôme ‖ bought spices, that comming they might annoint IESVS.

2 And very early the first of the Sabbaths, they come to the monument: the Sunne being now risen.

AND when the Sabbath day was past, Mary Magdalene, and Mary the mother *of Iames and Salome, bought sweet smelling* † *ointments, that they might come and anoint him.* — † Or, spices.

2 * *And very early in the morning the first day of the Sabbaths, they come unto the Sepulchre, when the Sunne was risen:* — Luke 24.1. Iohn 20.1.

3 And

R 2

3 And they ſayd one to another, who ſhal [illegible] the ſtone from the doore of [illegible] ent?

4 [illegible] looking, they ſaw the ſtone rolled [illegible] it was very great.

5 And entring into the monument, they ſaw a young man ſitting on the right hand, covered with a white robe: and they were aſtonied.

6 Who ſaith to them, Be not diſmayed: you ſeeke IESVS of Nazareth, that was crucified: he is riſen, he is not heere, behold the place where they layd him.

Marke 14,28.

7 But goe, tell his Diſciples and ‡ Peter that hee goeth before you into Galilee: there you ſhall ſee him, * as hee told you.

8 But they going foorth, fled from the monument; for trembling and feare had invaded them: and they ſayd nothing to any body; for they were afraid.

Ioh. 20,16.
Luke 8,2.

9 And he riſing early the firſt of the Sabboth, * appeared firſt to Mary Magdalene, * out of whom he had caſt ſeven devils.

10 She went and told them that had beene with him, that were mourning and weeping.

11 And they hearing that he was alive, and had beene ſeene of her, did not beleeve.

Luke 24,13.

12 And * after this he appeared in an ‖ other ſhape, to two of them walking, as they were going into the countrey.

13 And they going told the reſt: neither them did they beleeve.

The Goſpel upon the Aſcenſion day.
Luke 24,36.
John 20,19.

14 Laſt * he appeared to thoſe eleven as they ſate at the table: and hee exprobrated their incredulity and hardneſſe of heart, becauſe they did not beleeve them that had ſeene him riſen againe.

Math. 28,15.

15 And he ſaid to them, * Going into the whole world preach the Goſpel to all creatures.

16 He that ‖ beleeveth and is baptized, ſhall be ſaved: but he that beleeveth not, ſhall be condemned.

17 And them that beleeve ‖ theſe ſignes ſhall follow: In my Name ſhall they caſt out devils, They ſhall ſpeake with new tongues,

18 Serpents ſhall they take away, And if they drinke any deadly thing, it ſhall not hurt them, They ſhall impoſe hands upon the ſicke: and they ſhall be whole.

The Aſcenſion.
Luke 25,51.

19 And ſo our Lord IESVS after he ſpake unto them, was aſſumpted into heaven, and ſate on the right hand of God.

20 But they going forth preached every where: our Lord working withall, and confirming the word with ſignes that followed.

3 And they ſaid [illegible], who ſhall roll us away the ſtone from [illegible] of the Sepulchre?

4 (And when they looked, [illegible] that the ſtone was rolled away) for it was very great.

Math. 28.1.
john 20,12.

*5 * And when they went into the Sepulchre, they ſaw a young man ſitting on the right ſide, clothed in a long white garment, and they were greatly amazed.*

6 And he ſaith unto them, Be not greatly amazed, ye ſeeke Ieſus of Nazareth, which was crucified, he is riſen, he is not here, behold the place where they had put him.

Math. 26.32.
marke 14.28.

*7 But goe your way and tell his Diſciples, and Peter, that he goeth before you into Galilee, there ſhall ye ſee him, * as he ſaid unto you.*

8 And they went out quickly, and fled from the Sepulchre, for they trembled, and were amazed, neither ſaid they any thing to any man, for they were afraid.

Iohn 20.16.
Luke 8.2.

9 When Ieſus *was riſen early, the firſt day after the Sabbath, * he appeared firſt to Mary Magdalene, * out of whom hee had caſt ſeven devils.*

10 And ſhe went and told them that were with him, as they mourned and wept.

11 And they, when they had heard that he was alive, and had beene ſeene of her, beleeved it not.

Luke 24.13.

*12 After that, hee appeared in another forme unto * two of them, as they walked, and went into the countrey.*

13 And they went and told it unto the reſidue: and they *beleeved not theſe alſo.*

Luke 24.36,
john 20.19.

*14 * Afterward he appeared unto the eleven as they ſate at meat, and caſt in their teeth their unbeleefe and hardneſſe of heart, becauſe they beleeved not them, which had ſeene that he was riſen.*

Math. 28.19.

*15 * And he ſaid unto them, Goe ye into all the world, and preach the Goſpel to all creatures.*

Iohn 14.48.

*16 He that ſhall beleeve, and be baptized, ſhall be ſaved, * but hee that ſhall not beleeve, ſhall be damned.*

Act. 16.18.
Act. 2.4.

*17 And theſe tokens ſhall follow them that beleeve, * In my Name ſhall they caſt out devils, * they ſhall ſpeake with new tongues,*

Act. 28.5.
Act. 18.8.

*18 * They ſhall drive away Serpents, and if they drinke any deadly thing, it ſhall in no wiſe hurt them, * they ſhall lay hands on the ſicke, and they ſhall recover.*

Luke 24.51.

*19 So then when the Lord had ſpoken unto them, he was received into heaven, * and ſate him downe on the right hand of God.*

Heb. 2.4.

*20 And they went forth, and preached every where, the Lord working with them, * and confirming the word with ſignes following.*

MARGINALL NOTES. CHAP. XVI.

RHEM. 1 — 7 Peter is named.] Peter *is named in ſpeciall (as often elſewhere) for prerogative.*

FVLKE 1 — A poore prerogative in naming *Peter*, to build up the kingdome of Antichriſt. Although *Peter* bee here named ſpecially, not in reſpect of dignity, but in reſpect of his infirmity, becauſe he having moſt ſhamefully fallen, was now eſpecially to rejoyce at the reſurrection of his Maſter, by whom he obtained recovery from his fall.

ANNO-

ANNOTATIONS. CHAP. XVI.

RHEM. 2 — 1 [illegible] *as ſhe did beſtow and conſume a coſtly ointment upon his body being yet alive (cap. 14,3.) Chriſt* [illegible] *and highly commending the fact againſt* Iudas *and others who accounted it to be ſuperfluous and better* [illegible] *otherwiſe; ſo not without great devotion and merit, ſhe and theſe other women ſeeke to anoint* [illegible] *(though Heretickes or other ſimple perſons may pretend ſuch things to be better beſtowed upon the* [illegible] *ſhe firſt before all other, * and they next ſaw him after his Reſurrection.*

The [illegible] votion [illegible] Chriſts [illegible] now dead.
Math. 16,9.
Math. 28,9.
Merits.

FVLKE 2 — [illegible] plead for *Corban*, your offering box, upon which foundation your Church is builded. Theſe women's good will was commendable, but void of merit. And their faith had beene a great deale more commendable, if they had not beſtowed this coſt, as upon one that was dead, but had waited for his reſurrection the third day, according to his promiſe. There were other cauſes of his appearing firſt unto the women, then their charges beſtowed in ſpices for his funerall.

RHEM. 3 — 12 In another ſhape.] *Chriſt though he have but one corporall ſhape, naturall to his perſon, yet by his omnipotencie he may be in whatſoever forme, and appeare in the likeneſſe of any other man or creature, as he liſt. Therefore let no man thinke it ſtrange that he may be under the forme of bread in the bleſſed Sacrament.*

Chriſts body under divers formes.

FVLKE 3 — Chriſt tooke upon him none other ſhapes, but his Diſciples eyes were holden, that they did not knowe him, as it is manifeſt, *Luke* 24.16. ſo that the alteration of ſhape, was in their eyes, not in his body, *Beda in Mar.* 16. & *Luc.* 24. What Chriſt can doe in altering his ſhape, we doubt not, but what he will doe or hath done, we muſt learne out of his word.

The body of Chriſt.

RHEM. 4 — 16 He that beleeveth.] *Note well, that whereas this Evangeliſt mentioneth onely faith and Baptiſme, as though to beleeve and to be baptized were enough, S. Matthew addeth theſe wordes alſo of our Saviour,* teaching them to obſerve all things whatſoever I have commanded you, *which containeth all good workes and the whole juſtice of a Chriſtian man.*

Not onely faith.

FVLKE 4 — A fond argument againſt juſtification by faith onely, ſo often repeated. That faith which God reſpecteth only in juſtifying the ungodly man, is afterward fruitfull of good workes, which as S. *Auguſtine* ſaith, *goe not before juſtification, but follow him that is juſtified.* De Fid. & Oper. c. 14.

RHEM. 5 — 17 Theſe ſignes ſhall follow.] *It is not meant that all Chriſtians or true beleevers ſhould doe miracles: but that ſome for the proofe of the faith of all ſhould have that gift. The which is the grace or gift of the whole Church, executed by certaine, for the edification and profit of the whole.*

The gift of miracles.

FVLK. 5 — You are in hope to delude the world againe with fained miracles, and therefore you ſpeake of the gift of miracles, as though it were ſtill executed by certaine. But if you will obtaine credit by working of miracles, you muſt not bring in counterfeit crankes, out of whom you have caſt out devils, or whom you have made whole, as of late *Margaret Ieſop*, an honeſt woman of your religion: But you muſt bring them, that ſpeake with new tongues, that take away Serpents, that drinke any deadly thing and it ſhall not hurt them, ſo ſhall you declare, that your former workes are not fained and lying miracles, but ſuch as Chriſt gave power to his Diſciples to worke in his name. And yet if you could doe theſe things indeed, except your doctrine were agreeable to the holy Scriptures, we would hold you accurſed.

THE ARGVMENT OF S^T. LVKE'S GOSPEL.

RHEM.

SAint Lukes Goſpel may be divided into five parts.

The firſt part is of the infancie both of the Precurſor, and of Chriſt himſelfe, Chap. 1. and 2.

The ſecond, of the preparation that was made to the manifeſtation of Chriſt, Chap. 3. and a piece of the 4.

The third, of Chriſts manifeſting himſelfe, by preaching and miracles, ſpecially in Galilee; the other piece of Chap. 4. unto the midſt of the 17.

The fourth, of his comming into Iewry towards his Paſſion: the other piece of Chap. 17. unto the midſt of the 19.

The fift, of the Holy weeke of his Paſſion in Hieruſalem: the other part of Chap. 19. unto the end of the booke.

S. Luke, was Sectator (*ſaith S. Hierome*) that is, a diſciple of the Apoſtle *Paul*, and a companion of all his peregrination. *And the ſame we ſee in the Acts of the Apoſtles: Where from the 16. chapter* S. Luke *putteth himſelfe in the traine of* S. Paul, *writing thus in the ſtory*, Forthwith we ſought to goe into Macedonia; *and in like maner, in the firſt perſon, commonly thorow the reſt of that booke. Of him and his Goſpel,* S. Hierom *underſtandeth this ſaying of* S. Paul: We have ſent with him the brother, whoſe praiſe is in the Goſpel thorow all Churches; *where alſo he addeth*: Some ſuppoſe ſo often as *Paul* in his Epiſtles ſaith, *According to my Goſpel*, that he meaneth of Lukes booke. *And againe*, Luke learned the Goſpel not only of the Apoſtle *Paul*, who had not beene with our Lord in fleſh, but of the other Apoſtles: which himſelfe alſo in the beginning of his booke declareth, ſaying, As they delivered to us who themſelves from the beginning ſaw, and were Miniſters of the word. *It followeth in S. Hierome*: Therefore he wrote the Goſpel, as he had heard: but the Acts of the Apoſtles he compiled as he had ſeene. *S. Paul writeth of him by name to the Coloſſians*: Luke the Phyſician ſaluteth you; *and to* Timothy: Luke alone is with me. *Finally, of his end thus doth* S. Hier. *write*: He lived fourſcore and foure yeres, having no wife.

Hier. in Catalog.
2 Cor. 8,18.
Luke 1,2.
Col. 4,14.
2 Tim. 4,11.
Hier. in Catalogo.

RHEM. 1 — He is buried at Conſtantinople: to which city his bones with the Reliques of *Andrew* the Apoſtle were tranſlated out of Achaia the twentieth yeere of *Conſtantius*. *And of the ſame tranſlation alſo in another place againſt* Vigilantius *the Heretike*: It grieveth him that the Reliques of the Martyrs are covered with precious covering, and that they are not either tied in clouts, or throwne to the dunghill: why, are we then * ſacrilegious, when we enter the Churches of the Apoſtles? was † *Conſtantius* the Emperour ſacrilegious, who tranſlated to Conſtantinople the holy Reliques of *Andrew*, *Luke*, and *Timothee*: at which the devils roare, and the inhabiters of *Vigilantius* confeſſe that they feele their preſence? *His ſacred body is now at Padua in Italie, whither it was againe tranſlated from Conſtantinople.*

Hier. cont. Vigil. 2
The Hereticke ſo counted the Catholikes for their honouring of Saints, & Reliques.

The

Reliques

The eſtimation of Saints Reliques, in S. *Hieromes* time, though it was ſomewhat exceſſive, yet it was far from the idolatry, and ſuperſtition of the Papiſts. For this he writeth *ad Ripar. contra Vigilant. Nos autem, &c. But we doe not worſhip and adore, I ſay not, the Reliques of Martyrs, but neither the Sunne and Moone, not Angels, not Arch-angels, not Cherubin, not Seraphin, or any name that is named in this world or in the world to come, leſt we ſhould ſerve the creature, rather then the Creator which is bleſſed for ever. But we honour the Reliques of the Martyrs, that we might worſhip him, whoſe Martyrs they are.* You ſee by theſe words that he alloweth honor, that is, a [illegible] eſtimation, but no worſhip, adoration or ſervice, to be done to the bodies or Reliques of Saints: when yet it is to be thought, they had the true Reliques of the Saints. Whereas yours are for the moſt part, falſe, and counterfeit, to deceive the people, & to procure full offerings. And where you ſay S. *Lukes* body is now at Padua, whither it was againe tranſlated from Conſtantinople, how are you able to prove it? or how is it like, the Emperors of Conſtantinople, would ſuffer it to be brought into Italie? The firſt Leſſon upon S. *Lukes* day in your Popiſh Portuis, ſaith it is ſtill working miracles at Conſtantinople. But *Blondus* ſaith it is at Padua, with S. *Mathias* body, and as like the one as the other. For S. *Mathie* hath another body at Rome, *ad* [illegible] *Maioris*, and a third at Trevers, beſides parts in other places. And a little to touch the report of *Hierome*, concerning S. *Lukes* bones (*Gaudentius* Biſhop of Brixia, ſomewhat elder then he, was perſwaded that they were in a Church which he dedicated at Fundi, (as appeareth by his ſermon made at the dedication) and ſo was *Paulinus* Biſhop of Nola ep. 12.) he ſaith they were brought out of Achaia, where *Gaudentius* ſaith, he ended his life with *Andrew* in the city of Patra: your Portuis ſaith, he was buried in Bithinia: *Hierom* ſaith this tranſlation was in the 20. yeere of *Conſtantius*, you ſay of *Conſtantinus*. And although in his ſecond invective againſt *Vigilantius*, *Conſtantinus* is named in ſtead of *Conſtantius*, through the Printers fault, yet the error is eaſily diſcovered, by the ancient Chronicle, that goeth under the name of S. *Hierome*: referring this tranſlation plainly, to the time of *Conſtantius*, though not agreeing with S. *Hierome* in the 20. yeere, but noting it in the 22. yeere of *Conſtantius*. And might not *Vigilantius* have replied that *Conſtantius* was a ſacrilegious Arian? of whoſe tranſlation, *Hierome* taketh ſo great authority, whatſoever the Reliques were, and whether the devils did roare at their preſence or no.

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO SAINT LVKE.

CHAP. I.

The firſt part: of the Infancie both of the Precurſor and of Chriſt himſelfe.

*The Annunciation and Conception firſt of the Precurſor: 26 and ſix moneths after, of Chriſt alſo himſelfe. 39 The Viſitation of our Lady, where both the mothers doe propheſie. 57 The Nativity and Circumciſion of the Precurſor, where his father doth propheſie. 80 The Precurſor is from a childe an * Eremite.*

* FVLKE. No Popiſh Eremite.

The Tranſlation of Rhemes.

BEcauſe many have gone about to compile a narration of the things that have been accompliſhed among us:

2 According as they have delivered unto us, who from the beginning themſelves ſaw and were Miniſters of the word:

3 It ſeemed good alſo unto me || having diligently attained to all things from the beginning, to write to thee in order, good * Theophilus,

Act. 1,1.

4 That thou mayeſt know the verity of thoſe words whereof thou haſt beene inſtructed.

The Goſpel upon the eve of S. *Iohn Baptiſt.*

5 There was in the dayes of Herod the King of Iewrie, a certaine Prieſt named Zacharie, of the * courſe of Abia: and his wife of the daughters of Aaron, and her name Elizabeth.

1 Par. 24,10.

7 And they were both || juſt before God, walking || in all the Commandements || and juſtifications of our Lord without blame.

7 And they had no ſon: for that Elizabeth was barren, and both were well ſtricken in their dayes.

8 And it came to paſſe: when he executed the Prieſtly function in the order of his courſe before God,

9 Ac-

The Tranſlation of the Church of England.

FOraſmuch as many have taken in hand to ſet forth in order the declaration of thoſe things which are moſt ſurely † beleeved among us,

† Or, proved.

2 *Even as they delivered them unto us, which from the beginning ſaw them themſelves with their eyes, and were miniſters of the word:*

3 *It ſeemed good to me alſo having perfect underſtanding of all things from the beginning, to write to thee in order, moſt excellent Theophilus,*

4 *That thou mighteſt know the certainety of thoſe things whereof thou haſt beene taught by mouth.*

5 T*Here was in the dayes of Herod the king of Iewrie, a certaine Prieſt, name Zacharias, * of the courſe of Abia, and his wife was of the daughters of Aaron, and her name was Elizabeth.*

1 Chr. 24,10.

6 *They were both righteous before God, walking in all the Commandements and Ordinances of the Lord, blameleſſe.*

7 *And they had no childe, becauſe that Elizabeth was barren, and they both were now well ſtricken in age.*

8 *And it came to paſſe, that when Zacharias executed the Prieſts office before God, as his courſe came,*

9 *Ac-*

Exod. 30,7.

9 According to the cuſtome of the Prieſtly function, he went forth by lot * to offer incenſe, entring into the temple of our Lord:

Lev. 16,16.

10 And * al the multitude of the people was † praying without at the houre of the incenſe.

11 And there appeared to him an Angel of our Lord, ſtanding on the right hand of the altar of incenſe.

12 And Zachary was troubled, ſeeing him: and feare fell upon him.

13 But the Angel ſayd to him, Feare not Zachary, for thy prayer is heard: and thy wife Elizabeth ſhall beare thee a ſonne, and thou ſhalt call his name Iohn:

14 And thou ſhalt have || joy and exultation, and many ſhall rejoyce in his nativity.

15 For he ſhalbe great before our Lord: ‡ and wine and ſicer he ſhall not drinke: and he ſhall be repleniſhed with the holy Ghoſt even from his mothers wombe.

‡ This abſtinence foretold and preſcribed by the Angel, ſheweth that it is a worthy thing, and an act of religion in S. Iohn, as it was in the Nazarites.

16 And hee ſhall * convert many of the children of Iſrael to the Lord their God.

17 And he ſhall goe before him * in the ſpirit and vertue of Elias: that hee may convert the hearts of the fathers unto the children, and the incredulous to the wiſedome of the juſt, to prepare unto the Lord a perfect people.

Mal. 4,6. Matt. 11,14.

18 And Zachary ſayd to the Angel, Whereby ſhall I know this? for I am olde: and my wife is well ſtricken in her dayes.

19 And the Angel anſwering ſayd to him, I am Gabriel that aſſiſt before God: and am ſent to ſpeake to thee, and to evangelize theſe things to thee.

20 And behold, ‡ thou ſhalt be dumme, and ſhalt not be able to ſpeake untill the day wherein theſe things ſhall be done: for becauſe thou haſt not beleeved my wordes, which ſhall be fulfilled in their time.

‡ Zachary puniſhed for doubting of the Angels word.

21 And the people was expecting Zacherie: and they marveled that he made tariance in the temple.

22 And comming foorth hee could not ſpeake to them, and they knew that he had ſeene a viſion in the Temple. And he made ſignes to them, and remained dumme.

23 And it came to paſſe, after the dayes of his office were expired, || he departed into his houſe.

The Goſpel upon the Annunciation of our Lady, *March* 25. And on the Wedneſday of Imber weeke in Advent. And for a Votive Maſſe of our Lady in Advent.

24 And after theſe dayes Elizabeth his wife conceived: and hid her ſelfe five moneths, ſaying,

25 For thus hath our Lord done to me in the daies wherein he had reſpect to take away my reproch among men.

26 And in the ſixt moneth, the Angel Gabriel was ſent of God into a city of Galilee called Nazareth,

Mat. 1,18.

27 * To a Virgine deſpouſed to a man whoſe name was Ioſeph, of the houſe of David: and the virgins name was MARIE.

28 And

9 *According to the cuſtome of the Prieſts office, his lot was to burne incenſe when he went into the Temple of the Lord.*

10 * *And the whole multitude of the people were without in prayer, while the incenſe was burning.*

Levit. 16,17.

11 *And there appeared unto him an Angel of the Lord, ſtanding on the right ſide of the altar of incenſe.*

12 *And when Zacharias ſaw him, he was troubled, and feare fell upon him.*

13 *But the Angel ſayd unto him, feare not, Zacharias, for thy prayer is heard, and thy wife Elizabeth ſhall beare thee a ſonne, and thou ſhalt call his name Iohn.*

14 *And thou ſhalt have joy and gladneſſe, and many ſhall rejoyce at his birth:*

15 *And he ſhall be great in the ſight of the Lord, and ſhall neither drinke wine nor ſtrong drinke, and he ſhall be filled with the holy Ghoſt, even from his mothers wombe.*

16 * *For many of the children of Iſrael ſhall he turne to their Lord God.*

Mala. 4,5.

17 *And he ſhall goe before him with the ſpirit and power of Elias, to turne the hearts of the fathers to the children, and the diſobedient to the wiſedome of the juſt men, to make ready a perfect people for the Lord.*

18 *And Zacharias ſayd unto the Angel, By what token ſhall I know this? For I am old, and my wife well ſtriken in yeares.*

19 *And the Angel anſwering, ſayd unto him, I am Gabriel that ſtand in the preſence of God, and was ſent to ſpeake unto thee, and to ſhew thee theſe glad tidings.*

20 *And behold, thou ſhalt be dumbe, and not be able to ſpeake, untill the day that theſe things ſhall be performed, becauſe thou beleeveſt not my words, which ſhallbe fulfilled in their ſeaſon.*

21 *And the people waited for Zacharias, and marveiled that hee tarried ſo long in the Temple.*

22 *And when he came out, he could not ſpeake unto them: and they perceived that hee had ſeene a viſion in the Temple: for he beckened unto them, and remayned ſpeechleſſe.*

23 *And it came to paſſe, that aſſoone as the dayes of his office were out, he departed into his owne houſe.*

24 *And after thoſe dayes, his wife Elizabeth conceived, and hid her ſelfe five moneths, ſaying,*

25 *Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take from me my rebuke among men.*

26 *And in the ſixth moneth, the Angel Gabriel was ſent from God, unto a city of Galilee, named Nazareth,*

27 *To a Virgin, ſpouſed to a man whoſe name was Ioſeph, of the houſe of David, and the Virgins name was Mary.*

28 And the Angel being entred in, ſayd vnto her, || HAILE || *full of grace, our Lord with thee: bleſſed art thou among women.*

29 Who hauing heard, was troubled at his ſaying, and thought what maner of ſalutation this ſhould be.

30 And the Angel ſayd to her, Feare not MARY, for thou haſt found grace with God.

Eſa.7,14.

31 * Behold thou ſhalt conceiue in thy wombe, and ſhalt beare a ſonne: and thou ſhalt call his name IESVS.

32 He ſhall bee great, and ſhall bee called the ſonne of the moſt High, and our Lord God ſhall giue him the ſeat of Dauid his father:

Dan.7,14,27.

33 * And he ſhall reigne in the houſe of Iacob for euer, and of his kingdome there ſhall be no end.

‡ She doubted not of the thing as Zachary, but enquired of the meanes.

34 And MARY ſayd to the Angel, ‡ How ſhall this be done? || becauſe I know not man?

35 And the Angel anſwering, ſayd to her, The holy Ghoſt ſhall come vpon thee, and the power of the moſt High ſhall ouerſhadow thee. And therefore alſo that which of thee ſhalbe borne Holy, ſhalbe called the ſon of God.

36 And behold || Elizabeth thy coſin, ſhe alſo hath conceiued a ſonne in her old age: and this moneth, is the ſixt to her that is called barren:

37 Becauſe there ſhall not be impoſſible with God any word.

‡ At this very moment when the Bleſſed Virgin gaue conſent, ſhe conceiued him perfect God & perfect man. The Goſpel vpon the viſitation of our Lady, Iul. 2. And vpon the Imber friday in Aduent.

38 And MARY ſayd, ‡ BEHOLD *the handmaid of our Lord, be it done to me according to thy word.* ✠ And the Angel departed from her.

39 And MARY riſing vp in thoſe dayes, went vnto the hill country with ſpeed, into a city of Iuda.

40 And ſhe entred into the houſe of Zachary, and ſaluted Elizabeth.

41 And it came to paſſe: as Elizabeth heard the ſalutation of MARY, the ‡ infant did leape in her wombe, and Elizabeth was repleniſhed with the holy Ghoſt:

‡ Iohn the Baptiſt being yet in his mothers wombe, reioyced and acknowledged the preſence of Chriſt and his mother.

42 And ſhe cryed out with a loud voyce, and ſayd, || BLESSED *art thou among women, and bleſſed is the fruit of thy wombe.*

43 And whence is this to mee, that the || mother of my Lord doth come to me?

44 For behold as the voyce of thy ſalutation ſounded in mine eares, the infant in my wombe did leape for ioy.

45 And bleſſed is ſhe that beleeued, becauſe thoſe things ſhall be accompliſhed that were ſpoken vnto her by our Lord.

Magnificat at Euenſong.

46 And MARY ſayd, MY SOVLE *doth magnifie our Lord.*

47 *And my ſpirit hath reioyced in God my Sauiour.*

48 *Becauſe he hath regarded the humility of* his

28 *And when the Angel was come in vnto her, he ſayd, Haile thou that art in high fauour, the Lord is with thee: Bleſſed art thou among women.*

29 *And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her minde what maner of ſalutation this ſhould be.*

30 *And the Angel ſayd vnto her, Feare not Mary, for thou haſt found fauour with God.*

Eſa.7.14.

31 * *For behold, thou ſhalt conceiue in thy wombe, and beare a ſonne, and ſhalt call his name Ieſus.*

32 *Hee ſhall bee great, and ſhall bee called the ſonne of the higheſt: and the Lord God ſhall giue vnto him the ſeat of his father Dauid.*

Dan.7.14. miche.4.7.

33 * *And he ſhall reigne ouer the houſe of Iacob for euer: and of his kingdome there ſhall be none end.*

34 *Then ſayd Mary vnto the Angel, How ſhall this be, ſeeing I know not a man?*

35 *And the Angel anſwering, ſaid vnto her, The holy Ghoſt ſhall come vpon thee, and the power of the higheſt ſhall ouerſhadow thee. Therefore alſo, that holy thing which ſhall bee borne of thee, ſhall bee called the ſonne of God.*

36 *And behold, thy coſin Elizabeth, ſhee hath alſo conceiued a ſonne in her old age, and this is her ſixth moneth, which was called barren.*

37 *For with God ſhall no word be impoſſible.*

38 *And Mary ſayd, Behold the handmaiden of the Lord, be it vnto me according to thy word: and the Angel departed from her.*

39 *And Mary aroſe in thoſe dayes, and went into the hill countrey with haſt, into a city of Iuda.*

40 *And entred into the houſe of Zachary, and ſaluted Elizabeth.*

41 *And it came to paſſe, that when Elizabeth heard the ſalutation of Mary, the babe ſprang in her wombe, and Elizabeth was filled with the holy Ghoſt.*

42 *And ſhe ſpake out with a loud voyce, and ſayd bleſſed art thou among women, and the fruit of thy wombe is bleſſed.*

43 *And whence commeth this to me, that the mother of my Lord ſhould come to me?*

44 *For loe, aſſoone as the voyce of thy ſalutation ſounded in mine eares, the babe ſprang in my wombe for ioy.*

45 *And bleſſed is ſhe that beleeued, for thoſe things ſhall be performed which were told her from the Lord.*

46 *And Mary ſayd, My ſoule magnifieth the Lord,*

47 *And my ſpirit hath reioyced in God my Sauiour.*

48 *For he hath looked on the lowlineſſe of* his

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his handmaid: for behold from henceforth al generations ſhal cal me bleſſed.

49 *Becauſe he that is mightie hath done great things to me, and holy is his name.*

50 *And his mercy from generation vnto generations, to them that feare him.*

51 *He hath ſhewed might in his arme: he hath diſperſed the proud in the conceit of their heart.*

52 *He hath depoſed the mighty from their ſeate, and hath exalted the humble.*

53 *The hungry he hath filled with good things: and the rich he hath ſent away empty.*

54 *He hath receiued Iſrael his child, being mindfull of his mercy,*

55 *As he ſpake to our fathers, to Abraham and his ſeed for euer.*

56 And MARY taried with her about three monethes: and ſhe returned into her houſe.

The Goſpel vpon the Natiuity of S. Iohn Baptiſt, Iun. 24. called Midſommer day.

27 And Elizabeths full time was come to be deliuered, and ſhe bare a ſonne.

58 And her neighbours and kinsfolke heard that our Lord did magnifie his mercy with her, and they did congratulate her.

59 And it came to paſſe: on the eight day they came to circumciſe the child, and they called him by his fathers name, Zacharie.

60 And his mother anſwering ſayd, Not ſo but he ſhalbe called Iohn.

61 And they ſayd to her, That there is none in thy kindred that is called by this name.

62 And they made ſignes to his father, what he would haue him called.

Luke 1,13.

63 And demanding a writing table, hee wrote, ſaying, || * Iohn is his name. And they all marvelled.

64 And forthwith his mouth was opened, and his tongue, and he ſpake bleſſing God.

65 And feare came vpon all their neighbours: and all theſe things were bruited over all the hill-countrey of Iewry:

66 And all that had heard, layd them vp in their heart, ſaying, What an one trow ye, ſhall this child be? For the hand of our Lord was with him.

67 And Zacharie his father was repleniſhed with the holy Ghoſt: and he propheſied, ſaying,

BENEDICTVS at Laudes.

68 BLESSED BE OVR LORD *God of Iſrael: becauſe he hath viſited and wrought the redemption of his people:* ✠

69 *And hath erected the horne of ſaluation to vs, in the houſe of Dauid his ſeruant.*

70 *As he ſpake by the mouth of his holy Prophets, that are from the beginning.*

71 *Saluation from our enemies, and from the hand of all that hate vs:*

72 *To worke mercy with our fathers: and to remember his holy teſtament,*

73 * *The*

his handmaiden. For behold, from henceforth ſhall all generations call me bleſſed.

49 *For he that is mighty hath done to me great things, and holy is his name.*

50 *And his mercy is on them that feare him, from generation to generation.*

Eſay 51. pſal.33.1

51 *He hath ſhewed ſtrength with his arme, he hath ſcattered them that are proud, in the imagination of their hearts.*

52 *He hath put downe the mighty from their ſeates, and exalted the lowly.*

1 King.2.6. pſal.34.11.

53 * *He hath filled the hungry with good things, and ſent away the rich empty.*

Eſa.30.18.

54 * *He hath helped his ſeruant Iſrael, in remembrance of his mercy.*

Iere.31.3. pſal.132.11.

55 (* *Euen as he ſpake to our fathers Abraham, and to his ſeed*) *for euer.*

56 *And Mary abode with her about three monethes, and afterward returned to her owne houſe.*

57 *Elizabeths time came that ſhe ſhould bee deliuered, and ſhe brought foorth a ſonne.*

58 *And her neighbours and her coſins heard how the Lord had ſhewed great mercy vpon her, and they reioyced with her.*

59 *And it came to paſſe that on the eight day they came to circumciſe the childe, and called him Zacharias, after the name of his father.*

60 *And his mother anſwering, ſaid, Not ſo, but he ſhalbe called Iohn.*

61 *And they ſayd vnto her, There is none in thy kindred that is called by this name.*

62 *And they made ſignes to his father, what he would haue him called.*

63 *And when he had asked for writing tables, he wrote, ſaying, His name is Iohn: And they marvelled all.*

64 *And his mouth was opened immediately, and his tongue looſed, and he ſpake, prayſing God.*

65 *And feare came on all them that dwelt round about them, and all theſe ſayings were noyſed abroad throughout all the hill countrey of Iury.*

66 *And all they that heard them, layd them vp in their hearts, ſaying, What maner of child ſhall this be? And the hand of the Lord was with him.*

67 *And his father Zacharias was filled with the holy Ghoſt, and propheſied, ſaying,*

Math.1.21.

68 * *Prayſed be the Lord God of Iſrael, for he hath viſited and redeemed his people,*

Pſal.132.17.

69 * *And hath rayſed vp an horne of ſaluation vnto vs in the houſe of his ſeruant Dauid:*

Pſal.132.18. Iere.23.6. & 30.20.

70 * *Euen as he ſpake by the mouth of his holy Prophets, which were ſince the world began.*

71 *That he would ſaue vs from our enemies, and from the hand of all that hate vs.*

72 *That he would deale mercifully with our fathers, and remember his holy couenant.*

73 * *And*

*73 * The oath which he ſware to Abraham our father,*

74 That he would giue to us, That without feare being deliuered from the hand of our enemies we may ſerue him,

75 In holineſſe and || iuſtice before him, all our dayes.

Mal.3,1. *76 And thou child ſhalt be called the Prophet of the Higheſt: for * thou ſhalt goe before the face of our Lord to prepare his wayes,*

77 To giue knowledge of ſaluation to his people, unto remiſſion of their ſinnes.

Zac.3,9.6,12. Mal.4,2. *78 Through the bowels of the mercy of our God, in which || the * Orient, from on high, hath viſited us,*

79 To illuminate them that ſit in darkneſſe, and in the ſhaddow of death: to direct our feete into the way of peace.

80 And the child grew, and was ſtrengthned in ſpirit, and was ‡ in the deſerts untill the day of his manifeſtation to Iſrael.

*73 * And the oath which he ſware to our father Abraham, for to giue us.* Gen.22.16.

74 That we being deliuered out of the hands of our enemies, might ſerue him without feare,

*75 * In holineſſe and righteouſneſſe before him all the dayes of our life.* 1 Pet.1.15.

76 And thou child ſhalt be called the Prophet of the higheſt: for thou ſhalt goe before the face of the Lord, to prepare his wayes.

77 To giue knowledge of ſaluation unto his people, by the remiſſion of their ſinnes,

*78 Through the tender mercy of our God, whereby the day ſpring * from on high, hath viſited us,* Mal.4.2.

79 To giue light to them that ſit in darkeneſſe, and in the ſhadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed ſtrong in ſpirit, and was in wilderneſſe till the day came of his ſhewing unto the Iſraelites.

MARGINALL NOTES. Chap. I.

Rhem. 1 10 Praying without.] *We ſee heere that the Prieſt did his duety within, the people in the meane time praying without; and that the Prieſts functions did profit them, though they neither heard, nor ſaw his doings.*

Fulke. 1 The condition of the Church of Chriſt is otherwiſe, then it was then under the Law. For now all things muſt be done in the congregation to the underſtanding and edifying of the people; in ſo much, as if a man had the miraculous gift of tongues, he might not ſpeake in the Church without an interpretor. 1 Cor.14. Unknowen tongues.

Rhem. 2 28 Haile.] *The beginning of the* Ave Marie. *See the reſt. v. 42.*

Fulke 2 The holy words of the Angel, are prophanely, ſuperſtitiouſly, and Idolatrouſly abuſed by the ignorant Papiſts, as a prayer when they are none, mumbled in Latine, whereof they know not the ſenſe, ſayd unto ſtocks and ſtones, yea to God himſelfe: the learned ſort, if not approving, yet wincking at ſuch ſhamefull abſurdities. The Ave Marie.

Rhem. 3 48. All generations.] *Have the Proteſtants had alwayes generations to fulfill this prophecie? or doe they call her bleſſed, that derogate what they can from her graces, bleſſings, and all her honour?*

Fulke 3 The Church of God, whereof we are members, hath alwaies had, and alwaies ſhal have generations, in which the Virgine *Mary* hath beene and ſhall be called bleſſed: Neither doe we derogate from her graces, bleſſings, or honour that is due unto her, when we cannot abide, that of a moſt bleſſed and holy Virgine, the honourable mother of our Lord and Saviour Chriſt, ſhe ſhould be made an Idole, as ſhe was of your forefathers the *Collyridian* heretikes; and as evill, if not worſe, of you Papiſts. For the *Collyridians* never deſired her to command her ſonne, now ſitting at the right hand of God the Father, as your blaſphemous prayer doth. The perpetuity of the Church. Idolatry. Honour of the bleſſed virgine Mary.

Rhem. 4 80. In the deſert.] *Marke, that he was a voluntary Eremite, and choſe to be ſolitary from a child, till he was to preach to the people, in ſo much that antiquity counted him the firſt Eremite.* Hiero. in vit. Pauli.

Fulke 4. The office of *Iohn* the Baptiſt was ſingular, and therefore his living in the deſert is no example for other men, leaſt of all for Popiſh Eremites, who live not at all in the deſert, but neerer to cities and places frequented, then many huſbandmen in the countrey. Neither doth *Hierom* allow the opinion of them that counted *Iohn* to be the firſt Eremite. See the note upon S. *Marke, chap.9. ſect.3.* Eremites.

ANNOTATIONS. Chap. I.

Rhem. 5 3 Having diligently atteined.] *Heereby we ſee, that though the holy Ghoſt ruled the penne of holy writers that they might not erre, yet did they uſe humane meanes to ſearch out and find the truth of the things they wrote of. Even ſo doe Councels, and the Preſident of them, Gods vicar, diſcuſſe and examine all cauſes by humane meanes, the aſſiſtance of the holy Ghoſt concurring and directing them into all truth, according to Chriſts promiſe,* Iohn 16.13. *as in the very firſt Councell of the Apoſtles themſelves at Hieruſalem, is manifeſt,* Acts 15.7. *and 28. Againe, heere we have a familiar preface of the Author, as to his friend, or to every godly Reader.* (*ſignified by* Theophilus) *concerning the cauſe, and purpoſe, and manner of his writing, and yet the very ſame is confeſſed Scripture, with the whole booke following. Marvell not then if the Author of the ſecond booke of the* Macchabees * *uſe the like humane ſpeeches both at the beginning and in the latter end, neither doe thou therefore reiect the booke for no Scripture, as our heretikes doe; or not thinke him a ſacred writer.* 2 Mach.2.& 15. Sacred writers and holy Councels. The ſecond booke of the Machabees

Fulke. 5. Ordinary meanes are not to be neglected, but uſed for the diſcuſſing of controverſies in Councels, but the holy Scripture is the rule whereby the definition muſt be made, if it bee true, as in the Councell of the Apoſtles, *Acts* 15. But that the Pope is Gods vicar, or preſident of generall Councels, or hath any promiſe, that he cannot erre, or any ſpeciall direction of Gods ſpirit, as the holy men of God had, which did indite the Scriptures, it is never able to be prooved. Neither is the preface, nor concluſion of the author of the ſecond booke of *Maccabees*, any thing like to this preface of S. *Luke*. Which though it be directed to one ſpeciall perſon, yet it containeth nothing unworthy of the majeſty of the holy Ghoſt, as thoſe of the *Maccabees* doe. Where the author acknowledgeth his infirmity, asketh pardon if he have not done ſufficiently, writeth to ſerve the vaine delight of men by variety of Story. Whereas S. *Luke* as the pen of the holy Ghoſt, doubteth not to ſay, that he hath exactly atteined to the truth of all things, and ſet foorth the ſame to the certaine confirmation of the faith, wherein *Theophilus* had beene inſtructed, which is neceſſary for every Chriſtian, though it was firſt written unto *Theophilus*. Beſide, that ſecond booke of ſtories hath many things falſe, that are diſprooved by the firſt booke of the *Maccabees*, and by *Ioſephus*, but ſpecially matter contrary to the canonicall Scriptures, as a commendation of *Razis* for killing

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[illegible] blaſphemous againſt Gods word [illegible] S. Luke [illegible] like [illegible]

Rhem. 6 6 [illegible]] [illegible] of this time, how it is evident that they may be iuſt, not only by the eſtimation of men [illegible] before God.

Fulke. 6 [illegible] iuſt before God, though not by their owne merite, but by the iuſtice of Chriſt imputed [illegible] through faith. [illegible] de pecc. mer. & re. lib.2. c.13.

Rhem. 7 6. In all the commandements.] *Three things to be noted directly againſt the Heretikes of our time: firſt, that good men doe keepe all Gods Commandements; which (they ſay) are impoſſible to be kept. Againe, that men be iuſtified not by onely imputation of Chriſts iuſtice, nor by faith alone, but by walking in the Commandements. Againe, that the keeping and doing of the Commandements is properly our iuſtification.*

Fulke 7 Neither of thoſe three things can be prooved out of the text. For good men may walke in all the commandements of God, though they can keepe never a one perfectly. And faith onely in the merites of Chriſt, is imputed for righteouſneſſe to all thoſe that are iuſtified by God without reſpect of workes. *Rom.4.* Therefore keeping and doing of Gods commandements, is not the cauſe of our iuſtification before God, but the effect and fruit thereof, *Gaudent. Brixi. epiſt. ad Paulum. Nam ſanctiſſimus medicina Chriſti non indigent, cum ſanctos eius non niſi fides eius effecerit.* So were *Zacharie* and *Elizabeth* iuſtified before God by faith, as *Abraham* was, and as a fruit of true iuſtification, walked in all the commandements of God, in the ſight of men blameleſſe. For otherwiſe no man can ſay his heart is cleane. If God ſhould examine our iniquities, who were able to abide it? *Zachary* and *Elizabeth* were holy, and iuſt perſons, yet not free from ſinne. For *Zachary* as one of Gods people looked to have remiſſion of his ſinnes, and ſalvation by Chriſt and not by his workes. *Luc.1.77. Quod de Zacharia & eius coniuge ſcriptum eſt, in omnibus mandatis & iuſtificationibus Domini. Hoc ille (Paulus) breviter dixit in lege. Non n. alia lex illis, alia iſtis fuit ante Evangelium, ſed non eadem quam legimus per Moſen datam patribus eorum, ſecundum quam etiam ſacerdos erat Zacharias & vice ſua ſacrificabat: Et tamen Apoſtolus qui ſimili tunc iuſtitia praeditus fuit, ſequitur & dicit: Quae mihi lucra fuerunt, haec propter Chriſtum damna eſſe non ſolum duxi, verum etiam & arbitror omnia damnum eſſe propter eminentem ſcientiam Domini noſtri Ieſu Chriſti, propter quem omnia non ſolum detrimenta credidi, verum etiam & ſtercora eſtimavi eſſe, ut Chriſtum lucrifaciam, & inveniar, &c. in reſurrectionem mortuorum. Tantum ergo longe eſt ut propter illa verba Zachariam & Elizabeth ſine ullo peccato, credamus perfectam habuiſſe iuſtitiam, ut nec ipſum Apoſtolum ad eiuſdem regulae ſimilitudinem arbitremur fuiſſe perfectum, non ſolum in illa legis iuſtitia, quam ſimilem iſtis habuit, quam inter damna & ſtercora deputat in comparatione excellentiſſimae iuſtitiae quae in fide Chriſti eſt: Verum etiam in ipſo quoque evangelio, ubi & tanti apoſtolatus meruit principatum, quod dicere non auderem niſi ei non credere nefas ducerem.* Aug. de pecc. mer. & remiſſ. lib.2. cap.13. None keepeth the law. Iuſtification by faith onely.

Rhem. 8 6 Iuſtifications.] *This word is ſo uſuall in the Scriptures (namely in the* Pſal. 118.) *to ſignifie the Commandements of God, becauſe the keeping of them is iuſtification, and the Greeke is alwaies ſo iuſtly correſpondent to the ſame, that the heretikes in this place (otherwiſe pretending to eſteeme much of the Greeke) bluſh not to ſay, that they avoid this word of purpoſe againſt the iuſtification of the Papiſts. And therefore one uſeth* Tullies *word forſooth, in Latine* conſtituta: *and his ſchollers in their Engliſh Bibles ſay,* Ordinances. Corrupt tranſlation of heretikes. δικαιώματα. Beza in Annot. an. Teſt. 1556. Iuſtification.

Fulke 8 The word uſed by the Prophet in the 119. *Pſalme* is חקים, Chuckim which ſignifieth properly ordinances and ſtatutes, as all that are meanely learned in the Hebrew, doe know. And although the Greeke interpreter in that Pſalme, tranſlated it δικαιώματα, your vulgar Latine interpreter, doth moſt commonly in the law, tranſlate it *Ceremonias*, ceremonies, *Deut.4,5,6,7.* and ſo commonly almoſt in every Chapter. The Greeke interpreter, not alwayes δικαιώματα, but ſometimes νόμον, προστάγματα, ἐντολὰς, that is, the Law, Ordinances, Commandements. And in the ſame Chapter he tranſlateth it both δικαιώματα and προστάγματα. *Deut.11. ver.32.* by which it is evident, that the one word ſignifieth no more then the other. And that in δικαιώματα, we muſt ſeeke no greater myſtery of iuſtification, then in προστάγματα, which ſignifieth Ordinances, Commandements, Decrees, or Statutes. Saving that the Hebrew word is many times referred to precepts which be of Ceremonies, as the vulgar Latine interpreter doth commonly tranſlate it. And ſo it is moſt like, that Saint *Luke* uſeth the word δικαιώματα, as it is commonly uſed in the Greeke text of the Law. Therefore ſeeing you cavill about the ſound of a word, contrary to the uſe thereof; our interpreters did well to avoyde the terme iuſtifications, whereabout you quarrell, and to tranſlate it according to the meaning of the Greeke writer, and the uſuall acceptation of the Greeke word. And why ſhould not a Latine interpreter uſe *Tullies* word (forſooth) being apt for the Greeke, rather then any barbarous terme, not ſo fit or agreeable unto it? But this matter you may ſee more at large diſcuſſed in the defence againſt *Martins diſcovery, c.8. ſect.1.2.& 3.* Exod.18.20. Num.9.3. 1 Reg.2.3.

Rhem. 9 14 Ioy and exultation.] *This was fulfilled not onely when he was borne, but now alſo through the whole Church for ever, in ioyfull celebrating of his Nativity.*

Fulke 9. Belike Saint *Iohn* is borne againe with you every Midſommer day. The ioy that was at the birth of *Iohn*, (though it were great) yet it was obſcured by the glorious birth of Chriſt. And ſeeing Chriſt is not onely borne, but alſo hath ſuffered death, is riſen againe, and aſcended into heaven: The ioy of *Iohns* birth in the Catholike Church of Chriſt, is hidden and dimmed, as the light of a ſtarre, by the Sunne ſhining at noone dayes. *Iohn* himſelfe acknowledged, that he was to diminiſh, as Chriſt encreaſed, *Iohn 3.30.* The Angell therefore did not prophecy of your Popiſh celebrating of his Nativity, but of the ioy that many ſhould have, which looked for the redemption of Iſrael which was at hand, when *Iohn* the forerunner of Chriſt was borne. Otherwiſe the Church of God communicateth with the ioy of Gods Saints at that time, not onely, nor chiefly, in celebration of the memory of *Iohns* Nativity, but in contemplation of the performance of Gods promiſes, at all times of the yeere. The feſtivity of S. Iohn Baptiſt.

Rhem. 10 23 He departed] *In the old Law (ſaith* Saint Hierome*) they that offered hoſtes for the people, were not onely, not in their houſes, but were purified for the time, being ſeparated from their wives, and they dranke neither wine nor any ſtrong drinke, which are wont to provoke concupiſcence. Much more the Prieſts of the new Law that muſt alwayes offer ſacrifices, muſt alwayes be free from Matrimony.* Lib.1. cap.19. advers. Iovin. and epiſt.50.ca.3. *See Saint* Ambroſe in 1. Tim.3. *And therefore if there were any religion in* Calvins *Communion, they would at the leaſt give as much reverence to this point, as they in the old Law did to their ſacrifices, and to the loaves of propoſition.* 1. Reg.21. The continency of Prieſts.

Fulke. 10 Saint *Paul*, who alloweth a Biſhop and Elder to be the huſband of one wife, is to be credited, what is meete for the Miniſters of the Church, rather then Saint *Hierome* and Saint *Ambroſe*. Againſt whom I oppoſe *Clements Alexandrinus* and *Paphnutius*, with the whole generall Councell of Nice, who thought it not expedient that the Miniſters of the Church ſhould abſtaine from their lawfull wives. See the notes upon *Marke.c.8. ſe. 14.* And ſeeing the holy Ghoſt hath made no ſuch law for them, that receive the Communion, to abſtaine from their 1 Tim.3.2.tit.1.6 Strom. lib.3. Socrat. lib.1. cap.11. The marriage of miniſters of the Church.

[illegible] wiues, we take vpon vs to be wiſer then God. Otherwiſe all men are [illegible] ſo-berly, and temperatly: but not to ſeparate themſelues one from another, except it be [illegible] that they may [illegible] to faſting and prayer, and then to come together againe, leſt Satan tempt them for their incontinency. 1. Cor. 7. 5.

Rhem. 11. 28 Haile full of grace.] *Holy Church and all true Christians [illegible] and [illegible] from heauen by the Archangel, in [illegible] honour of [illegible] our Bleſſed Lady, as alſo for that they were the words of the firſt glad tidings of Chriſts Incarnation, and our Saluation by the ſame, and be the very [illegible] and ſumme of the whole Goſpell. In ſo much that the Greeke Church vſed it daily in the Maſſe.*

Liturg. S. Iacobi & Chryſ.

[illegible] of the Aue Maria.

Fvlke 11. Papiſts in often repetition of theſe words (though excellent good of themſelues) doe ſhamefully abuſe them, ſeeing they ſay them not, nor can ſay them in that ſenſe they were vttered by the Angel and Elizabeth: Seeing they doe ſo often, and ſo vainely repeat them vpon their [illegible] the [illegible] in deriſion, then honour of Chriſt and the Bleſſed Virgine, Matth. 6. 7. And what myſtery or ſumme of the Goſpell ſoeuer be contained in them, the ignorant people vnderſtand nothing at all, who by your good will, ſhould not vnderſtand the words in their mother tongue. If the Grecians vſe them well in their Maſſe, why doe not you vſe them in yours? If they vſe them ſuperſtitiouſly, why doe you alledge their example? The liturgies that you [illegible], be counterfeit vnder the names of Iames and Chryſoſtome. And the one of them is a good confutation of the [illegible]. For if the Greeke Church had a Liturgie written by Iames the Apoſtle, who would thinke that Chryſoſtome would make a new? Againe, if Chryſoſtome had made a Liturgy, he would not haue made a prayer for Pope Nicholas, that liued almoſt fiue hundred yeeres after him, nor for the Emperour Alexius, who liued ſeuen hundred yeeres after him: This ſtuffe therefore is much later then the Apoſtle Iames, or Chryſoſtomes age.

The abuſe of the Angels ſalutation.

Rhem. 12 28 Full of grace.] *Note the excellent prerogatiues of our Bleſſed Lady, and abhorre theſe Heretikes which make her no better then other vulgar women, and therefore to take from her fulneſſe of grace, they ſay onely,* Hayle freely beloued, *contrary to all ſignifications of the Greeke word, which is at the leaſt,* endued with grace, *as Saint Paul vſeth it* Epheſ. 1. *by* Saint Chryſoſtomes *interpretation, or rather,* full of grace, *as both* * *Greeke and Latine fathers haue alwayes beene vnderſtood it, and the Latines alſo reade it, namely, Saint* Ambroſe *thus,* Well is ſhe onely called full of grace, who onely obteyned the grace, which no other woman deſerued, to be repleniſhed with the author of grace. *And if they did as well know the nature of theſe kind of Greeke words, as they would ſeeme very ſkilfull, they might eaſily obſerue that they ſignifie fulneſſe, as when themſelues tranſlate the like word* (Luc. 16. 20.) *full of ſores* Beza ulceroſus.

S. Athan de S. Deip. S. Ephrem in orat. de laud. B. virg. Ambro. in 1. Luc. lib. 2. Hier. ep. 140. in exp. pſ 44.

Corrupt tranſlation of heretikes.

κεχαριτωμένη. ἐχαρίτωσεν. ἡλκωμένος.

Fvlke 12. Firſt, it is a ſlander, that we make the virgine *Mary* no better then other vulgar women. For we acknowledge that ſhe was bleſſed aboue all other women, in that ſhe was choſen to be the mother of our Sauiour Chriſt, and that ſhe was full of the graces of the holy Ghoſt, but yet a woman, no goddeſſe, a ſinner, no Sauiour, and yet as free from ſinne, as the infirmity of mans nature could be. Secondly, concerning our tranſlation, we ſay, the Greeke word ſignifieth, *freely beloued,* not full of grace: both in this place, and in the *Epheſians* the firſt: by the teſtimony of all Greeke Dictionaries: by *Chryſoſtomes* iudgement, whoſe wordes are theſe: ἐχαρίτωσε, hee ſayth not ἐχαρίσατο, which he hath giuen, but ἐχαρίτωσεν, but whereby he hath made vs freely beloued, that is, *he hath not onely deliuered vs from our ſins, but alſo hath made vs his beloued friends. as if one had gotten a certaine ſcabbed fellow, rotten through peſtilent ſickeneſſe, age, pouerty, and famine, and ſhould by and by make him a beautifull young man which ſhall exceede all other in beauty, &c.* what clearer teſtimony can we haue, that the Greeke word doth ſignifie, freely beloued? And yet it is true, that the virgine *Mary* eſpecially, and all other Chriſtians generally, were, and are endued with excellent gifts of Gods grace: as *Chryſoſtome* ſayth of all, and the reſt of the Fathers, whom you quote, ſay of the virgine *Mary*. But our queſtion is, whether the virgine *Mary* had theſe graces of her ſelfe, or of the free gift and loue of God, without her merits. And what the Greeke word ſignifieth properly, not how it hath of ſome heeretofore beene vnperfectly tranſlated into Latine. *Chryſoſtome Ex Luc. cap. 1. De natiuitate Iohannis Baptiſtæ,* rehearſeth theſe words of the Angel in this ſort: *Pax tecum, quæ inueniſti gratiam apud Dominum: Peace be to thee, which haſt found fauour with the Lord.* That ἡλκωμένος. *Luk. 16.* is tranſlated, *full of ſores,* it prooueth not, that all ſuch Participles deriued of ſuch Verbes, muſt ſignifie ſuch a fulneſſe as you imagine, whereof I referre the Reader to the anſwer of your Preface *ſect. 53.* and to the defence againſt *Martines* diſcouery *c. 1. ſect. 43.* and *chap. 18. ſect. 4. 5. 6.*

Slander.

The Bleſſed virgin Mary.

Rhem. 13 34 I know not man.] *Theſe words declare (ſayth Saint* Auguſtine*) that ſhee had now vowed virginity to God. For otherwiſe, neither would ſhee ſay,* How ſhall this bee done? *nor haue added,* becauſe I know not man. *Yea, if ſhee had ſayd onely the firſt words,* How ſhall this be done? *it is euident, that ſhee would not haue asked ſuch a queſtion, How a woman ſhould beare a ſonne promiſed her, if ſhee had mar-ried; meaning to haue carnall copulation. cap. 4. de virgin. As if he ſhould ſay, if ſhe might haue knowne a man and ſo haue had a childe, ſhee would neuer haue asked, How ſhall this bee done? but becauſe that ordinary way was excluded by her vow of virginity, therefore ſhee asketh, How? and in asking, How? ſhee plainely declareth that ſhe might not haue a child by knowing man, becauſe of her vow. See Saint* Grego. Niſſene de ſancta Chriſti Natiuitate.

Our Bleſſed Lady vowed virginity.

Fvlke 13 Though Saint *Auguſtine* gather that ſhe had vowed virginity, yet it followeth not of the words of the text Therefore Saint *Ambroſe* bringeth another cauſe, why ſhe asked how ſhall this be? &c. *She had read* (ſayth hee) *the Prophecy of* Eſay. *Behold a Virgine ſhall conceiue, and bring foorth a ſonne, therefore ſhe beleeued that it ſhould be, but ſhe had not read how it ſhould be. For, how it ſhould be, it was not reuealed to that great Prophet. For ſo great a myſtery of meſſage was not to be vttered by the mouth of a man, but of an Angell. Therefore now it is firſt heard: The holy Ghoſt ſhall come vpon thee. It is both heard and beleeued.* The like ſayings are in Euthymius and Theo-philact: Euch. *Non eſt virginis Mariæ diffidentia quod ait: Quomodo fiet iſtud quoniam virum non cognoſco? Quod enim futurum erat, certa erat: modum quo fieret inquirebat, & hoc cum quæſiſſet, audiuit. In Gen. lib. 2. cap. 10,* Euſeb. Emiſſ. *Non dubitat fieri quod angelus fieri promittit: interrogat tantum quomodo fiat, quoniam quamuis virginem aliquando parituram audierat, quomodo tamen pareret, non audierat. Dicit enim* Eſaias. Ecce virgo concipiet & pariet filium: *quomodo tamen pariet non dicit: Quia igitur virgo eſt, & virum non cognoſcit, quomodo pariet & virgo maneat, interrogat, quia nulli adhuc reuelatum erat.* Although Gregory *Nyſſene* be of Saint *Auguſtines* opinion concerning her purpoſe of virginity: which is not like, ſeeing ſhe promiſed to marry with *Ioſeph*, as it is playne by the text.

Whether the Bleſſed Virgine vowed virginity.

Rhem. 36 Elizabeth thy Coſin.] *By this that Elizabeth and our Lady were coſins, the one of the tribe of Leui, the other of Iuda, is gathered that Chriſt came of both tribes, Iuda and Leui, of the Kings, and the Prieſts: himſelfe both a king and a prieſt, and the Annoynted (to wit) by grace ſpiritually, as they were with oyle materially and corporally,* Auguſt. 2. de Conſenſ. Euang. cap. 1.

Chriſt came of both tribes, Iuda and Leui.

Rhem. 14 42 Bleſſed art thou.] *At the very hearing of our Ladies voyce, the infant and ſhe were repleniſhed with the holy Ghoſt,*

The bleſſed Virgine Mary.

[illegible]

Fvlke 14 [illegible]

Rhem. [illegible] Mother of my Lord.] [illegible]

Rhem. 15 [illegible] call me bleſſed.] *This [illegible] faithfull in all generations ſay the [illegible] holy Anthemes of our Lady. [illegible]*

Fvlke 15 The bleſſed virgine *Mary* is neuer [illegible] then in your [illegible] with thoſe blaſphemous [illegible] *Aue* [illegible] the world, Ladder of [illegible] O beata Maria, &c. [illegible] Mary, [illegible] able to [illegible] *beſtow vpon thee worthily the rites of thankeſgiuing and celebration of praiſes, which by thy ſingular* [illegible] *the fruites of mankinde* [illegible] *hath found the way to* [illegible] *Theſe and like blaſphemies, againſt our Sauiour* [illegible] *the chiefe* [illegible] of your [illegible] *Noſtra,* Command thy Sonne: and Bonauenture [illegible] *Commaund thy Sonne by the right of a Mother:* and, *Ogge Deum,* [illegible] God to be [illegible] whole Pſalter, *Benedictus Te Deum, Quicunque vult,* all peruerted, not to the honour, but to the diſhonour of the Virgine *Mary,* whoſe greateſt honour is, that Chriſt her Sonne and Sauiour, ſhould haue all honour aſcribed wholly vnto him, which properly appertaineth vnto him. And this Prophecie was fulfilled before there was any Feſtiuall day of the Virgine *Mary,* and long before the people were taught to ſay the *Aue Marie,* or before any of your Anthems were made. For none of theſe be of any great antiquity. See *Act. 1. Sect. 7.*

Popiſh [illegible]

Rhem. 16 63 Iohn is his name.] *We ſee that names are of ſignification and importance, God himſelfe changing or giuing names in both Teſtaments: as, Abraham, Iſrael, Peter, and the principall of all others, Ieſus: and here Iohn, which ſignifieth, Gods grace or mercy, or God will haue mercy. For he was the Precurſor and prophet of the mercy and grace that cometh by Chriſt Ieſus. Note alſo that as then in Circumciſion, ſo now in Baptiſme (which anſwereth thereunto) names are giuen. And as we ſee here and in all the old Teſtament great reſpect was had of names: ſo we muſt be-ware of ſtrange, prophane, and ſecular names (now alwayes too common) and rather according to the* * *Catechiſme of the holy Councell of Trent, take names of Saints and holy men that may put vs in minde of their vertues.*

Cap. de Bapt. in fine.

Myſtery and ſignification in names.

What names to be giuen in Baptiſme.

Fvlke 16 Strange and prophane names, are no where ſo common, as in Italie and Rome, where euen the holy Cardi-nals, carry the names of heathen Romanes, and Grecians. Yea your holy Fathers the Popes aforetime, haue like Antichriſts, reiected the names giuen them in Baptiſme, by which they were firſt dedicated vnto Chriſt, and afterwardes choſe vnto themſelues prophane names, as Sergius, Leo, Iulius, Pius, [illegible] I ſpeake nothing of the [illegible] from the heathen Saxons and Normans, [illegible] in Popery [illegible] preferred by Popiſh Biſhops in Confirmation, before names of godly ſignification taken out of the Scripture, and giuen to children at their Baptiſme.

Rhem. 17 75 Iuſtice before him.] *Here alſo we ſee that we may haue true iuſtice not onely in the ſight of men, as by the im-putation of God, but indeed before him and in his ſight: and that the comming of Chriſt was to giue men ſuch iuſtice.*

True iuſtice not imputatiue.

Fvlke 17 We may haue true iuſtice before God, and true holineſſe alſo in his ſight, but not perfect iuſtice, nor perfect holineſſe in our ſelues. And the end of our redemption by Chriſt, is, that we ſhould ſerue God in true holineſſe, and righteouſneſſe all the dayes of our life: and this grace wee haue alſo by our Sauiour Chriſts gift, as in the verſe 13. being iuſtified by faith, as a fruit thereof, not as the cauſe of our iuſtification before God.

True iuſtice.

Rhem. 18 78 The orient.] *Maruell not if Heretikes contemne the old eccleſiaſticall tranſlation, as thing [illegible] from the Greeke; whereas here they make much adoe to contemne not onely all the Greeke interpreters of the old Teſtament, but alſo S. Luke himſelfe, for the word* ἀνατολή, *as differing from the Hebrew.*

The Heretikes contemne both Greeke and Latine text.

Fvlke 18 This is nothing but a malicious ſlander. Beza onely compareth thoſe Prophecies Zachary had reſpect, where the Greeke interpreter vſeth this word, which S. *Luke* vſeth in this place.

Bez.

Slander.

CHAP. II.

The Natiuity of Chriſt, 8 and manifeſtation thereof to the Shepheards by an Angel, and by them to others. 21 His Circumciſion. 22 His Preſentation, together with Simeons (as alſo Annes) confeſſion and propheſying of his [illegible] *of the great [illegible], and of the Gentiles illumination. 41 His aſcending to Hieruſalem [illegible] [illegible] ſubiect, and his ſhewing of wiſdome ſitting amongſt the Doctors at twelue yeares of age.*

The Goſpel at the firſt Maſſe vpon Chriſtmas day.

AND it came to paſſe, in thoſe dayes there came forth an edict from Cæſar Auguſtus, that the whole world ſhould bee enrolled.

2 This firſt enrolling was made by the Preſident of Syria Cyrinus.

3 And all went to be enrolled, euery one into his owne city.

4 And Ioſeph alſo went vp from Galilee out of the city of Nazareth into Iewry, to the city of David that is called Bethlehem: for-becauſe he was of the houſe and family of David,

5 To be enrolled with Mary his de-ſpouſed wife that was with childe.

6 And

AND it came to paſſe in thoſe dayes, that there went a commandement from Au-guſtus Cæſar, that all the world ſhould bee taxed.

2 *(And this firſt taxing was made when Cyrenius was Lieutenant of Syria.)*

3 *And all went to be taxed, euery man into his owne city.*

4 *And Ioſeph went vp from Galilee, out of the city Nazareth, into Iewry vnto the city of David,* * *which is called Bethlehem, (becauſe he was of the houſe and linage of David,)*

5 *To be taxed with Mary his ſpouſed wife, being great with childe.*

Iohn 7. 42.

S

6 *And*

[illegible] the [illegible] *Daniels* c.9. [illegible] is, in the yeere 440 or thereabout: in the ſixt age of the world, when there was univerſall peace in all the world: the eternall God and Sonne of the eternall Father, meaning to conſecrate and ſanctifie the world with his moſt bleſſed comming, being conceived of the holy Ghoſt, nine moneths after his conception, *Ieſus Chriſt* the Son of God is borne in Bethlehem of Iuda, in the yeere of *Caſar Auguſt.* 42. *Vſuard. in martyrol. Decemb.* 25. *according to the common ancient ſuppatation.* * *Gloria in excelſis* at Maſſe. ‹ The Goſpel at the ſecond Maſſe upon Chriſtmas day. And for a Votive of our Lady from Chriſtmas to Candlemas.

6 And it came to paſſe, when they were there, her dayes were fully come that ſhe ſhould be delivered.

7 And ſhe brought forth her firſt-begotten ſonne, and ſwadled him in clothes, and laid him downe in a manger: becauſe there was not place for them in the Inne.

8 And there were in the ſame countrey ſhepheards watching, and keeping the night watches over their flocke.

9 And behold, an Angel of our Lord ſtood beſide them, and the brightnes of God ſhone round about them, and they feared with a great feare.

10 And the Angel ſaid to them, Feare not: for behold I evangelize to you great ioy, that ſhall be to all the people:

11 Becauſe this day is borne to you a SAVIOVR, which is Chriſt our Lord, in the city of David.

12 And this ſhall be a ſigne to you, You ſhall finde the infant ſwadled in clothes: and laid in a manger.

13 And ſuddenly there was with the Angel a multitude of the heavenly army, praiſing God, and ſaying,

14 * *Glory in the higheſt to God: and in earth peace to men of good will.* ☞

15 ‹ And it came to paſſe: after the Angels departed from them into heaven, the ſhepheards ſpake one to another: Let us goe over to Bethlehem, and let us ſee this word that is done, which our Lord hath ſhewed to us.

16 And they came with ſpeed: and they found MARY and Ioſeph, and the infant laid in the manger.

17 And ſeeing it, they underſtood of the word that had beene ſpoken to them concerning this childe.

18 And all that heard, did marvell: and concerning thoſe things that were reported to them by the ſhepherds.

19 But MARY ‖ kept all theſe words, conferring them in her heart.

20 And the ſhepheards returned, glorifying and praiſing God in all things that they had heard and ſeene, as it was ſaid to them. ☞

A

The Goſpel upon the Circumciſion of our Lord *Ian.* 1.

Gen. 17,12.

Luke 1,31.

21 And * after eight dayes were expired, that the childe ſhould be circumciſed: his name was called IESVS, which was called by the Angel, before that he was conceived in the wombe. ☞

The Goſpel upon the Purification of our Lady or Candlemas day.

Levit. 12,6.

Exod. 13,2.

Num. 8,16.

Levit. 12,8.

22 And after the dayes were fully ended of her purification * according to the Law of Moſes, they carried him into Hieruſalem, to preſent him to our Lord.

23 (As it is written in the Law of our Lord, *That every male opening the matrice, ſhall be called holy to the Lord.*)

24 And to give a ſacrifice * according as it

6 *And it was ſo, that while they were there, the dayes were accompliſhed that ſhe ſhould be delivered.*

7 *And ſhe brought forth her firſt begotten ſonne, and wrapped him in ſwadling clothes, and layd him in a manger, becauſe there was no roome for them in the Inne.*

8 *There were in the ſame countrey ſhepheards, abiding in the field, keeping watch over their flocke by night.*

9 *And loe, the Angel of the Lord ſtood hard by them, and the glory of the Lord ſhone round about them, and they were ſore afraid.*

10 *And the Angel ſaid unto them, Bee not afraid: For behold, I bring you good tidings of great ioy, that ſhall bee to all people.*

11 *For unto you is borne this day, in the city of David, a Saviour, which is Chriſt the Lord.*

12 *And take this for a ſigne, Ye ſhall finde the childe ſwadled, laid in a manger.*

13 *And ſuddenly there was with the Angel a multitude of heavenly ſouldiers, praiſing God, and ſaying,*

14 *Glory to God in the higheſt, and peace on the earth, and among men a good will.*

15 *And it came to paſſe, as ſoone as the Angels were gone away from them into heaven, the men the ſhepheards ſaid one to another, Let us goe now even unto Bethlehem, and ſee this thing that is come to paſſe, which the Lord hath ſhewed unto us.*

16 *And they came with haſte, and found Mary and Ioſeph, and the babe laid in a manger.*

17 *And when they had ſeene it, they publiſhed abroad the ſaying, which was told them of that childe.*

18 *And all they that heard it, wondred at thoſe things which were told them of the ſhepherds.*

19 *But Mary kept all theſe ſayings, and pondered them in her heart.*

20 *And the ſhepherds returned, glorifying and praiſing God, for all the things that they had heard and ſeene, even as it was told unto them.*

21 * *And when the eighth day was come, that the childe ſhould bee circumciſed, his name was called Ieſus, which was ſo named of the Angel before he was conceived in the wombe.* Gen. 17,12. matth. 1,21.

22 *And when the dayes of her purification, after the Law of Moſes, were accompliſhed, they brought him to Hieruſalem, to preſent him to the Lord.*

23 *(As it is written in the Law of the Lord,* * *Every man childe that firſt openeth the wombe, ſhall bee called holy to the Lord.)* Exod. 13,2. num. 8,16.

24 *And to offer,* * *as it is ſaid in the Law of the* Levit. 12,8.

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it is written in the Law of our Lord, a paire of turtles, or two young pigeons.

25 And behold, there was a man in Hieruſalem, named Simeon, and this man was iuſt and religious, expecting the conſolation of Iſrael: and the holy Ghoſt was in him.

26 And hee had received an anſwere of the holy Ghoſt, that he ſhould not ſee death unleſſe he ſaw firſt the ‡ CHRIST of our Lord.

‡ See Ioh. 1, 20. & 41.

27 And he came in Spirit into the Temple. And when his parents brought in the childe IESVS, to doe according to the cuſtome of the Law for him:

28 He alſo tooke him into his armes, and bleſſed God, and ſaid,

Nunc Dimittis at Complin.

29 *Now thou doeſt dimiſſe thy ſervant, O Lord, according to thy word in peace:*

30 *Becauſe mine eyes have ſeene thy ſalvation,*

31 *Which thou haſt prepared before the face of all peoples:*

32 *A light to the revelation of the Gentils, and the glory of thy people Iſrael.* ☞

33 And his father and mother were marvelling upon thoſe things which were ſpoken concerning him.

34 And Simeon bleſſed them, and ſaid to MARY his mother, Behold this is ſet ‖ unto the ruine, and unto the reſurrection of many in Iſrael, and for a ſigne which ſhall be contradicted,

35 And ‡ thine owne ſoule ſhall a ſword peirce, that out of many hearts cogitations may be revealed.

36 And there was Anne a Propheteſſe, the daughter of Phanuel, of the tribe of Aſer: ſhe was farre ſtricken in dayes, and had lived with her husband ſeven yeeres from her virginity.

37 And ſhe was ‖ a widow untill eighty and foure yeeres: who departed not from the Temple, ‖ by faſting and prayers ‡ ſerving night and day.

‡ λατρεύουσα.

38 And ſhee at the ſame houre ſuddenly comming in, confeſſed to our Lord: and ſpake of him to all that expected the redemption of Iſrael.

39 And after they had wholly done all things according to the Law of our Lord, they returned into Galilee, into their city Nazareth.

40 And the childe grew, and waxed † ſtrong: full of wiſdome, and the grace of God was in him.

† ſtrong in Spirit.

Exod. 23,15. 34,17.

The Goſpel upon the firſt Sunday after the *Epiphanie*.

Deut. 16,1.

41 And his parents went every yeere unto Hieruſalem, * at the ſolemne day of Paſche.

42 And when he was twelve yeeres old, they going up into Hieruſalem according to the cuſtome of the feſtivall day,

43 And having ended the dayes, when they returned, the childe IESVS remained in Hieruſalem: and his parents knew it not.

44 And

the Lord, a paire of turtle doves, or two young pigeons.

25 *And behold, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, looking for the conſolation of Iſrael: and the holy Ghoſt was upon him.*

26 *And a revelation was given him of the holy Ghoſt, not to ſee death, before he had ſeene the Lords Chriſt.*

27 *And he came by inſpiration into the Temple: and when the parents brought in the childe Ieſus, to doe for him after the cuſtome of the Law,*

28 *Then tooke he him up in his armes, and praiſed God, and ſaid,*

29 *Lord, now letteſt thou thy ſervant depart in peace, according to thy promiſe.*

30 *For mine eyes have ſeene thy ſalvation.*

31 *Which thou haſt prepared before the face of all people.*

32 *A light to be revealed to the Gentiles, and the glory of thy people Iſrael.*

33 *And his father and his mother marvelled at thoſe things which were ſpoken of him.*

34 *And Simeon bleſſed them, and ſaid unto Mary his mother, Behold, this childe is ſet to be the fall and upriſing againe of many in Iſrael, and for a ſigne which is ſpoken againſt.*

35 *(And moreover, the ſword ſhall pierce thy ſoule) that the thoughts of many hearts may be opened.*

36 *And there was a Propheteſſe, one Anna, the daughter of Phanuel, of the tribe of Aſer, which was of a great age, and had lived with an husband ſeven yeeres from her virginity.*

37 *And ſhe had beene a widow about foure ſcore and foure yeeres, which departed not from the Temple, but ſerved God with faſtings and prayers night and day.*

38 *And ſhee comming at the ſame inſtant upon them, gave thankes likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in Hieruſalem.*

39 *And when they had performed all things according to the Law of the Lord, they returned into Galilee, to their owne city Nazareth.*

40 *And the childe grew, and waxed ſtrong in Spirit, and was filled with wiſdome, and the grace of God was upon him.*

41 *Now his parents went to Hieruſalem every yeere,* * *at the feaſt of the Paſſeover.* Deut. 16,1.

42 *And when he was twelve yeeres old, they aſcended up to Hieruſalem, after the cuſtome of the feaſt day:*

43 *And when they had fulfilled the dayes, as they returned home, the childe Ieſus abode ſtill in Hieruſalem, and Ioſeph and his mother knew not of it.*

S 2 44 But

44 And thinking that he was in the company, they came a dayes iourney, and ſought him among their kinsfolke and acquaintance.

45 And not finding him, they returned into Hieruſalem, ſeeking him.

46 And it came to paſſe, after three daies they found him in the temple ſitting in the middes of the Doctors, hearing them, and aſking them.

47 And all were aſtonied that heard him, vpon his wiſdome and anſweres.

48 And ſeeing him, they wondered. And his mother ſaid to him, Sonne, why haſt thou ſo done to vs? behold thy father and I ſorrowing did ſeeke thee.

49 And hee ſaid to them, What is it that you ſought me? did you not know, that I muſt bee about thoſe things which are my fathers?

50 And they vnderſtood not the word that he ſpake vnto them.

51 And he went downe with them, and came to Nazareth: and was ‖ ſubiect to them. And his mother kept all theſe words in her heart.

52 And IESVS proceeded in wiſdome and age, and grace with God and men. ☞

44 *But they ſuppoſing him to haue beene in the companie, came a dayes iourney, and ſought him among their kinsfolke and acquaintance.*

45 *And when they found him not, they turned backe againe to Hieruſalem, ſeeking him.*

46 *And it came to paſſe, that after three dayes, they found him in the Temple, ſitting in the middes of the Doctors, hearing them, and poſing them.*

47 *And all that heard him, were aſtonied at his vnderſtanding and anſweres.*

48 *And when they ſaw him, they were amazed: and his mother ſaid vnto him, Sonne, why haſt thou thus dealt with vs? Behold, thy father and I haue ſought thee ſorrowing.*

49 *And he ſaid vnto them, How is it that ye ſought me? Wiſt ye not that I muſt goe about my fathers buſineſſe?*

50 *And they vnderſtood not that ſaying which he ſpake vnto them.*

51 *And hee went downe with them, and came to Nazareth, and was obedient vnto them: But his mother kept all theſe ſayings in her heart.*

52 *And Ieſus increaſed in wiſdome and ſtature, and in fauour with God and man.*

MARGINALL NOTES. CHAP. II.

RHEM. 1 35 Thine owne ſoule.] Simeon *propheſied not onely of Chriſt, but of our bleſſed Lady, of all her ſorrowes: wherin ſhe was alwaies partaker with our Sauiour, from his flight into Aegypt euen to his death.*

FVLKE 1 The Virgin *Mary* taſted of great ſorrowes with our Sauiour Chriſt, but not to the ſame end nor effect: for his ſorrowes and ſufferings, wrought our ioy: her ſorrow was partly a naturall compaſſion of motherly affection, partly a conformation vnto the ſuffering of Chriſt, which is required of all the members vnto the head.

The ſorrowes of the B. Virgine.

ANNOTATIONS CHAP. II.

RHEM. 2 14 Men of good will.] *The birth of Chriſt giueth not peace of mind or ſaluation but to ſuch as be of good will, becauſe he worketh not our good againſt our wils, but our wils concurring.* Aug. quaeſt. ad Simplic. li. 1. q. 2. tom. 4.

Free-will.

FVLKE 2 S. *Auguſtine* in the ſame place citeth the text: *Deus eſt, &c. It is God who worketh in you, both to will and to worke, according to his good will:* where he ſheweth ſufficiently, that euen the ſame good will is made in vs, by the working of God. Againe in the ſame place, *Deus praeſtat vt velimus, &c. God bringeth to paſſe that wee bee willing.* Therefore man hath no free will to accept Gods benefits before God of vnwilling, by his onely grace maketh him willing. *Without me,* ſaith Chriſt, *you can doe nothing.* Ergo, not ſo much as to be of good will to receiue him, when he offereth himſelfe, but haue this good will wrought by his grace in vs.

Free-will.

Ioh. 15. 5.

RHEM. 3 19 Kept all.] *Our Lady though little be ſpoken of her concerning ſuch matters in the Scriptures, becauſe ſhe was a woman, and not admitted to teach or diſpute in publike of high myſteries: yet ſhe knew all theſe myſteries, and wiſely noted and contemplated of all thoſe things that were done and ſaid about Chriſt, from the firſt houre of his conception till the end of his life and his Aſcenſion.*

Our B. Lady full of deepe contemplations.

FVLKE 3 The Virgin *Mary*, though ſhe had great vnderſtanding, yet ſhe did not perfectly vnderſtand all the myſteries of Chriſt, as it is plaine by the 50. verſe of this chapter, *They vnderſtood not the word that he ſpake vnto them.* Therefore either mend your note, or mend your Anthem: *Venter puellae baiulat, ſecreta quae non nouerat: The maydes wombe did beare, the ſecrets which ſhe did not know.*

RHEM. 34 To the ruine.] *Therefore to the ruine of ſome, becauſe they would not beleeue in him, and ſo were the cauſe of their owne ruine, as he is elſewhere called,* A ſtumbling ſtone, *becauſe many would ſtumble at him, and ſo fall by their owne fault: otherſome he raiſed by his grace from ſinne to iuſtice, and ſo he was the reſurrection of many. The Apoſtle vſeth the like ſpeech, ſaying:* We are to ſome the odour of life, vnto life: to others, the odour of death, vnto death. *Not that their preaching was to cauſe death, but becauſe they that would not beleeue their preaching, willfully incurred deadly ſinne and damnation.*

1 Pet. 2. 2.
Mans ruine and damnation is of themſelues.
2 Cor. 2, 16.

RHEM. 37 A widow.] *Marke that widowhood is here mentioned to the commendation thereof euen in the old Teſtament alſo, and the* [illegible] *the profeſſion thereof is here commended, to wit, faſting, praying, being continually in the Temple: euen as S. Paul more at large for the ſtate of the new Teſtament ſpeaketh of widowhood and virginity, as being profeſſions more apt and commodious for the ſeruice of God.*

Holy Widowhood.
1 Cor. 7.

RHEM. 4 37 By faſting and prayers ſeruing.] Seruing, *in the Greeke is* λατρεύουσα, *that is, doing diuine worſhip vnto God, as by prayer, ſo alſo by faſting; ſo that faſting is* λατρεία, *that is, an act of religion whereby we doe worſhip God, not onely by prayer; and not vſed onely to ſubdue our fleſh, much leſſe (as Heretikes would haue it) as a matter of policie.*

Faſting an act of Religion.

FVLKE 4 There is no doubt, but faſting though of it ſelfe it be not a part of Gods worſhip which conſiſteth in ſpirit & truth, being alſo, as *Hierome* ſaith, not a perfect vertue, but a foundation of vertues, yet it may, and ought to be exerciſed to the glory and ſeruice of God, while by humbling our fleſh, wee are made more apt to worſhip him in ſpirit. That faſting is a matter of policie we neuer held. But that abſtinence from fleſh may bee commanded for policie [illegible]. And to commend it for Religions ſake, it is the doctrine of deuils and [illegible] Papiſts [illegible]. But if faſting or prayer be an act of Religion [illegible] you worſhip [illegible] doctrine, you are Idolaters, when you ſerue and worſhip creatures with faſting and prayers, which Idolatry is a great part of your Antichriſtian religion.

Ioh. 4.
Ad Demet.
Faſtings.
Slander.

RHEM. 51 Subiect to them.] *All children may learne hereby, what great ought to be their ſubiection and obedience to their parents, when Chriſt himſelfe, being God, would be ſubiect to his parents being but his creatures.*

CHAP. III.

Iohn, to prepare all to Chriſt (as Eſay had propheſied of him) baptizeth them to penance 7 inſinuating their reprobation, and the Gentiles vocation, 10 teaching alſo and exhorting each ſort to doe their duty. 15 That himſelfe is not Chriſt, he ſheweth by the difference of their two Baptiſmes: 17 and ſaith that Chriſt will alſo iudge his baptized. 19 Iohns impriſonment. 21 Chriſt being himſelfe alſo baptized of Iohn, hath teſtimony from heauen, 23 as he whoſe generation reacheth vs againe to God.

The ſecond part: The preparation that was made to the manifeſtation of Chriſt.

The Goſpel vpon *Imber* Saturday in Aduent. And on the 4. Sunday in Aduent.

AND in the fifteenth yeere of the Empire of Tiberius Caeſar, Pontius Pilate being Gouernour of Iewry, and Herod being Tetrach of Galilee, and Philip his brother Tetrach of Iturea and the countrey Trachonitis, and Lyſanias Tetrach of Abilina,

2 Vnder the high Prieſts Annas and Caiphas: the word of our Lord was made vpon Iohn the ſonne of Zachary, in the deſert.

3 And * he came into all the countrey of Iordan, preaching the Baptiſme of ‡ penance vnto remiſſion of ſinnes: as it is written in the booke of the ſayings of Eſay the Prophet:

Matth. 3, 1.
Marke 1, 1.

4 *A voyce of one crying in the deſert: prepare the way of our Lord, make ſtraight his pathes.*

Eſay 40, 3.

5 *Euery valley ſhall bee filled: and euery mountaine and hill ſhall be made low, and crooked things ſhall become ſtraight: and rough wayes plaine:*

6 *And all fleſh ſhall ſee the ſaluation of God.*

7 Hee ſaid therefore to the multitudes that went forth to be baptized of him, * Ye vipers broods, who hath ſhewed you to flee from the wrath to come?

Matth. 3, 7.

8 Yeeld therefore ‡ fruits worthy of penance; and doe ye not begin to ſay, We haue Abraham to our Father. For I tell you, that God is able of theſe ſtones to raiſe vp children to Abraham.

9 And now the axe is put to the root of the trees. ‡ Euery tree therefore that yeeldeth not good fruit, † ſhall be cut downe, and caſt into fire.

‡ A man without good workes is vnfruitfull, and ſhall be caſt into euerlaſting fire.
† is.

10 And the multitudes asked him, ſaying, What ſhall we doe then?

11 And hee anſwering, ſaid vnto them: ‡ He that hath two coats, let him giue to him that hath not: and he that hath meat, let him doe likewiſe.

12 And the Publicanes alſo came to bee baptized, and ſaid to him, Maſter, what ſhall we doe?

13 But he ſaid to them, Doe nothing more then that which is appointed you.

14 And the ſouldiers alſo asked him, ſaying, What ſhall we alſo doe? And he ſaid to them, Vex not, neither calumniate any man: and be content with your ſtipends.

NOw in the fifteenth yeere of the reigne of Tiberius Caeſar, Pontius Pilate being Lieutenant of Iewry, and Herod being Tetrach of Galilee, and his brother Philip Tetrach of Iturea, and the region of the Trachonites, and Lyſanias the Tetrach of Abilene,

2 ** When Annas and Caiphas were the high Prieſts, the word of the Lord came vnto Iohn, the ſonne of Zacharias, in the wilderneſſe.*

Acts 4. 6.

3 *And he came into all the coaſts about Iordane, preaching the Baptiſme of repentance, for the remiſſion of ſinnes,*

4 *As it is written in the booke of the words of Eſaias the Prophet, ſaying, * The voyce of a Cryer in the wilderneſſe, Prepare ye the way of the Lord, make his pathes ſtraight.*

Eſay 40. 3.

5 *Euery valley ſhall be filled, and euery mountaine and hill ſhall be brought low, and things that be crooked, ſhall be made ſtraight, and the rough wayes ſhall be made plaine.*

6 *And all fleſh ſhall ſee the ſaluation of God.*

7 *Then ſaid he to the people that were come forth to be baptized of him, * O generation of vipers, who hath forewarned you to flee from the wrath to come?*

Matth. 3. 7.

8 *Bring forth therefore due fruits of repentance, and begin not to ſay within your ſelues, We haue Abraham to our Father: For I ſay vnto you, that God is able of theſe ſtones to raiſe vp children vnto Abraham.*

9 *Now alſo is the axe laid vnto the root of the trees: Euery tree therefore which bringeth not forth good fruit, is hewen downe, and caſt into the fire.*

10 *And the people asked him, ſaying, What ſhall we doe then?*

11 *He anſwereth, and ſaith vnto them, * He that hath two coats, let him part with him that hath none, and he that hath meat, let him doe likewiſe.*

Iames 2. 15.
1 Iohn 3. 17.

12 *Then came Publicanes alſo to be baptized, and ſaid vnto him, Maſter, what ſhall we doe?*

13 *And he ſaid vnto them, Require no more then that which is appointed vnto you.*

14 *The ſouldiers likewiſe demanded of him, ſaying, And what ſhall we doe? And he ſaid vnto them, Doe violence to no man, neither accuſe any falſly, and be content with your wages.*

15 And ‡ the people imagining, and all men thinking in their hearts of Iohn, leſt perhaps he were Chriſt:

3,11.
1,8.
commeth
hn 1,26.
Acts 1,5.
1,16.19,4.

16 Iohn anſwered, ſaying unto all, * I indeed baptize you with water: ‡ but there † ſhall come a mightier then I, whoſe latchet of his ſhoes I am not worthy to unlooſe, hee ſhall baptize you in the holy Ghoſt and fire.

17 Whoſe fanne is in his hand, and hee will purge his floore: and will gather the wheat into his barne, but the chaffe he will burne with unquenchable fire.

18 Many other things alſo exhorting did he evangelize to the people.

Matt.14,3.
Mar.6,17.
† brother Philips.

19 * And Herod the Tetrach, when hee was rebuked of him for Herodias his † brothers wife, and for all the evils which Herod did:

20 || He added this alſo above all, and ſhut up Iohn into priſon.

Math.3,13.
Mar.1,9.
Iohn 1,32.

21 * And it came to paſſe when all the people was baptized, IESVS alſo being baptized and praying, heaven was opened:

22 And the holy Ghoſt deſcended in corporall ſhape as a dove upon him: and a voyce from heaven was made: Thou art my beloved Sonne, in thee I am well pleaſed.

23 And IESVS himſelfe was beginning to bee about thirty yeeres old: as it was thought, the ſonne of Ioſeph, who was || of Heli,

24 Who was of Matthat, who was of Levi, who was of Melchi, who was of Ianne, who was of Ioſeph,

25 Who was of Matthathias, who was of Amos, who was of Naum, who was of Heſli, who was of Nagge,

26 Who was of Mahath, who was of Matthathias, who was of Semei, who was of Ioſeph, who was of Iuda,

27 Who was of Iohanna, who was of Reſa, who was of Zorobabel, who was of Salathiel, who was of Neri,

28 Who was of Melchi, who was of Addi, who was of Coſam, who was of Elmadan, who was of Her,

29 Who was of Ieſus, who was of Eliezer, who was of Iorim, who was of Matthat, who was of Levi,

30 Who was of Simeon, who was of Iudas, who was of Ioſeph, who was of Iona, who was of Eliacim,

31 Who was of Melcha, who was of Menna, who was of Matthatha, who was of Nathan, who was of David,

32 * Who

15 And as the people waited, and all men muſed in their hearts of Iohn, whether he were very Chriſt:

Math.3.11.
marke 1.8.
john 1.26.

*16 Iohn anſwered, ſaying unto them all, * Indeed I baptize you with water, but one ſtronger then I commeth, whoſe ſhoes latchet I am not worthy to unlooſe, hee ſhall baptize you with the holy Ghoſt, and with fire.*

Math.3.12.

*17 * Which hath his fanne in his hand, and will thorowly purge his floore, and will gather the wheate into his barne, but the chaffe will he burne with fire unquenchable.*

18 And many other things in his exhortation preached he unto the people.

Matt.14.3.
marke 6.17.

*19 * Then Herod the Tetrarch, when hee was rebuked of him for Herodias his brother Philips wife, and for all the evils which Herod did,*

20 Added this above all, and ſhut up Iohn in priſon.

Matt.3.13.
marke 1.9.
john 1.32.

*21 Now it came to paſſe, as all the people were baptized, and * when Ieſus was baptized, and did pray, that the heaven was opened:*

22 And the holy Ghoſt came downe in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſayd, Thou art my beloved ſonne, in thee I am well pleaſed.

23 And Ieſus himſelfe beganne to be about thirty yeares of age, being (as he was ſuppoſed) the ſonne of Ioſeph, which was the ſonne of Heli,

24 Which was the ſonne of Matthat, which was the ſonne of Levi, which was the ſonne of Melchi, which was the ſonne of Ianna, which was the ſonne of Ioſeph,

25 Which was the ſonne of Matthathias, which was the ſonne of Amos, which was the ſonne of Naum, which was the ſonne of Heſly which was the ſonne of Nagge,

26 Which was the ſonne of Maath, which was the ſonne of Matthathias, which was the ſonne of Semei, which was the ſonne of Ioſeph, which was the ſonne of Iuda,

27 Which was the ſonne of Ioanna, which was the ſonne of Rheſa, which was the ſonne of Zorobabel, which was the ſon of Salathiel, which was the ſonne of Neri,

28 Which was the ſonne of Melchi, which was the ſonne of Addi, which was the ſonne of Coſam, which was the ſonne of Elmodam, which was the ſonne of Er,

29 Which was the ſonne of Ioſe, which was the ſonne of Eliezer, which was the ſonne of Iorim, which was the ſon of Matthat, which was the ſonne of Levi,

30 Which was the ſonne of Simeon, which was the ſonne of Iuda, which was the ſonne of Ioſeph, which was the ſonne of Ionan, which was the ſonne of Eliacim,

31 Which was the ſon of Melea, which was the ſonne of Menam, which was the ſonne of Matthathah, which was the ſonne of Nathan, which was the ſonne of David,

32 Which

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32 * Who was of Ieſſe, who was of Obed, who was of Booz, who was of Salmon, who was of Naaſſon,

33 Who was of Aminadab, who was of Aram, who was of Eſron, who was of Phares, who was of Iudas,

34 Who was of Iacob, who was of Iſaac, who was of Abraham, who was of Thare, who was of Nachor,

35 Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale,

36 ‡ Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech,

37 Who was of Mathuſale, who was of Henoch, who was of Iared, who was of Malaleel, who was of Cainan,

38 Who was of Henos, who was of Seth, who was of Adam, who was of God.

32 Which was the ſonne of Ieſſe, which was the ſonne of Obed, which was the ſonne of Booz, which was the ſonne of Salmon, which was the ſonne of Naaſſon,

33 Which was the ſonne of Aminadab, which was the ſonne of Aram, which was the ſonne of Eſrom, which was the ſon of Phares, which was the ſonne of Iuda,

34 Which was the ſonne of Iacob, which was the ſonne of Iſahac, which was the ſonne of Abraham, which was the ſonne of Thara, which was the ſonne of Nachor,

35 Which was the ſon of Saruch, which was the ſon of Ragau, which was the ſon of Phaleg, which was the ſon of Heber, which was the ſon of Sala,

36 Which was the ſonne of Arphaxad, which was the ſonne of Sem, which was the ſonne of Noe, which was the ſonne of Lamech,

37 Which was the ſon of Mathuſala, which was the ſonne of Enoch, which was the ſonne of Iared, which was the ſonne of Malaleel, which was the ſonne of Cainan.

38 Which was the ſonne of Henos, which was the ſonne of Seth, which was the ſonne of Adam, which was the ſonne of God.

MARGINALL NOTES. Chap. 3.

RHEM. 1 3 Penance unto remiſſion.] *Penance prepareth the way to Chriſt.*

FVLKE 1 *Iohn* by preaching repentance, prepared a way to Chriſt.

RHEM. 2 8 Fruites worthy of penance.] *Fruites of penance be workes ſatisfactory.*

FVLKE 2 The fruites of repentance, being good workes, declare the repentance to be true and unfained: If the repentance be true, the ſinnes are forgiven, therefore the works are not ſatiſfactory: for ſatiſfaction pertaineth to juſtice, forgiveneſſe to mercy. Satiſfaction.

RHEM. 3 11 He that hath two coates.] *Almes counſelled or enjoyned for ſinnes, and to avoyd damnation.*

FVLKE 3 Almes commanded as a true fruit of repentance, which he that is able, and will not give, ſhall not avoyde damnation. Counſels and Precepts.

RHEM. 4 15 The people imagining.] *Iohn was ſo holy, that many might by error eaſily thinke he was Chriſt.*

FVLKE 4 There was infinite difference betweene the holineſſe of *Iohn* and of Chriſt, therefore *Iohns* holineſſe was no occaſion of mens error, but their owne negligence, which did not know the Scriptures concerning Chriſt. But this is your manner, to make ſmall difference betweene the Lord and his ſervants. Yet it was moſt certainely knowne (ſayth *Beda*) to the Iewes by the Scriptures, that the time of our Lords incarnation was at hand. But it was marvelous blindneſſe, that they beleeved of *Iohn* of their owne accord, not to beleeve of our Saviour, who was approoved by ſo great ſignes and wonders, and teſtified by *Iohn* himſelfe alſo.

RHEM. 5 16 But there ſhall come.] *How ſay then the Heretikes, that the Baptiſme of Chriſt is of no greater vertue then Iohns?*

FVLKE. 5. Onely Chriſts office and power it is, to baptize with the holy Ghoſt and with fire, now, in the baptiſme miniſtred by his ſervants in the Church: and then, in the baptiſme that was miniſtred by *Iohn*. The baptiſme in both, is from heaven, as Gods inſtitution. Baptiſme.

RHEM. 6. 36 Who was of Cainan.] *Beza boldly wipeth out of this Goſpell, theſe words,* who was of Cainan: *though all the Greeke Copies, both of the Old Teſtament and of the New, have the words with full conſent: whereby we learne the intolerable ſawcineſſe of the Calviniſts, and their contempt of holy Scripture, that dare ſo deale with the very Goſpell it ſelfe.*

FVLKE 6. That which is a manifeſt error, not of the Evangeliſt, but of ſome writer that would correct the Evangeliſt, according to the error of the Greeke tranſlation of Geneſis, being contrary to the truth of the Hebrew text, and an ancient copy of S. Luke in Greeke, why ſhould he doubt to omit? But of this matter, ſee more at large in the defence againſt *Martines* diſcovery, anſwere to the Preface, *Sect.* 18, 19, 20, 21, 22. Slaunder. Credit.

ANNOTATIONS. Chap. 3.

RHEM. 20 He addeth this above all.] *The fault of Princes, and other great men, that cannot onely not abide to heare their faults, but alſo puniſh by death or impriſonment ſuch as reprehend them for the ſame (ſpecially if they warne them, as Prophets and Prieſts doe, from God) is exceeding great.*

RHEM. 7 23 Of Heli.] *Whereas in* S. Matthew, Iacob *is father to* Ioſeph, *and heere* Heli, *the caſe was thus.* Mathan *(named in* S. Matthew) *of his wife called* Eſcha *begate* Iacob: *and after his death,* Melchi *(named here in* S. Luke) *of the ſame woman begate* Heli: *ſo that* Iacob *and* Heli *were brethren of one mother. This* Heli *therefore marrying and dying without iſſue:* Iacob *his brother, according to the Law marryed his wife, and begate* Ioſeph, *and ſo raysed up ſeed to his brother* Heli; *whereby it came to paſſe, that* Iacob *was the naturall father of* Ioſeph, *which (as Saint* Matthew *ſayth) begate him: and* Heli *was his legall father according to the Law, as* S. Luke *ſignifieth.* Euſeb. li. 1. Ec. Hiſt. c. 7. Hiero. in c. 1. Mat. Aug. li. 2. c. 2. 3. de conſ. Evang. The reconciliation of Matthew and Luke in our Saviours pedegree.

FVLKE 7 Saint *Auguſtine* ſaith not that *Iacob* and *Heli* were brethren by the mother, but that *Heli* deſcending from *Nathan*, adopted *Ioſeph*, being not his ſonne by nature. Saint *Hierome* citeth the Law, *Deut.* 25. that the brother Mariage with the brothers wife.

ther or kinſeman ſhould marry the wife of him that dyed without iſſue, whereby it appeareth that by the brother, he vnderſtandeth not the naturall brother, but according to the Hebrew cuſtome, ſuch kinſeman, as was not forbidden by the Law, *Levit.18.* Onely *Euſebius* out of *Africanus* an Hiſtoriographer, ſuppoſeth that *Iacob* and *Heli* were brethren by the mother, and married both the mother of *Ioſeph*: which is not like, becauſe ſuch marying, is inceſtuous by the Law, *Levit.18.16.* Except we ſhould ſay, that their marriage was like the inceſt of *Iuda* with *Thamar*, which is alſo in the genealogie of Chriſt.

CHAP. IIII.

Chriſt going into the Deſert to prepare himſelfe before his manifeſtation, overcommeth the tentation of the devill. 14 Then beginning gloriouſly in Galilee, 16 he ſheweth to them of Nazareth his commiſſion out of Eſay the Prophet, 23 Inſinuating by occaſion the Iewes his countriemens reprobation. 31 In Capharnaum his doctrine is admired, 33 ſpecially for his miracle in the Synagogue. 38 from which, going to Peters houſe, he ſheweth there much more power. 42 Then retiring into the wilderneſſe, he preacheth afterwards to the other cities of Galilee.

Mat.4,1. Mar.1,12. AND IESVS full of the Holy Ghoſt, returned from Iordan, and was driven in the ſpirit into the deſert,

2 ‡ Fourty dayes, and was tempted of the devill. And he did eate nothing in thoſe dayes: and when they were ended, he was an hungred.

3 And the devill ſaid to him, If thou be the ſonne of God, ſay to this ſtone that it be made bread.

4 And IESVS made anſwere vnto him, It is written, *That not in bread alone ſhall man live, but in every word of God.* Deut.8,3.

5 And the devill brought him into an high mountaine, and ſhewed him all the kingdomes of the whole world in a moment of time:

6 And he ſaid to him, To thee will I give this whole power, and the glory of them: for to me they are delivered, and to whom I wil, I doe give them:

7 Thou therefore if thou wilt adore before me, they ſhall all be thine.

8 And IESVS anſwering ſaid to him, It is written, ‡ *Thou ſhalt adore the Lord thy God and him only ſhalt thou* c *ſerve.* ‡ See the Annot. in S. Matthew c.4,11. Deut.6,13. 10,20. c λατρεύσεις.

9 And he brought him into Hieruſalem, and ſet him vpon the pinacle of the Temple: and he ſaid to him, If thou be the ſon of God, caſt thy ſelfe from hence downeward.

10 For ‡ it is written, that *He hath given his Angels charge of thee, that they preſerve thee:* Pſal.90,12.

11 And that *in their hands they ſhall beare thee up, leſt perhaps thou knock thy foot againſt a ſtone.*

12 And IESVS anſwering ſaid to him, It is ſaid, *Thou ſhalt not tempt the Lord thy God.* Deut.6.16.

The Third part of Chriſts manifeſting himſelfe by preaching and miracles ſpecially in Galilee.

13 And all the tentation being ended, the devill ‖ departed from him vntill a time.

14 * And IESVS returned in the force of the ſpirit into Galilee, and the fame went forth through the whole country of him.

15 And he taught in their Synagogues, and was magnified of all. ‡ Our Saviour vſed to preach in their Synagogues.

16 * And he came to Nazareth where he was brought vp: and he entred ‡ according to his cuſtome on the Sabboth day, into the Synagogue: and he roſe vp to reade. Matt.4,12. Mar.1,14. Matt 13,54. marke 6,1. Iohn 4,43.

17 And

*IEſus * being full of the holy Ghoſt, returned from Iordane, and was led by the ſame ſpirit into wilderneſſe,* Matt.4.1. mar.1.12.

2 Being fourty dayes tempted of the devill, and in thoſe dayes did hee eate nothing: and when they were ended, he afterward hungred.

3 And the devill ſaid vnto him, If thou be the ſonne of God, command this ſtone that it bee made bread.

*4 And Ieſus anſwered him, ſaying, * It is written, that man ſhall not live by bread onely, but by every word of God.* Deut.8.3. mat.4.4.

5 And when the devill had taken him vp into an high mountaine, he ſhewed him all the Kingdomes of the worlde in a moment of time.

6 And the devill ſayd vnto him, All this power will I give thee every whit, and the glory of them, for that is delivered vnto me, and to whomſoever I will, I give it.

7 If thou therefore wilt worſhip me, it ſhalbe all thine.

*8 Ieſus anſwering, ſayd vnto him, Get thee hence behind me, Satan: for it is written, * Thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve.* Deut.6.13. and 10.20.

9 And he caried him to Hieruſalem, and ſet him on a pinacle of the Temple, and ſaid vnto him; If thou be the ſonne of God, caſt thy ſelfe downe from hence.

*10 For it is written, * that he ſhall give his angels charge over thee, to keepe thee.* Pſal.91.12.

11 And in their hands they ſhall beare thee vp, that thou daſh not thy foote at any time againſt a ſtone.

*12 And Ieſus anſwering, ſaid vnto him, It is ſayd, * Thou ſhalt not tempt the Lord thy God.* Deut.6.16.

13 And when the devill had ended all the temptation, he departed from him for a ſeaſon.

14 And Ieſus returned by the power of the ſpirit into Galilee, and there went a fame of him throughout all the region round about.

15 And he taught in their Synagogues, being glorified of all men.

*16 * And he came to Nazareth, where he was nurſed, and as his cuſtome was, he went into the Synagogue on the Sabboth day, and ſtood vp for to reade.* Matt.13.54. mar.6.1. john 4.43.

17 And

17 And the booke of Eſay the Prophet was delivered vnto him. And as he vnfolded the booke, he found the place where it was written,

Eſa.61,1. 18 *The Spirit of the Lord vpon me, for which he anointed me, to evangelize vnto the poore, he ſent me, to heale the contrite of heart,*

19 *To preach to the captives remiſſion, and ſight to the blind, to dimiſſe the bruiſed vnto remiſſion, to preach the acceptable yeare of the Lord, and the day of retribution.*

20 And when he had folded the booke, he rendred it to the miniſter, and ſate downe. And the eyes of all in the ſynagogue were bent vpon him.

21 And he began to ſay vnto them: That this day is fulfilled this Scripture in your eares.

22 And all gave teſtimony to him: and they ‡ marveiled in the wordes of grace that proceeded from his mouth, and they ſayd, Is not this Ioſephs ſonne? ‡ He had a marvelous grace and an extraordinary force in moving the hearts of his hearers.

The GOSPEL vpon Munday in the third weeke of Lent.

23 And he ſayd to them, Certes you will ſay to me this ſimilitude, *Phyſician, cure thy ſelfe*: as great things as we have heard ‖ done in Capharnaum, doe alſo heere in thy countrey.

24 And he ſayd, Amen I ſay to you, that no Prophet is accepted in his owne countrey.

3.Reg.17,9. 25 In truth I ſay to you, * there were many widowes in the dayes of Elias in Iſrael, when the heaven was ſhut three yeeres and ſixe moneths, when there was a great famine made in the whole earth:

26 And to none of them was Elias ſent, but into Sarepta of Sidon, to a widow woman.

4.Reg.5,14. 27 * And there were many Lepers in Iſrael vnder Elizæus the Prophet: and none of them was made cleane but Naaman the Syrian.

28 And all in the ſynagogue were filled with anger, hearing theſe things.

29 And they roſe, and caſt him out of the city: and they brought him to the edge of the hill, whereupon their city was built, that they might throw him downe headlong.

30 But he ‖ paſſing through the middes of them, went his way.

Mat.4,13. 6,28. Mar.1,21. 31 * And he went downe into Capharnaum a city of Galilee: and there hee taught them on the Sabboths.

32 And they were aſtonied at his doctrine: becauſe his talke was in power.

33 And in the Synagogue there was a man having an vncleane devill, and he cryed out with a loud voyce,

34 Saying, Let bee, what to us and thee IESVS of Nazareth? art thou come to deſtroy us? I know thee who thou art? *the* SAINT *of God.*

35 And IESVS rebuked him, ſaying, Hold thy peace, and go out of him. And when

the

17 And there was delivered vnto him the booke of the Prophet Eſaias: and when he had opened the booke, he found the place where it is written.

*18 * The ſpirit of the Lord vpon me, becauſe he hath anointed me to preach the Goſpel to the poore he hath ſent me, to heale the broken hearted, to preach deliverance to the captive, and recovering of ſight to the blinde, freely to ſet at liberty them that are bruiſed;* Eſay 6

19 And to preach the acceptable yeare of the Lord.

20 And when he had cloſed the booke, and given it againe to the miniſter, he ſate downe: and the eyes of all them that were in the Synagogue were faſtened on him.

21 And he began to ſay vnto them, This day is this Scripture fulfilled in your eares.

22 And all bare him witneſſe, and wondred at the gracious words which proceeded out of his mouth. And they ſayd, Is not this Ioſephs ſonne?

23 And he ſaid vnto them, Yee will vtterly ſay vnto me this proverbe, Phyſician, heale thy ſelfe: Whatſoever we have heard done in Capernaum, doe the ſame heere likewiſe in thine owne countrey.

*24 And he ſayd, * Verely I ſay vnto you, no Prophet is accepted in his owne countrey.* Iohn 4.44.

*25 But I tell you of a truth, * many widowes were in Iſrael in the dayes of Elias, when the heaven was ſhut three yeares and ſixe moneths, when great famiſhment was throughout all the land:* 1.Reg.17.9. jacob.5.27.

26 And vnto none of them was Elias ſent, ſave vnto Sarepta a city of Sidon, vnto a woman that was a widow.

*27 * And many Lepers were in Iſrael in the time of Elizæus the Prophet: and none of them was cleanſed, ſaving Naaman the Syrian.* 2.Reg.5.14.

28 And all they in the ſynagogue, when they heard theſe things, were filled with wrath.

29 And roſe vp, and thruſt him out of the city, and led him even vnto the † toppe of the hill (whereon their city was built) that they might caſt him downe headlong. † The Greeke readeth browe of the hill.

30 But hee paſſing thorow the middes of them, went his way:

*31 And came downe to Capernaum, a city of Galilee, * and there taught them on the Sabboth dayes.* Matth.4.13. mar.1.21.

*32 * And they were aſtonied at his doctrine: for his preaching was with power.* Matth.7.24. mar.1.22.

*33 * And in the Synagogue there was a man which had a ſpirit of a foule devill, and cryed out with a loud voyce,* Mar.1.23.

34 Saying, Let vs alone, what have we to do with thee, thou Ieſus of Nazareth? art thou come to deſtroy vs? I know who thou art, even the holy one of God.

35 And Ieſus rebuked him, ſaying, Hold thy peace, and come out of him. And when the devill

had

the devill had throwne him into the middes, he went out of him,and hurted him nothing.

36 And there came feare upon all,and they talked together one with another, ſaying, What word is this, that in power and vertue he commandeth the uncleane ſpirits,and they goe out?

37 And the fame of him was publiſhed into every place of the countrey.

38 And IESVS riſing vp out of the Synagogue,entred into Simons houſe. * And || Simons wives mother was holden with a great fever : and they beſought him for her.

Matth.8,14.
Mar.1,30.
The Goſpell vpon Thurſday of the 3.weeke in Lent. And vpon Saturday in Whitſon weeke.

39 And ſtanding over her,he commanded the fever,and it left her. And incontinent riſing,ſhe miniſtred to them.

40 And when the Sunne was downe, all that had diſeaſed of ſundry maladies,brought them to him. But hee impoſing hands upon every one,cured them.

41 And devils went out from many, crying and ſaying, That thou art the Son of God. And rebuking them, he ſuffered them not to ſpeake, that they knew he was Chriſt.

42 And when it was day,going foorth,he went into a deſert place : and the multitudes ſought him, and came even unto him : and they held him,that he ſhould not depart from them.

43 To whom he ſayd,That to other cities alſo muſt I evangelize the kingdome of God: becauſe therefore I was ſent.

44 And he was preaching in the Synagogues of Galilee.

had throwne him in the middes, he came out of him,and hurt him not.

36 *And feare came on them all, and they ſpake among themſelves, ſaying, What manner of ſaying is this? for with authority and power he commandeth the foule ſpirits, and they come out.*

37 *And the fame of him went out into every place of the countrey round about.*

Matth.8.14.
marke 1.29.

38 * *And when he was riſen out of the Synagogue,he entred into Simons houſe: and Simons wives mother was taken with a great fever, and they made interceſſion to him for her.*

39 *And he ſtood over her, and rebuked the fever;and it left her. And immediatly ſhe aroſe, and miniſtred unto them.*

40 *When the Sunne was downe,all they that had any ſicke with divers diſeaſes,brought them unto him: and when he had layd his hands on every one of them,he healed them.*

Marke 1.33.

41 * *And devils alſo came out of many,crying and ſaying, Thou art that Chriſt the ſonne of God. And he rebuking them, ſuffered them not to ſpeake : for they knew that hee was Chriſt.*

42 *And when it was day, he departed, and went into a deſert place : and the people ſought him, and came to him, and kept him, that he ſhould not depart from them.*

43 *And he ſayd unto them, I muſt preach the kingdome of God to other Cities alſo : For therefore am I ſent.*

44 *And he was preaching in the Synagogues of Galilee.*

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 2 Forty dayes.] *The Churches faſt of 40. dayes (called Lent) commeth of this, and is an Apoſtolicall Tradition.* Clem. Conſtitut. Apoſt. li. 5. cap. 13. Hier. ep. ad Marcell. adu. erro. Montani. Leo. ſer. 6. & 9. de Quadrageſ.

FVLKE 1 For Lent faſt, ſee the Notes upon *Matth. cap. 4. ſect.* 2. except *Clemens* conſtitution, which is a counterfeit booke, lately brought to light, rejected of the ancient Fathers of the Primitive Church, as contayning many things hereticall,falſe,and frivolous,and yet altered ſince the ancient Fathers age. For example, let theſe ſuffice. That he bringeth in *Iames* the brother of *Iohn*, writing and ſpeaking with the reſt of the Apoſtles, many yeares after his death, *Lib.6. cap.14.* And in the 18. chapter of the fifth booke, the celebration of Eaſter is preſcribed, cleane contrary to that,which *Epiphanius* teſtifieth to have beene the conſtitution of *Clemens*, the pretended author of this booke; *Contra Audian. Her.70.* The ſame counterfeit *Clement, lib. 6. cap.7.* calleth *Philip* ſpoken of *Acts* 8. an Apoſtle,but *lib.8. cap.32.* he maketh him but a Deacon. Theſe few reaſons, among a great number,ſhew the vanity and falſehood of that *Apocryphall* booke. Lent. Counterfeit authority.

RHEM. 2 8 Thou ſhalt adore.] *If the devill himſelfe alledge Scripture againſt Chriſt, no marvell that Heretikes doe ſo againſt Chriſts Church.*

FVLKE 2 If Heretikes alledge the Scripture againſt Chriſts Church, as the devill did againſt Chriſt, the Church muſt confound them by the Scriptures, as Chriſt confounded the devill. But in this verſe, Chriſt alledgeth Scripture againſt the devill, not the devill againſt Chriſt. And this Scripture is as rightly alledged againſt the Church of Antichriſt for adoring of creatures,as it was by Chriſt againſt the devill himſelfe. Authority of the Scriptures.

ANNOTATIONS. CHAP. IIII.

RHEM. 13 Departed untill a time.] *No marvell if the devill be often or alwayes buſie with Chriſtian men, ſeeing after he was plainely overcome by Chriſt, yet did he not give him over altogether, but for a time.* The devils tentations.

RHEM. 3 23 Done in Capharnaum.] *God maketh choyſe of perſons and places, where he worketh miracles or doth benefits,though he might doe the ſame elſewhere,if it liked his wiſedome. So doth he in doing miracles by Saints,not in all places,nor towards all perſons,but as it pleaſeth him.* Aug. ep. 137. Miracles at one place,and not at another.

FVLKE 3 This prooveth not, that the gift of miracles continueth unto this day. But when God doth worke miracles, either by himſelfe or by his ſervants, he chooſeth the time, place, and perſons, moſt convenient for ſhewing his glory,and confirming the faith of his Diſciples. Miracles.

RHEM. 4. 30 Paſſing through the middes of them.] *Either by making himſelfe inviſible, or elſe more wonderfully, penetrating the multitude, and paſſing through them, as he did through the doore, his body either being without ſpace of place,or with other bodies in one place. By all which and the like his doings mentioned in the Goſpell,it is evident that he can alter and order his body as he liſt,above the naturall condition of a body.* Chriſts body contained in place above nature.

There

FVLKE 4 [illegible] tions, that he went through mens bodies. [illegible] body to be without ſpace of place, or [illegible] ceaſe to be a body, as S. *Auguſtine* ſheweth *Epiſt.57. Dardano.* And though Chriſt by the [illegible] yet [illegible] doe nothing contrary to his owne will, his word, his glory. [illegible] his word beareth witneſſe. *Heb.2.17.*

RHEM. 5. 38 Simons wives mother.] *It is evident that* Peter *had a wife, but after his calling to be an Apoſtle, he left her,* as S. Hierome *writeth in many places,* ep. 34. c. 2. ad Iulian. Li. 1. adu. Iovin. *See the Annot.* Matth. 19. The Apoſtles left their wives.

RHEM. 5 That *Peter* left not his wife,ſee prooved *Matth.8. ſect.5.*

CHAP. V.

Having taught the people out of Peters ſhip, 4 he ſheweth in a miraculous taking of fiſhes, how he will make him the fiſher of men. 12 He cureth a leper by touching him, and ſendeth him to the Prieſt, with the gift that is [illegible] Moſes. 15 The people flocking unto him, he retireth into the wilderneſſe. 17 To the Phariſees in a ſchoole of [illegible] he prooveth by a miracle his power to remit ſinnes in earth. 27 He defendeth his eating with ſinners, [illegible] the Phyſition of ſoules, 33 and his not preſcribing as yet of any faſts to his Diſciples.

The Goſpel upon the 4. Sunday after Pentecoſt.

AND it came to paſſe, when the multitudes preſſed upon him to heare the word of God, and himſelfe ſtood beſide the lake of Geneſareth:

Mat.4,18.
Mar.1,16.

2 * And hee ſaw two ſhips ſtanding by the lake : and the fiſhers were gone downe, and waſhed their nets.

3 And he going up into || one ſhip that was Simons, deſired him to bring it backe a little from the land. And ſitting, hee taught the multitudes out of the ſhip.

4 And as he ceaſed to ſpeake, he ſayd to Simon, Launch foorth into the deepe, and let looſe your nets to make a draught.

5 And Simon anſwering, ſayd to him, Maſter,labouring all the night, we have taken nothing : but in thy word I will let looſe the nette.

6 And when they had done this,they incloſed || a very great multitude of fiſhes, and their net was broken.

7 And they || beckened to their fellowes that were in the other ſhip, that they ſhould come and helpe them. And they came and filled both ſhips, ſo that they did ſinke.

8 Which when Simon Peter did ſee, he fell downe at IESVS knees, ſaying, Goe forth from me,becauſe I am a ſinfull man,O Lord.

9 For he was wholly aſtoniſhed, and all that were with him, at the draught of fiſhes which they had taken.

10 In like manner alſo Iames and Iohn the ſons of Zebedee, who were Simons fellowes. And IESVS ſaid to Simon, Feare not : from this time now, || thou ſhalt be taking men.

11 And having brought their ſhippes to land,leaving al things they followed him.

Matt.8,2.
Mar.1,40.

12 * And it came to paſſe, when he was in one of the Cities, and behold a man full of leproſie, and ſeeing IESVS, and falling on his face,beſought him, ſaying, Lord, if thou wilt thou canſt make me cleane.

13 And ſtretching forth the hand, he touched

Matt.4.18.
marke 1.16.

IT * *came to paſſe,that when the people preſſed upon him, to heare the word of God, he was ſtanding by the lake of Geneſareth.*

2 *And he ſaw two ſhips ſtand by the lakes ſide : but the fiſher men were gone out of them, and were waſhing their nets.*

3 *And when he was entred into one of the ſhippes which pertained to Simon,he prayed him that he would thruſt out a little from the land : and he ſate downe, and taught the people out of the ſhippe.*

4 *When he had left ſpeaking, he ſayd unto Simon, Launch out into the deepe, and let ſlip your nets to catch.*

5 *And Simon anſwering, ſayd unto him, Maſter, we have laboured all night, and have taken nothing : neverthe leſſe, at thy commandement I will looſe fourth the net.*

6 *And when they had this done,they incloſed a great multitude of fiſhes, but their net brake.*

7 *And they beckened unto their partners, which were in the other ſhippe, that they ſhould come and helpe them. And they came,and filled both the ſhippes,that they ſunke againe.*

8 *When Simon Peter ſaw this,he fell downe at Ieſus knees,ſaying,Goe out from me,for I am a ſinfull man,O Lord.*

9 *For he was utterly aſtonied, and all that were with him,at the taking of the fiſhes which they had taught together.*

10 *And ſo was alſo Iames and Iohn the ſons of Zebedee, which were partners with Simon. And Ieſus ſayd unto Simon, Feare not, from henceforth thou ſhalt catch men.*

11 *And when they had brought up their boates to the ſhore,they forſooke all,and followed him.*

Matth.8.2.
marke 1.40.

12 * *And it came to paſſe,that when he was in a certaine City,behold,* there *was a man full of leproſie : and when he had ſpyed Ieſus, he fell flat on his face, and beſought him,ſaying, Lord, if thou wilt,thou canſt make me cleane.*

13 *And when he had ſtretched foorth his* hands

[illegible] I will: be thou cleane. And immediately the leproſie departed from him.

Mat.8,2. mar.1,40.
Levi.14,2.

14 And he commanded him, that he ſhould tell no body, but, Goe, & ſhew thy ſelfe to the Prieſt, and offer for thy cleanſing as Moyſes commanded, for a teſtimony to them.

15 But the fame of him went abroad the more; and great multitudes came together to heare, and to be cured of their infirmities.

16 And he retyred into the deſert, and prayed.

Math.9,2. mar.2,3. The Goſpel vpon Friday in Whitſonweek.

17 * And it came to paſſe one day, and he ſate teaching. And there were Phariſees ſitting and Doctors of Law that were come out of every towne of Galilee and Iewry and Hieruſalem: and the vertue of our Lord was to heale them.

18 And behold, men carrying in a bed a man that had the palſie: and they ſought to bring him in, and to lay him before him.

19 And not finding on which ſide they might bring him in for the multitude, they || went vp vpon the roofe, and through the tiles let him downe with the bed into the middes, before IESVS.

20 || Whoſe faith when he ſaw, he ſayd, Man, thy ſinnes are forgiven thee.

21 And the Scribes and Phariſees began to thinke, ſaying, Who is this that ſpeaketh blaſphemies? Who can forgive ſinnes, but onely God?

22 And when IESVS knew their cogitations, anſwering he ſayd to them, What doe you thinke in your hearts?

23 Which is eaſier to ſay, Thy ſinnes are forgiven thee: or to ſay, Ariſe, and walke?

24 But that you may know, that || the Sonne of man hath power in earth to forgive ſinnes (he ſaid to the ſicke of the palſie) I ſay to thee, Ariſe, take vp thy bed, and goe into thy houſe.

25 And forthwith riſing vp before them, he tooke that wherein he lay: and he went into his houſe, magnifying God.

26 And all were aſtonied: and they magnified God. And they were repleniſhed with feare, ſaying, That we have ſeene marvelous things to day.

Math 9,9. Mar.2,14. The Goſpel vpon S. Matthewes eve, Septemb. 20.

27 *And after theſe things he went forth, and ſaw a Publican called Levi, ſitting at the Cuſtome-houſe, and he ſayd to him, Follow me.

28 And || leaving all things, he roſe and followed him.

29 And Levi made him a great feaſt in his houſe: and there was a great multitude of Publicans, and of others that were ſitting at table with them.

30 And

[illegible] hand, he touched him, ſaying, I will, be thou cleane. And immediately the leproſie departed from him.

*14 And he charged him to tell no man: but, Goe, ſhew thy ſelfe to the Prieſt, * and offer for thy cleanſing, according as Moſes commanded, for a witneſſe unto them.*

Levi.14.4.

15 But ſo much the more went there a fame abroad of him, and much people came together to heare, and to be healed of him from their infirmities.

16 And he kept himſelfe apart in the wilderneſſe, and prayed.

17 And it came to paſſe on a certaine day, as he was teaching, that there were Phariſees, and Doctors of the Law ſitting by, which were come out of all the Townes of Galilee, and Iury, and Hieruſalem: and the power of the Lord was preſent, to heale them.

Mat.9.2. mar.2.3.

*18 * And behold, men brought in a bed a man which was taken with a palſie: and they ſought meanes to bring him in, and to lay him before him.*

19 And when they could not finde on what ſide they might bring him in, becauſe of the preaſe, they went vpon the top of the houſe, and let him downe through the tyling with his couch, even into the middeſt, before Ieſus.

20 When he ſaw their faith, he ſayd unto him, Man, thy ſinnes are forgiven thee.

21 And the Scribes and the Phariſees began to † thinke, ſaying, What fellow is this which ſpeaketh blaſphemies? Who can forgive ſinnes, but God onely?

† Or, reaſon.

22 But when Ieſus perceived their thoughts, he anſwering, ſaid unto them, What thinke ye in your hearts?

23 Whether is eaſier to ſay, Thy ſins be forgiven thee: or to ſay, Riſe vp and walke?

24 But that ye may know that the Sonne of man hath power to forgive ſinnes on earth (he ſaid unto the ſicke of the Palſie) I ſay unto thee, Ariſe, and when thou haſt taken vp thy couch, goe unto thine houſe.

25 And immediately hee roſe vp before them, and when he had taken vp his couch, whereon he lay, he departed to his owne houſe, glorifying God.

26 And they were all amazed, and they gave the glory unto God, and were filled with feare, ſaying, Doubtleſſe we have ſeene ſtrange things to day.

Matt.9.9. mar.2.14.

*27 * And after theſe things he went foorth, and ſaw a Publican, named Levi, ſitting at the receit of cuſtome: and he ſayd unto him, Follow me.*

28 And when he had left all, he roſe vp, and followed him.

29 And Levi made him a great feaſt in his owne houſe: and there was a great company of Publicans, and of other that ſate at meate with them.

30 But

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30 And the Phariſees and Scribes murmured, ſaying to his Diſciples, Why doe you eat and drinke with Publicanes and ſinners?

31 And IESVS anſwering ſaid to them, They that are whole, need not the Phyſician: but they that are ill at eaſe.

32 ‡ I came not to call the juſt, but ſinners to penance.

‡ Chriſt came not to call thoſe, who preſume of their owne juſtice, and that count themſelves to have no need of Chriſt.

33 But they ſaid to him, * Why doe the Diſciples of Iohn ‡ faſt often, and make obſecrations, and of the Phariſees in like maner: but thine doe eat and drinke?

Matth.9,14. Marke 2,18. Luke 5,33.
‡ See S. Matt. Annot. c.9.14.

34 To whom he ſaid, Why, can you make the children of the Bridegroome faſt whiles the Bridegroome is with them?

35 But the dayes will come: and when the Bridegroome ſhall be taken away from them, then ſhall they faſt in thoſe dayes.

36 And hee ſaid a ſimilitude alſo unto them, That no man putteth a piece from a new garment into an old garment: otherwiſe both hee breaketh the new, and the piece from the new agreeth not with the old.

37 And no body putteth new wine into old bottels: otherwiſe the new wine will breake the bottels, and it ſelfe will bee ſhed, and the bottels will be loſt.

38 But new wine is to be put into new bottels: and both are preſerved together.

39 And no man drinking old, will new by and by; for he ſaith, The old is better.

30 But they that were Scribes and Phariſees among them murmured againſt his Diſciples ſaying, Why doe ye eat and drinke with Publicanes and ſinners?

31 And Ieſus anſwering, ſaid unto them, They that are whole need not a Phyſician: but they that are ſicke.

*32 * I came not to call the righteous: but ſinners to repentance.*

1.Tim.1.15.

33 And they ſaid unto him, Why do the Diſciples of Iohn faſt often, and make prayers, and likewiſe the Diſciples of the Phariſees: but thine eat and drinke?

*34 * He ſaid unto them, Can ye make the children of the wedding chamber faſt, while the Bridegroome is with them?*

Matth.9.14. marke 2.18.

35 But the dayes will come: and when the Bridegroome ſhall be taken away from them, then ſhall they faſt in thoſe dayes.

36 He ſpake alſo unto them a ſimilitude, No man putteth a piece of a new garment into an old veſture: for then the new renteth the old, *and the piece that was* taken *out of the new, agreeth not with the old.*

37 And no man powreth new wine into old veſſels: for if he doe, the new wine will burſt the veſſels, and runne out it ſelfe, and the veſſels ſhall periſh.

38 But new wine muſt be put into new veſſels, and both are preſerved.

39 No man alſo having drunke old wine, will ſtraightway have new: for he ſaith, the old is better.

ANNOTATIONS. CHAP. V.

RHEM. 1 — 3 One ſhip Simons.] *It is purpoſely expreſſed that there were two ſhips, and that one of them was* Peters, *and that Chriſt went into that one, and ſate downe in it, and that ſitting he taught out of that ſhip: no doubt to ſignifie the Church reſembled by* Peters *ſhip, and that in it is the chaire of Chriſt, and onely true preaching.*

Peters ſhip.

FVLKE 1 — Although it be true, that Chriſts chaire is in the Church, yet this is a fond collection. For if the ſhip were here the Church, then all to whom Chriſt preached that were on the ſhore and in the other ſhip, were out of the Church.

The Church.

RHEM. 2 — 6 A great multitude of fiſhes.] *Likewiſe by this ſignificative miracle wrought about* Peters *fiſhing, is evidently foreſhewed what wonderfull ſucceſſe* Peter *ſhould have in converting men to Chriſt, both Iewes and Gentiles; as when at one draught, that is to ſay, * at one Sermon he drew into his ſhip, which is Chriſts Church, a great number of men, as he did now fiſhes: and ſo continually by himſelfe and his ſucceſſors unto the worlds end.*

Peters fiſhing.
Act.2,41. 4,4.

FVLKE 2 — *Peters* ſucceſſors be true preachers of the Goſpel, as for the Pope that never preacheth the Goſpel, never caſteth out *Peters* net, to fiſh for men as he did.

Succeſſors of Peter.

RHEM. — 7 Beckened to their fellowes.] Peter *had ſo much worke that he called for helpe and joyned unto him the other ſhip, repreſenting unto us, his Copartners in the preaching of the Goſpel, and the conjunction of the Synagogue and the people of Gentility unto* Peters *ſhip, that is, to the Church of Chriſt,* Ambroſ. l.4. in Luc. c.ult.

Peters coadjutors.

RHEM. 3 — 10 Thou ſhalt be taking men.] *That all this aforeſaid did properly meane* Peters *travailes to come, in the converſion of the world to Chriſt, and his prerogative before all men therein, it is evident by Chriſts ſpeciall promiſe made to him ſeverally and apart in this place, that he ſhould be made the taker of men; though to other he giveth alſo, as to* Peters *cooperators and coadjutors, the like office.* Mat.4,19.

Peters preeminence in fiſhing for mens ſoules.

FVLKE 3 — By S. *Matthew* and S. *Marke,* it is evident, that Chriſt ſpake joyntly to *Peter* and *Andrew, I will make you fiſhers of men. Matth.4.19. Mark.1.17.* Therefore it is a bruitiſh collection, to gather *Peters* prerogative, before all men in the office of fiſhing.

Peters primacie.

RHEM. — 19 Went up upon the roofe.] *A ſtrange diligence in procuring corporall health of and by Chriſt: and an example for us of the like or greater, to obtaine ſalvation of him either for our ſelves or our friends, and to ſeeke to his Church and Sacraments with what extraordinary paine ſoever.*

Zeale of ſoules.

RHEM. 4 — 20 Whoſe faith.] *Great is God (ſaith* S. Ambroſe*) and pardoneth one ſort through the merits of others, therefore if thou doubt to obtaine forgiveneſſe of thy great offences, joyne unto thy ſelfe interceſſors, uſe the Churches helpe, which may pray for thee and obtaine for thee that which our Lord might deny to thy ſelfe,* Amb. l.5. in Luc.

The interceſſion of others.

FVLKE 4 — The words of *Ambroſe* be otherwiſe then you cite them, *Magnus Dominus, qui aliorum merito ignoſcit aliis, &c. The Lord is great, which for other mens ſake forgiveth other men: and while he alloweth ſome, hee releaſeth the faults of other, why ſhould not a man thy fellow prevaile with thee, when with God the ſervant hath the meane of interceſſion and the right of obtaining? Learne thou that judgeſt, to forgive; learne thou that art ſicke, to obtaine forgiveneſſe. If thou doubteſt to obtaine pardon of grievous ſinnes: take to thee intreators, take to thee the Church which may pray for thee, by contemplation whereof, the Lord forgiveth that which he might deny thee.* There is nothing hard in this ſpeech, but the name of merit, which the Fathers uſe oftentimes, when they ſignifie any

Merits.

meane

meanes of obtaining, and not as Papiſts take it, for deſerts. And the argument that he draweth from hence, that one man ſhould be intreated by another to forgive, declareth that he meaneth not worthines, or merit of works, to prevaile with God: as he expreſſeth moſt plainely in other places, where he ſaith, *Whence ſhould I have ſo great merite, ſeeing mercy is my crowne? Exhort. ad Virgin.* Affirming alſo, that a man is juſtified and ſaved by faith alone, very oftentimes, *In ep. ad Rom. c. 2. & 3. 4. 9. 10. 11. 1 Cor. 1. Gal. c. 3. 5.* and elſewhere.

Faith only.

M. 5

24 The Sonne of man in earth.] *By which act (*ſaith Cyril) it is cleere that the Sonne of man hath power in earth to remit ſinnes: which he ſaid both for himſelfe and us. For he, as God being made man and Lord of the Law, forgiveth ſinnes: And we alſo have obtained by him that wonderfull grace; for it is ſaid to his Diſciples,* Whoſe ſinnes you ſhall remit, they are remitted to them. *And how ſhould not he be able to remit ſinnes, who gave other power to doe the ſame.*

Prieſts doe remit ſinnes. In contra S. Thomas. Io. 20, 23.

FVLKE 5

Chriſt as God forgiveth ſinnes properly, here to the ſicke of the Palſie. But *Matth. 9. Sect. 6.* you hold, that Chriſt as man, forgave ſinnes to this man. The power that Chriſt gave to his Diſciples to forgive ſinnes, is to declare them to be forgiven by God, *S. Hieron. in Matth. 16.*

Forgiveneſſe of ſinnes.

RHEM. 6

Forſaking all and following Chriſt.

28 Leaving all followed him.] *The * profane* Iulian *charged* Matthew *of too much lightneſſe, to leave all and follow a ſtranger, at one word; but indeed hereby is ſeene the marvellous efficacie of Chriſts word and internall working, that in a moment can alter the heart of man, and cauſe him nothing to eſteeme the things which were unto him, which he did not onely then in preſence, but alſo daily doth in the Church. For ſo S.* Anthony, *S.* Francis, *and others, by hearing onely the word of our Saviour read in the Church, forſooke all and followed him.*

Hier. in Mat. 9. Athan. in vita S. Antonij. Aug. confeſſ. l. 8. cap. 12. Bonav. in vita S. Franciſci.

FVLKE 6

Francis followed not Chriſt in preaching the Goſpel, but did ſet up a new Sect of his owne religion, of whom they be called Franciſcanes, as of Chriſt Chriſtians have their names. Yea *Francis* was crucified for his Sect, if we may beleeve his diſciples writings and paintings of him. Who alſo with the reſt of begging Friers, goe about to aboliſh the Goſpel of Chriſt, and therefore did write a new Goſpel, and called it *the Goſpel of the ſpirit, and eternall Goſpel*, which was expounded openly in Paris, and had beene preached 55. yeeres without controlment, till at laſt it was burnt ſecretly, at the importunate requeſt and outcrying of *Guilielmus de ſancto Amore*, and others of Paris: *Guil. de ſanct. Amor. de peric. noviſſ. temp. c. 8 Math. Paris: Anno Dom. 1256.*

Liber conformitatum. Friers.

CHAP. VI.

For reproving by Scripture and miracle (as alſo by reaſon) the Phariſees blindneſſe about the obſervation of the Sabbath, 11 they ſeeke his death: 12 Having in the mountaine prayed all night, he chuſeth twelve Apoſtles, 17 and after many miracles upon the diſeaſed, 20 he maketh a Sermon to his Diſciples before the people: propoſing heaven to ſuch as will ſuffer for him, 24 and woe to ſuch as will not. 27 Yet withall exhorting to doe good even to our enemies alſo. 39 and that the maſters muſt firſt mend themſelves. 46 Finally, to doe good workes, becauſe onely faith will not ſuffice.

Math. 12, 1. Marke 2, 23.

ANd it came to paſſe on the ‡ Sabbath ſecond-firſt, when he paſſed thorow the corne, his Diſciples did plucke the eares, and did eat rubbing them with their hands.

2 And certaine of the Phariſees ſaid to them, Why doe you that which is not lawfull on the Sabbaths?

2 And IESUS anſwering them, ſaid, || Neither this have you read which David did, when himſelfe was an hungred and they that were with him:

1 King. 21, 4.

4 * How he entred into the houſe of God, and tooke the loaves of the Propoſition, and did eat, and gave to them that were with him, which is not lawfull to eat * but onely for Prieſts?

Levit. 24, 9.

5 And he ſaid to them, That the Son of man is Lord of the Sabbath alſo.

6 And it came to paſſe on another Sabbath alſo, that he entred into the Synagogue, and taught. * And there was a man, and his right hand was withered.

Matth. 12, 10. Marke 3, 1.

7 And the Scribes and Phariſees watched if he would cure on the Sabbath: that they might finde how to accuſe him.

8 But he knew their cogitations: and he ſaid to the man that had the withered hand, Ariſe, and ſtand forth into the mids. And riſing he ſtood.

9 And IESUS ſaid to them, I aske you, if it be lawfull on the Sabbath to do well or ill: to || ſave a ſoule or to deſtroy?

10 And looking about upon them all, he ſaid to the man, Stretch forth thy hand. And he ſtretched it forth: and his hand was reſtored.

11 And

Math. 12. 1. marke 2. 23.

*ANd it * came to paſſe on the ſecond Sabbath after the firſt, that he went thorow the corn fields; and his diſciples plucked the eares of corne; and did eat, rubbing them in their hands.*

2 *And certaine of the Phariſees ſaid unto them, Why doe ye that which is not lawfull to doe on the Sabbath dayes?*

3 *And Ieſus anſwering them ſaid, * Have yee not read ſo much as this that David did, when hee himſelfe was an hungred, and they which were with him:*

1 Sam. 21, 6.

4 *How he went into the houſe of God, and did take and eat the Shew-bread, and gave alſo to them that were with him, which is not lawfull to eat * but for the Prieſts onely.*

Levit. 24. 9.

5 *And he ſaid unto them, That the Sonne of man is Lord alſo of the Sabbath day.*

6 ** And it came to paſſe alſo in another Sabbath, that he entred into the Synagogue, and taught: and there was a man whoſe right hand was dried up.*

Matth. 12. 10. marke 3. 1.

7 *And the Scribes and Phariſees watched him, whether he would heale on the Sabbath day: that they might finde how to accuſe him.*

8 *But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe up, and ſtand forth in the mids. And he aroſe, and ſtood forth.*

9 *Then ſaid Ieſus unto them, I will aske you a queſtion, Whether is it lawfull on the Sabbath dayes to doe good, or to doe evill? to ſave ones life, or to deſtroy it?*

10 *And when hee had beheld them all in compaſſe, he ſaid unto the man, Stretch forth thy hand. And he did ſo: and his hand was reſtored againe as whole as the other.*

11 *And*

11 And they were replenished with madneſſe: and they communed one with another what they might doe to IESUS.

The Goſpel upon S. Bartholomew day.

12 And it came to paſſe in thoſe dayes, he went forth into the mountaine to pray, and he paſſed || the whole night in the prayer of God.

Math. 10, 1. Mar. 3, 13. 6, 7. Luke 9, 1.

13 * And when day was come, he called his Diſciples: and he choſe twelve of them (|| whom alſo he named *Apoſtles.*)

14 || Simon whom he ſurnamed Peter, and Andrew his brother, Iames and Iohn, Philip and Bartholomew,

15 Matthew and Thomas, Iames of Alpheus, and Simon that is called Zelotes,

16 And Iude of Iames, and Iudas Iſcariote which was the traitour.

The Goſpel upon *Allhallowes* eve. And for many martyrs.

17 And deſcending with them he ſtood in a plaine place, and the multitude of his Diſciples, and a very great company of people from all Iewry and Hieruſalem: and the Sea coaſt both of Tyre and Sidon,

18 Which were come to heare him, and to be healed of their maladies. And they that were vexed of uncleane ſpirits, were cured.

19 And all the multitude ſought to touch him, becauſe vertue went forth from him, and healed all. ❧

Mat. 5, 2. 6, 1.

20 And he lifting up his eyes upon his Diſciples, ſaid, * Bleſſed are ye poore: for yours is the kingdome of God.

21 Bleſſed are you that now are hungred: becauſe you ſhall be filled. Bleſſed are you that now weepe: becauſe you ſhall laugh.

22 Bleſſed ſhall you be when men ſhall hate you, and when they ſhall ſeparate you, and upbraid you, and abandon your name as evill, for the Sonne of mans ſake.

23 || Be glad in that day and rejoyce; for behold, your reward is much in heaven. ❧ For according to theſe things did their fathers to the Prophets.

24 But woe to you that are rich, becauſe you have your conſolation.

25 Woe to you that are filled: becauſe you ſhall bee hungry. Woe to you that now doe laugh: becauſe you ſhall mourne and weepe.

26 Woe, when all men || ſhall bleſſe you; for according to theſe things did their fathers to the falſe prophets.

27 But to you I ſay that doe heare, Love your enemies, doe good to them that hate you.

28 Bleſſe them that curſe you, and pray for them that calumniate you.

29 And hee that ſtriketh thee on the cheeke, offer alſo the other. And from him that taketh away from thee thy robe, prohibite not thy coat alſo.

‡ That is, to every one juſtly asking. For that which is unjuſtly asked, may be juſtly denied, *Aug. li. 2. c. 40. de Ser. Dom. in monte.*

30 And ‡ to every one that asketh thee, give: and of him that taketh away the things that are thine, aske not againe.

31 And according as you will that men doe

11 *And they were filled full of madneſſe, and communed together among themſelves what they might doe to Ieſus.*

12 *And it came to paſſe in thoſe dayes, that he went out into a mountaine for to pray, and continued all night there in prayer to God.*

13 *And when it was day, he called his Diſciples: * and of them he choſe twelve, whom alſo he called Apoſtles:*

Matth. 10. 1. marke 3. 13.

14 *(Simon, whom he alſo named Peter, and Andrew his brother; Iames and Iohn, Philip, and Bartholomew,*

15 *Matthew, and Thomas, Iames* the *ſonne of Alpheus, and Simon, which is called Zelotes,*

16 *And Iudas, Iames* brother, *and Iudas Iſcariot, which alſo was the traitour.)*

17 *And when he came downe with them, he ſtood in the plaine field, and the company of his diſciples, and a great multitude of people out of all Iurie and Hieruſalem, and from the Sea* coaſt *of Tyre and Sidon; which came to heare him, and to be healed of their diſeaſes,*

18 *And they that were vexed with foule ſpirits: and they were healed.*

19 *And all the people preſſed to touch him: for there went vertue out of him, and healed them all.*

20 *And when he had lifted up his eyes upon his Diſciples, he ſaid, * Bleſſed be ye poore: for yours is the kingdome of God.*

Matth. 5. 2.

41 ** Bleſſed are ye that hunger now: for ye ſhall be ſatisfied. * Bleſſed are ye that weepe now; for ye ſhall laugh.*

Eſa. 65. 13. Eſa. 61. 3.

22 ** Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you* from their *company, and ſhall raile on you, and put out your name as evill for the Sonne of mans ſake.*

Matth. 5. 3.

23 *Rejoyce ye in that day, and leape ye for joy: for behold, your reward is great in heaven; for in like manner did their fathers unto the Prophets.*

24 ** But woe unto you that are rich: for ye have your conſolation.*

Amos 6. 1. eccleſ. 31. 8.

25 ** Woe unto you that are full: for ye ſhall hunger. Woe unto you that now laugh: for ye ſhall mourne and waile.*

Eſa. 65. 13.

26 *Woe unto you when men ſhall praiſe you: for ſo did their fathers to the falſe prophets.*

27 ** But I ſay unto you which heare, Love your enemies, doe good to them which hate you,*

Matth. 5. 44.

28 *Bleſſe them that curſe you, and pray for them which wrongfully trouble you.*

29 ** And unto him that ſmiteth thee on the one cheeke, offer alſo the other: * and him that taketh away thy cloake, forbid not to take thy coat alſo.*

Matth. 5. 39. 1 Cor. 6. 7.

30 *Give to every man that asketh of thee, and of him that taketh away thy goods aske them not againe.*

31 ** And as ye would that men ſhould doe*

Matth. 7. 12.

to

doe you alſo to them in like maner.

32 And if you love them that love you, what thanke is to you? for ſinners alſo love thoſe that love them.

33 And if ye doe good to them that doe you good: what thanke is to you? for ſinners alſo doe this.

34 And if ye lend to them of whom ye hope to receive: what thanke is to you? for ſinners alſo lend unto ſinners, for to receive as much.

35 But love ye your enemies: doe good and ‖ lend, hoping for nothing thereby, and your reward ſhall be much, and you ſhall be the ſonnes of the Higheſt, becauſe himſelfe is beneficiall upon the unkinde and the evill.

The Goſpel upon the firſt Sunday after Pentecoſt.

36 Be ye therefore mercifull as alſo your Father is mercifull.

37 Iudge not, and you ſhall not be judged; condemne not, and you ſhall not be condemned; forgive, and you ſhall be forgiven.

38 Give, and there ſhall be given to you; good meaſure and preſſed downe and ſhaken together and running over ſhall they give into your boſome. For with the ſame meaſure that you doe mete, it ſhall be meaſured to you againe.

39 And he ſaid to them a ſimilitude alſo: Can the blinde leade the blinde? doe not both fall into the ditch?

40 The diſciple is not above his maſter: but every one ſhall be perfect, if he be as his maſter.

41 And why ſeeſt thou the mote in thy brothers eye: but the beame that is in thine owne eye thou conſidereſt not?

42 Or how canſt thou ſay to thy brother, Brother, let me caſt out the mote out of thine eye: thy ſelfe not ſeeing the beame in thine owne eye? Hypocrite, caſt firſt the beame out of thine owne eye; and then ſhalt thou ſee cleerely to take forth the mote out of thy brothers eye.

43 For there is no good tree that yeeldeth evill fruits: nor evill tree, that yeeldeth good fruit.

44 For every tree is knowne by his fruit. For neither doe they gather figs of thornes: neither of a buſh doe they gather the grape.

45 The good man of the good treaſure of his heart bringeth forth good: and the evill man of the ill treaſure bringeth forth evill. For of the aboundance of the heart the mouth ſpeaketh.

46 And why call you me, Lord, Lord: and doe not the things which I ſay?

47 Every one that commeth to me, and heareth my words, and doth them, I will ſhew you to whom he is like.

48 He is like to a man ‡ building a houſe, that digged deepe, and laid the foundation upon a rocke. And when an inundation roſe, the

to you, doe ye alſo to them likewiſe.

Tob.4.16.

32 * *For if ye love them which love you, what thanke have ye? for ſinners alſo love their lovers.*

33 *And if ye doe good for them which doe good for you, what thanke have ye? for ſinners alſo doe even the ſame.*

Matth.5.46.
Matth.5.42.

34 * *And if ye lend to them of whom ye hope to receive, what thanke have ye?* * *for ſinners alſo lend to ſinners, to receive ſuch like againe.*

35 *But love ye your enemies, and doe good, and lend, looking for nothing againe, and your reward ſhall be great, and ye ſhall be the children of the Higheſt: for he is kinde unto the unkinde, and to the evill.*

36 *Be ye therefore mercifull, as your Father alſo is mercifull.*

Matth.7.1.

37 * *Iudge not, and ye ſhall not be judged: condemne not, and ye ſhall not be condemned: forgive, and ye ſhall be forgiven.*

Matth.7.2.
marke 4.24.

38 * *Give, and it ſhall be given unto you: good meaſure, preſſed downe, ſhaken together, and running over ſhall men give into your boſomes: for with the ſame meaſure that ye mete withall, it ſhall be meaſured to you againe.*

Matth.15.14.

39 *And he put forth a ſimilitude unto them,* * *Can the blinde leade the blinde? Shall they not both fall into the ditch?*

Matth.10.24.
john 13.16.

40 * *The diſciple is not above his maſter, but whoſoever will be a perfect diſciple, ſhall be as his maſter is.*

Matth.7.3.

41 * *And why ſeeſt thou the mote that is in thy brothers eye, but conſidereſt not the beame that is in thine owne eye?*

42 *Either how canſt thou ſay to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy ſelfe ſeeſt not the beame that is in thine owne eye? Thou Hypocrite, caſt out the beame out of thine owne eye firſt, and then ſhalt thou ſee perfectly to pull out the mote that is in thy brothers eye.*

Matth.7.17.

43 * *For it is not a good tree that bringeth forth evill fruit: neither is that an evill tree that bringeth forth good fruit.*

Matth.12.33.
marke 7.16.

44 * *For every tree is knowne by his owne fruit: for of thornes doe not men gather figs, nor of a bramble buſh gather they grapes.*

45 *A good man out of the good treaſure of his heart, bringeth forth that which is good: and an evill man out of the evill treaſure of his heart, bringeth forth that which is evill: For of the abundance of the heart his mouth ſpeaketh.*

Matth.7.21.
rom.2.13.

46 * *Why call ye me Lord, Lord, and doe not as I bid you?*

47 *Whoſoever commeth to me, and heareth my ſayings, and doth the ſame, I will ſhew you to whom he is like.*

48 *He is like a man which built an houſe, and digged deepe, and laid the foundation on the rocke. And when the waters aroſe, the flood beat*

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the river was driven upon that houſe, and it could not move it: for it was founded upon a rocke.

49 But he that heareth, and doth not: is like to a man building his houſe upon the earth without a foundation: againſt the which the river was driven: and incontinent it fell, and the ruine of that houſe was great.

beat vehemently upon that houſe, and could not move it: for it was grounded upon the rocke.

49 *But he that heareth, and doth not, is like a man that without foundation built an houſe upon the earth: againſt which the flood did beat vehemently, and it fell immediately; and the fall of that houſe was great.*

MARGINALL NOTES. CHAP. VI.

RHEM. 1 1 Sabboth ſecond firſt.] S. Hierome (ep. 2. ad Nepotian.) *writeth of himſelfe, that being at Conſtantinople, he aſked his maſter Gregorie Nazianzene, the famous Doctour, then Biſhop there, what Sabboth this was, who by his anſwer declared that it was very hard to tell, whether it is yet knowne to the beſt learned. Yet the Proteſtants are wont to ſay, All is very eaſie.*

FVLKE 1 A falſe ſlander: we ſay not, that all things in the Scripture are very eaſie. But we ſay with S. *Auguſtine, That God hath graciouſly, and wholeſomely ſo tempered the Scriptures, that by evident or plaine places, he might provide for hunger, and by darke places, wipe away lothſomeneſſe. For nothing almoſt is beaten out of thoſe obſcurities, which is not found elſewhere ſpoken moſt plainely, De Doct. Chriſt. l.2. c.6.* And as for this *Sabboth ſecond principall,* Epiphanius ſheweth plainely, that it was the laſt ſolemne day of the feaſt of unleavened bread, by conference of the Law, *Levit. 23. Epiph. Hæreſ. 51.*

Slander.

RHEM. 2 48 Building an houſe.] *He buildeth right and ſurely, that hath both faith and good workes: he buildeth on ſand, that truſteth to his faith, or reading, or knowledge of the Scripture, and doth not worke or live accordingly.*

FVLKE 2 If faith be taken for bare knowledge, as in *Iames* 2. he that truſteth to ſuch a faith buildeth in the ſand. Yet true faith onely ſuffiſeth to juſtification, and bringeth forth good workes as the fruits of a juſtified man: as Auguſtine ſheweth plentifully, *De Fide & Oper. c.14. & 22. & 23.*

Iuſtification by faith onely.

ANNOTATIONS. CHAP. VI.

RHEM. 3 3 Neither this have you read.] *The Scribes and Phariſees boaſted moſt of their knowledge of the Scriptures: but our Saviour often ſheweth their great ignorance. Even ſo the Heretikes that now adayes vaunt moſt of the Scriptures and of their underſtanding of them, may ſoone be proved to underſtand little or nothing.*

Heretikes underſtand not the Scriptures.

FVLKE 3 It is enough for you to call us Heretikes, and ſay that we underſtand little or nothing in the Scriptures, but thereof let our preachings, writings and conferences beare witneſſe. Yet we vaunt not of our underſtanding, but humbly thanke the Authour thereof.

Slander.

RHEM. 9 Save a ſoule.] *Hereby it ſeemeth that Chriſt (as at other times lightly alwayes) did not onely heale this man in body, but of ſome correſpondent diſeaſe in his ſoule.*

RHEM. 4 12 The whole night.] *Our Saviour diligently prayed, alone in the mount without doore, all night long, as a preparation to the deſignement of his Apoſtles the day after: to give example to the Church of praying inſtantly when Prelates are to be ordained, and a leſſon to us all what we ſhould doe for our owne neceſſities, when Chriſt did ſo for other mens.*

The Churches prayers at the times of giving holy Orders.

FVLKE 4 The Church ought to follow our Saviour Chriſt in praying earneſtly, when miniſters of the word and Sacraments are ordained. But this example is little followed in Poperie, as common experience teacheth, where ſimonie ſo greatly prevaileth in this matter, and moſt of all at Rome.

RHEM. 5 13 Whom he named Apoſtles.] *Here it is to be noted againſt our Adverſaries that deceitfully meaſure to the ſimple the whole nature and quality of certaine ſacred functions, by the primitive ſignification and compaſſe of the names or words whereby they be called, as that a Prieſt is but an Elder, and a Biſhop, a watchman or Superintendent, ſo an Apoſtle is nothing but a Legate or Meſſenger; and therefore are they (argue) to make no Lawes nor preſcribe or teach any thing not expreſſed in his commandement. Know therefore againſt ſuch deceivers, that ſuch things are not to be ruled by the vulgar ſignification of the word or calling, but by uſe and application of the holy writers, and in this point by Chriſts owne expreſſe impoſition. And ſo this word* Apoſtle, *is a calling of Office, government, authority, and moſt high dignity given by our Maſter, ſpecially to the Colledge of the Twelve: whom he endued above that which the vulgar etymologie of their name requireth, with power to binde and looſe, to puniſh and pardon, to teach and rule his Church. Out of which roome and dignity, which is called in the Pſalme and in the Acts, a Biſhopricke, when Iudas fell, Mathias was choſen to ſupplie it, and was numbred among the reſt; who were as founders or foundations of our religion, as the Apoſtle termeth them. Therefore to that Colledge this name agreeth by ſpeciall impoſition and prerogative, though afterward it was by uſe of the Scriptures, extended to S. Paul and Barnabas, and ſometimes to the Apoſtles ſucceſſours: as alſo (by the like uſe of Scriptures) to the firſt converters of countreys to the faith, or their coadjutors in that function. In which ſenſe S.* Paul *challengeth to be the Corinthians Apoſtle, and named* Epaphroditus *the Philippians Apoſtle: as we call S. Gregorie and his diſciple S. Auguſtine, our Apoſtle of England. In all which taking, it ever ſignifieth dignity, regiment, Paternity, Principality and Primacie in the Church of God; according to* S. Paul, 1 Cor. 12. He hath placed in his Church, firſt indeed Apoſtles, &c. *Whereby we may ſee that S. Peters dignity was a wonderfull eminent prerogative and ſoveraignty, when he was the head not onely of other Chriſtian men, but the head of all Apoſtles, yea even of the Colledge of the Twelve. And if our Adverſaries liſt to have learned any profitable leſſon by the word* Apoſtle, *more profitably and truly they might have gathered, that Chriſt called theſe his principall officers,* Apoſtles, *or* Sent *(himſelfe alſo ſpecially and above all other being* Miſſus, *that is* Sent, *and called alſo Apoſtle in the Scriptures) to warne us by the nature of the word that none are true Apoſtles, Paſtors, or Preachers, that are not ſpecially ſent and called, or that cannot ſhew by whom they be ſent; and that all Heretikes therefore be rather Apoſtates then Apoſtles, for that they be not ſent, nor duely called, nor choſen to preach.*

Calv. Inſt. l.4.c.8.
The name and dignity of Apoſtles.

Pſal.108,8.
Acts 1,20.
Ephe.2,20.
Acts 14.
1 Cor.12.
Ephe.4,11.
1 Cor.9,2.
Phil.2,25.

Luke 4,18.
Heb.3,1.

FVLKE 5 Our Saviour Chriſt gave names of ſignification to his Miniſters, that we might not onely learne the dignity of their office, but alſo their duty. And therefore we doe rightly make our argument of the notation of the Apoſtles name: They be *Legates* or *Ambaſſadors, Ergo,* they cannot make lawes or preſcribe or teach any thing beſide their commiſſion, for this is the duty of Legates. Yet is their office of high dignity and authority, being the Ambaſſadors of the King of kings: becauſe a Legate or Ambaſſador repreſenteth the perſon and authority of the Prince from whom he is ſent. So an Elder is a name of dignity, gravity and authority, a Biſhop of vigilancie, watching, diligence, which in worldly affaires as [illegible] [illegible] honour and authority. Therefore it is a lewd ſlander, that we deceive the ſimple in meaſuring the nature of ſacred functions by the primitive ſignification of their names. Their offices and functions are ſet downe plainely in the Scriptures, as well for the dignity, as for the duty that belongeth unto them. And they have apt names given by the holy

Apoſtles.

Elders.
Biſhops.
Slander.

Ghoſt,

[illegible] lves of their [illegible] though [illegible]
ha[illegible]ty [illegible] If he have the name of a P[illegible] though he [illegible]
neſſe [illegible] wa[illegible]ulneſſe, he is a Prieſt and Biſhop [illegible] Popery. And [illegible]
te[illegible] his [illegible], as the Pope doth, he is ſtill [illegible], or Apoſtolike. But you labour in vaine to
[illegible] would any longer, with names and titles of honour [illegible] perſons have nothing that with [illegible]
[illegible] worthy of any eſtimation, which [illegible] to thoſe offices and names [illegible]
the name of Apoſtles is not to be given to all that [illegible] but [illegible] immediate commiſſion
from Chriſt, as firſt the Twelve, and then *Paul* and *Barnabas* (to whom you hardly allow the name of Apo-
ſtles, by full, ſpeciall, and immediate commiſſion, but by uſe of Scripture we not willingly acknowledge: But
that the name of Apoſtles abſolutely was given to their ſucceſſours, by uſe of Scripture you are not able to prove.
For in that generall commiſſion, they had no ſucceſſors. And E[illegible] is not called an Apoſtle ſimply, but
your Apoſtle, that is, ſaith *Photius*, *Becauſe they ſent neceſſary things to S. Paul by* [illegible]. *Or as S. Ambroſe*
ſaith, *He was made their Apoſtle by the Apoſtle, when he ſent him to exhort them*: by [illegible]ation, he was
the meſſenger of *S. Paul*. Farre unlike to *Gregorie* and his diſciple *Auguſtine*, whom you [illegible], (whom
the latter was *Gregories* Apoſtle. But *Gregorie* was not Chriſts Apoſtle, although he was ([illegible]) which
he lived) a good man: yet farre from the ſincerity, calling, and authority of an Apoſtle of Chriſt. [illegible]
derfull prerogative of *Peters* primacie above the reſt of the Apoſtles, we ſee not, ſeeing it was a primacie of or-
der, not of honour or authority. *Cypr. de unit. eccleſ. Hieron. cont. Iovin. lib.* 1. and *Ep. Evagr.* [illegible] the leſſon
you would have us to learne by the name of Apoſtle, we acknowledge that none are true Apoſtles, Paſtours, or
Teachers, but thoſe that are ſent of God, and have lawfull calling by God and the Church.

Peters primacie.

RHEM. 6 14 Simon.] Peter *in the numbring of the Apoſtles, alwayes firſt named and preferred before Andrew his elder brother, and ſenior by calling. See Annot. Mat.* 10, 2.

Peters preeminence.

FVLKE 6 For *Peters* prerogative. See alſo the Notes, *Matth.* 16.

RHEM. 7 23 Be glad.] *The common miſeries that fall to the true preachers and other Catholike men for Chriſts ſake, as poverty, famine, mourning, and perſecutions, be indeed the greateſt bleſſings that can be, and are meritorious of the reward of heaven. Contrariwiſe, all the felicities of this world without Chriſt, are indeed nothing but woe, and the entrance to everlaſting miſerie.*

All perſecution for Chriſt, is a bleſſing.

FVLKE 7 The ſufferings of this life *are not worthy of the glory that ſhall be revealed in the children of God, Rom.* 8, 18. Therefore they be not meritorious of the reward of heaven. For eternall life is the free gift of God in Chriſt Ieſus our Lord, *Rom.* 6, 23.

Merit.

RHEM. 8 26 Shall bleſſe you.] *This woe pertaineth to the Heretikes of our dayes, that delight to have the peoples praiſes, bleſſings and ſhoutes, preaching pleaſant things of purpoſe, to their itching eares, as did the falſe prophets, when they were magnified and commended therefore of the carnall Iewes.*

The vanity of Hereticall preachers.

FVLKE 8 We preach mortification, and bearing of the Croſſe of Chriſt to be neceſſary for all Chriſtian men, under paine of eternall damnation, which is no pleaſant doctrine to carnall men. But your doctrine of Pardons, Abſolutions, Diſpenſations, converting of eternall paines into temporall, & then ſatisfaction by meritorious deeds, and other mens workes ſweetly paid for, be preachings of pleaſant things, to ſerve the humour of itching eares.

Preachers of carnall libertie.

RHEM. 9 35 Lend, hoping nothing.] *In that we may ſeeme here to be moved to lend thoſe whom we thinke not able ever to repay againe, it muſt be holden for a councell rather then a commandement, except the caſe of* [illegible] *but it may be rather taken for a precept, wherein uſury, that is to ſay the expectation not of the money lent, but of vantage for lone, is forbidden. For by other places of Scripture it is condemned, and is a thing againſt the law of nature and nations. And great ſhame and pity it is, that it ſhould be ſo much uſed or ſuffered among Chriſtians, be it covered and cloked under the habite of other contracts, as it is.*

Againſt uſury.

FVLKE 9 If any precept be too heavy for you to beare, you mitigate it by making it a voluntary Councell. But to lend without hope of reſtitution, is a part of true charity, which is one of the great Commandements. Yet it is not to be meant of all men, but ſuch as have need to borrow, not to ſerve their pleaſure, or to increaſe their gaine, but for their neceſſity. And it is manifeſt, that where we are commanded to lend, not onely uſury is not to be looked for, but even the principall muſt be adventured never to be reſtored.

Councels and Precepts.

CHAP. VII.

He teſtifieth the faith of the Centurion who was a Gentile, to be greater then be found among all the Iewes, and cureth his ſervant abſent. 11 The widowes ſonne he reviveth and reſtoreth to her, and is renowned thereupon. 18 To Iohns meſſengers he anſwereth with miracles, leaving to Iohn to preach thereby unto them that he is Chriſt. 24 And afterward he declareth how worthy credit was Iohns teſtimony. 29 Inveighing againſt the Phariſees, 31 Who with neither of their manners of living could be wonne. 36 Shewing alſo unto them by occaſion of Marie Magdalene; how he is a friend to ſinners, not to maintaine them in ſinne, but to forgive them their ſinnes upon their faith and penance.

AND when hee had fully ſaid all his words into the eares of the people, he entred into Capharnaum.

2 And the ſervant of a certaine Centurion being ſicke, was ready to die: who was deare unto him.

3 And when he had heard of IESVS, he ſent unto him the Ancients of the Iewes, deſiring him to come and heale his ſervant.

4 But they being come to IESVS, beſought him earneſtly, ſaying to him, That he is worthy that thou ſhouldeſt doe this for him.

5 For he loveth our nation: and he hath ‖ built a Synagogue for us.

6 And IESVS went with them. And when he was [illegible] not farre from the houſe, the Centurion ſent his friends unto him, ſaying, Lord, trouble not thy ſelfe; for ‡ I am not worthy that thou ſhouldeſt enter under my roofe.

7 For the which cauſe neither did I thinke my ſelfe worthy to come to thee: but ſay the word, and my ſervant ſhall be made whole.

8 For I alſo am a man ſubject to authority, having under me ſouldiers: and I ſay to this, Goe, and he goeth: and to another, Come, and he commeth: and to my ſervant, Doe this, and he doth it.

9 Which IESVS hearing, marvelled: and turning to the multitudes that followed him he ſayd, Amen I ſay to you, neither in Iſrael have I found ſo great faith.

10 And they that were ſent, being returned home, found the ſervant that had beene ſicke, whole.

11 And it came to paſſe, afterward he went into a city that is called Naim: and there went with him his Diſciples and a very great multitude.

12 And when he came nigh to the gate of the city, behold a dead man was carried forth, the only ſonne of his mother: and ſhe was a widow: and a great multitude of the city with her.

13 Whom when our Lord had ſeene, being mooved with mercy upon her, he ſaid to her, Weepe not.

14 And he came neere and touched the coffin. And they that caried it, ſtood ſtill: and he ſaid, Yong man, I ſay to thee, Ariſe.

15 And he that was dead, ſate up, and began to ſpeake. And he gave him to his mother.

16 And feare tooke them all: and they magnified God, ſaying, That a great Prophet is riſen among us: and, That God hath viſited his people.

17 And this ſaying went foorth into all Iewry of him, and into all the countrey about.

18 And Iohns Diſciples ſhewed him of all theſe things.

19 * And Iohn called two of his diſciples, and ſent them to IESVS, ſaying, Art thou he that art to come: or expect we another?

20 And when the men were come unto him, they ſayd, Iohn the Baptiſt hath ſent us to thee, ſaying, Art thou he that art to come: or expect we another?

21 (And the ſelfe ſame houre, he cured many of maladies, and hurts, and evill ſpirits: and to many blind he c gave ſight.)

22 And anſwering, he ſaid to them, Goe and report to Iohn what you have heard and ſeene: * That the blind ſee, the lame walke, the lepers are made cleane, the deafe heare, the dead riſe againe,

23 ‡ The

‡ See the Annotations upon S. Matth. c. 8, 8.

The Goſpel upon the xv. Sunday after Pentecoſt. And upon Thurſday in the fourth week of Lent. And for S. Monica S. Auguſtines mother, May 4.

Math. 11, 2.

c ἐχαρίσατο.

Eſa. 35, 5. 61, 1.

WHen he had ended all his ſayings in the audience of the people, * *he entred into Capernaum.*

Matth. 8, 5.

2 *And a certaine Centurions ſervant, which was deare unto him, being ſicke, was in perill of death.*

3 *And when he heard of Ieſus, hee ſent unto him the Elders of the Iewes, beſeeching him that hee would come and heale his ſervant.*

4 *And when they came to Ieſus, they beſought him inſtantly, ſaying, He is worthy that thou ſhouldeſt doe this for him.*

5 *For he loveth our nation, and hath built us a Synagogue.*

6 *Then Ieſus went with them. And when he* [illegible] *the Centurion* [illegible] *Lord, trouble not thy ſelfe: for I am not worthy that thou ſhouldeſt enter under my roofe.*

7 *Wherefore I thought not my ſelfe worthy to come unto thee: but ſay thou the word, and my ſervant ſhall be whole.*

8 *For I alſo am a man ſet under power, having under me ſouldiers: and I ſay unto one, Goe, and he goeth: and to another, Come, and he commeth: and to my ſervant, Doe this, and he doth it.*

9 *When Ieſus heard theſe things, he marvelled at him, and turned him about, and ſaid unto the people that followed him, I ſay unto you, I have not found ſo great faith, no not in Iſrael.*

10 *And they that were ſent, when they were returned home, found the ſervant whole that had beene ſicke.*

11 *And it came to paſſe the day after, that he went into a city called Naim: and many of his Diſciples went with him, and much people.*

12 *When he came nigh to the gate of the city, behold, there was a dead man carried out, which was the onely ſonne of his mother, and ſhe was a widow: and much people of the city was with her.*

13 *And when the Lord ſaw her, he had compaſſion on her, and ſayd unto her, Weepe not.*

14 *And when he was come nigh, he touched the beere (and they that bare him ſtood ſtill.) And he ſaid, Yong man, I ſay unto thee, Ariſe.*

15 *And he that was dead ſate up, and began to ſpeake: and he delivered him to his mother.*

16 *And there came a feare on them all, and they gave the glory unto God, ſaying, that a great Prophet is riſen up among us, and verily God hath viſited his people.*

17 *And this rumor of him went foorth throwout all Iury, and throwout all the regions which lie round about.*

18 * *And the diſciples of Iohn ſhewed him of all theſe things.*

Math. 11, 2.

19 *And Iohn, when he had called unto him two of his Diſciples, he ſent them to Ieſus, ſaying, Art thou he that commeth, or looke we for another?*

20 *When the men were come unto him, they ſayd, Iohn Baptiſt hath ſent us unto thee, ſaying, Art thou he that commeth, or looke we for another?*

21 *And in that ſame houre he cured many of their infirmities and plagues, and of evill ſpirits, and unto many that were blinde he gave ſight.*

22 *Then Ieſus anſwering, ſayd unto them, Goe your way, and bring word againe to Iohn, what things ye have ſeene and heard, how that the blinde ſee againe, the halt goe, the lepers are clenſed, the deafe heare, the dead riſe, to the poore is the Goſpell preached.*

23 *And*

‡ The poore are evangelized ; and bleſſed is he whoſoever ſhall not be ſcandalized in me.

11,7.

24 And when Iohns meſſengers were departed, he began to ſay of Iohn to the multitudes, What went you out into the deſert to ſee? a reed mooved with the winde?

25 But what went you forth to ſee? a man clothed in ‡ ſoft garments? behold they that are in coſtly apparell and delicacies, are in the houſes of Kings.

26 But what went you out for to ſee? a Prophet? Certes I ſay to you, and more then a Prophet.

Mal.3,1.

27 This is he of whom it is written, *Behold I ſend mine Angel before thy face, which ſhall prepare thy way before thee.*

28 For I ſay to you, A greater Prophet among the children of women then Iohn the Baptiſt, there is no man ; but he that is the leſſer in the kingdome of God, is greater then he.

29 And all the people hearing and the Publicans, juſtified God, being baptized with Iohns baptiſme.

30 But the Phariſees and the Lawyers ‡ deſpiſed the counſell of God againſt themſelves, being not baptized of him.

31 And our Lord ſayd, Whereunto then ſhall I liken the men of this generation, and whereunto are they like?

32 They are like to children ſitting in the market-place, and ſpeaking one to another, and ſaying, We have piped to you, and you have not danced : wee have lamented, and you have not wept.

Math.3,4.

33 For Iohn the Baptiſt came * neither eating bread nor drinking wine : and you ſay, He hath a devill.

34 The ſonne of man came eating and drinking : and you ſay, Behold a man that is a gurmander and a drinker of wine, a friend of Publicans and ſinners.

35 And wiſedome is juſtified of all her children.

The Goſpel upon S. Mary Magdalens day Iuly 22. And upon Thurſday in Paſſion week. And upon Imber Friday in September.

36 And one of the Phariſees deſired him to eat with him. And being entered into the houſe of the Phariſee, he ſat downe to meat.

37 And behold a woman that was in the city, a ſinner, as ſhe knew that he was ſet downe in the Phariſees houſe, ſhe brought an alabaſter boxe of oyntment :

38 And ſtanding behind beſide his feet, ſhe began to ‡ water his feet with teares, and wiped them with the haires of her head, and kiſſed his feet, and anoynted them with the oyntment.

39 And the Phariſee that had bid him, ſeeing it, ſpake within himſelfe, ſaying, This man if he were a Prophet, would know certes who and what manner of woman ſhee is which toucheth him, that ſhe is a ſinner.

40 And Iesvs anſwering ſayd to him, Simon,

23 And happy is hee whoſoever ſhall not bee offended in me.

24 And when the meſſengers of Iohn were departed, hee began to ſpeake unto the people concerning Iohn : What went ye out into the wilderneſſe for to ſee? A reed ſhaken with the winde?

25 But what went ye out for to ſee? A man clothed in ſoft rayment? Behold, they which are gorgeouſly apparelled, and live delicately, are in kings courtes.

Mal.3.1.

26 But what went ye out for to ſee? A Prophet? Yea, I ſay unto you, and more then a Prophet.

*27 This is hee of whom it is written, *Behold I ſend my meſſenger before thy face, which ſhall prepare thy way before thee.*

28 For I ſay unto you, among womens children is there not a greater Prophet then Iohn Baptiſt : neverthelesse, he that is leaſt in the kingdome of God, is greater then he.

29 And all the people that heard him, and the Publicans, being baptized with the baptiſme of Iohn, juſtified God.

30 But the Phariſees and Lawyers deſpiſed the counſell of God againſt themſelves, being not baptized of him.

31 And the Lord ſayd, whereunto ſhall I liken the men of this generation? and to what thing are they like?

32 They are like unto children ſitting in the market place, and crying one to another, and ſaying, We have piped unto you, and ye have not danced : We have mourned to you, and ye have not wept.

33 For Iohn Baptiſt came, neither eating bread, nor drinking wine, and ye ſay, He hath a devill.

34 The Sonne of man is come, eating and drinking, and ye ſay, Behold a gluttonous man, and a wine bibber, a friend of Publicanes and ſinners.

35 And wiſedome is juſtified of all her children.

36 And one of the Phariſees deſired him that hee would eat with him. And hee went into the Phariſees houſe, and ſate downe to meat.

37 And behold, a woman in that city, which was a ſinner, when ſhe knew that Ieſus ſate at meat in the Phariſees houſe, ſhe brought an alabaſter boxe of oyntment.

Mar.15.40. John 20.11.

*38 * And ſtood at his feet behind him weeping, and began to waſh his feete with teares, and did wipe them cleane with the haires of her head, and all to kiſſed his feet, and anoynted them with the oyntment.*

39 When the Phariſee which had bidden him, ſaw it, he ſpake within himſelfe, ſaying, If this man were a Prophet, hee would ſurely have knowen who, and what manner of woman this is that toucheth him : for ſhe is a ſinner.

40 And Ieſus anſwering, ſayd unto him, Simon,

mon, I have ſomewhat to ſay to thee. But he ſayd, Maiſter, ſay.

41 A certaine creditor had two debters : one ought five hundred pence, and the other fifty.

42 They having not wherewith to pay, he forgave both. Whether therefore doth love him more?

43 Simon anſwering, ſayd, I ſuppoſe that he to whom he forgave more. But he ſaid to him, Thou haſt judged rightly.

44 And turning to the woman, he ſaid unto Simon, Doeſt thou ſee this woman? I entred || into thy houſe, water to my feete thou didſt not give : but ſhe with teares hath watered my feet, and with her haires hath wiped them.

45 Kiſſe thou gaveſt me not : but ſhe ſince I came in, hath not ceaſed to kiſſe my feet.

46 With oyle thou diddeſt not anoint my head : but ſhe with oyntment hath anointed my feet.

47 For the which I ſay to thee, Many ſinnes are forgiven her, becauſe ſhe hath ‡ loved much. But to whom leſſe is forgiven, he loveth leſſe.

48 And he ſaid to her, Thy ſinnes are forgiven thee.

49 And they that ſate together at the table, began to ſay within themſelves, ‡ Who is this that alſo forgiveth ſinnes?

50 And he ſaid to the woman, || Thy faith hath made thee ſafe, goe in peace.

ſimon, I have ſomewhat to ſay unto thee. And he ſaith, Maiſter, ſay on.

41 There was a certaine lender, which had two debters : the one ought five hundred pence, and the other fifty.

42 When they had nothing to pay, he forgave them both. Tell me therefore, which of them will love him moſt?

43 Simon anſwered, and ſaid, I ſuppoſe that hee to whom he forgave moſt. And he ſaid unto him, Thou haſt truely judged.

44 And he turned to the woman, and ſaid unto Simon, Seeſt thou this woman? I entred into thine houſe, thou gaveſt me no water for my feete : but ſhe hath waſhed my feete with teares, and wiped them with the haires of her head.

45 Thou gaveſt me no kiſſe : but this woman, ſince the time I came in, hath not ceaſed to kiſſe my feete.

46 Mine head with oyle thou diddeſt not annoint : but this woman hath annointed my feet with oyntment.

47 Wherefore, I ſay unto thee, many ſinnes are forgiven her, for ſhe loved much. To whom little is forgiven, the ſame loveth little.

48 And hee ſayd unto her, Thy ſinnes are forgiven thee.

49 And they that ſate at meat with him, began to ſay within themſelves, who is this that forgiveth ſinnes alſo?

50 And he ſaid to the woman, Thy faith hath ſaved thee, goe in peace.

MARGINALL NOTES. CHAP. VII.

RHEM. 1 25 Soft garments?] *Marke this well concerning* Iohns *apparell and diet. See the Annotations upon S. Matth. cap. 3, 4.*

FVLKE. 1 Marke as well the anſwer to the ſame Annotations.

RHEM. 2 30 Deſpiſed the counſell.] *As they that contemned* Iohns *Baptiſme, rejected Gods counſell and wiſedome; ſo much more they that make no account of the Sacraments of the Church, deſpiſe Gods counſell and ordinance touching their ſalvation, to their owne damnation.*

Iohns Baptiſme.

FVLKE 2. Iohns baptiſme was a Sacrament of the Church, as verily as the Baptiſme and Supper of the Lord be now.

RHEM. 3 38 Water his feet.] *A perfect patterne of true penance in this woman, who ſought of Chriſt with open teares and other ſtrange workes of ſatisfaction and devotion, remiſſion of her ſinnes.*

FVLKE 3 Outward ſignes of true repentance, and effects of love and thankefulneſſe for ſinnes forgiven, as our Saviour Chriſt himſelfe interpreteth them, not works of ſatisfaction to obtaine forgiveneſſe of ſinnes. For as *Ambroſe* ſayth of *Peters* teares, *We read his teares, we read not his ſatisfaction,* in Luc. cap. 22.

Satisfaction.

RHEM. 4 47 Loved much.] *Not onely faith (as you may perceive) but love or charity obtaineth remiſſion of ſinnes.*

FVLKE 4 Onely faith obtaineth remiſſion of ſinnes; whereof love is an effect. For the argument is (not as the whole diſcourſe of the text is manifeſt) from the cauſe to the effect, but from the effect to the cauſe. Many ſinnes are forgiven her, therefore ſhe hath loved much, as the words following doe make it manifeſt. For to whom little is remitted he loveth little. The ſame thing declareth the parable of the two debters, that forgiveneſſe of the debt goeth before love, therefore is cauſe of love, and not love the cauſe of forgiveneſſe of ſinnes. So ſaith Saint *Ambroſe*: *Who is according to man offended more, who ought be more? but by the mercy of our Lord, the cauſe is changed, that he loveth more which ought more, if he have obtained grace or forgiveneſſe.* in Luc. c. 7. The like manner of ſpeaking and uſe of the particle ὅτι, is in *Iohn* 15.15. *I have called you friends, for I have declared to you all that I have heard of my father,* where this declaring is the effect, and not the cauſe of his love.

RHEM. 5 49 Who is this that.] *As the Phariſees did alwayes carpe Chriſt for remiſſion of ſinnes in earth, ſo the heretikes reprehend his Church that remitteth ſinnes by his authority.*

FVLKE 5 A ſlander; for we acknowledge the power of forgiveneſſe of ſinnes by the miniſters of the Church, yet farre differing from the power of our Saviour Chriſt, who as God forgave abſolutely of his owne authority, his ſervants by declaring his will in forgiveneſſe of ſinnes. *Hierom. in Matth. 16.*

Slander. Remiſſion of ſinnes.

ANNOTATIONS. Chap. 7.

RHEM. 6 5 Built a Synagogue.] *If as at that time to found a Synagogue, was acceptable to God, and procured the prayers of the faithfull people for whoſe uſe it was made : ſo how much more in the New Teſtament, to build a Church, Monaſtery, Colledge, or any like worke for the honour and ſervice of God, is gratefull to him, and procureth the prayers of the good people for whoſe uſe ſuch things be founded.*

Building of Churches, monaſteries, &c.

[illegible] Churches [illegible] for the [illegible] of Gods ſeruice [illegible] is a good worke. But to build a Church [illegible] for the maintenance of idolatry, or idle ſuperſtition [illegible] is [illegible] to God [illegible] diſpleaſing him.

Building of churches or abbeyes.

RHEM. 7 [illegible] he [illegible].] *An exce[illegible] the extraordinary workes and ſignes of externall deuotion, [illegible] to be often [illegible]. This [illegible] was [illegible] of a good will, and therefore [illegible] elſewhere) inuited Chriſt to his houſe, not of curioſity [illegible] ſeeme by Chriſts [illegible] talke with him. Notwithſtanding his [illegible] the [illegible] waſhing, [illegible] of his [illegible], in ſuch ſort as the woman [illegible], were further ſignes of more [illegible] loue: ſuch as is in deuout men or women that goe on pilgrimage, and kiſſe deuoutly the holy memories of Chriſt and his Saints. Which is no more but an exteriour expreſſing of their affection [illegible] they haue, which, as euery good Chriſtian man doth [illegible].*

Exteriour ſignes of more then common deuotion.

FVLKE 7 [illegible] that carnall men, with Papiſts, may be otherwiſe faithfull. [illegible] Chriſt [illegible], although the faithfull be not free from all carnall affections, yet they haue crucified the fleſh, with the [illegible] thereof, ſo that they cannot be truely called carnall men. The extraordinary workes of deuotion, toward the perſon of our Sauiour Chriſt, are no example to iuſtifie pilgrimages to idols, ſuperſtitious worſhipping of the monuments of Chriſt and his Saints, although they were true, and not fained reliques. For tokens of [illegible] ſhould be extended toward the poore members of Chriſt, to whom whatſoeuer is done of true loue he accepteth as done to himſelfe, *Matth.* 25. 40.

Faithfull carnall men with Papiſts Gal. 5. 24.

Superſtition. Reliques.

RHEM. 8 50 Thy faith.] *The remiſſion of her ſinnes being attributed before to charity, is now alſo ſayd to come of her faith. Whereby you may know that it commonly proceedeth of both, and of hope alſo, though it but [illegible]. Becauſe when there be diuers cauſes concurring to one effect, the Scriptures commonly name but one, and that eſpecially which is moſt [illegible] the purpoſe and time, not excluding the other. And therefore his working miracles upon any perſon, is attributed to the faith of them on whom or at whoſe deſire they be done. Becauſe he wrought his miracles to induce all men to beleeue in him, and therefore ſpecially required faith at their hands, and namely before other things, whether they did beleeue that he was able to doe that which they asked at his hands: without which it had beene rather a mockerie and tentation of him, then a true deſire of benefit at his hands.*

Iuſtification attributed not to faith onely.

FVLKE 8. [illegible] Remiſſion of her ſinnes, was not before attributed to charity, but by her great loue it was ſhewed, that many ſinnes were forgiuen her: as unto the debter of a great ſumme. Charity therefore, was not cauſe of remiſſion, but an effect thereof. And true it is, that faith onely iuſtifying, doth not exclude other cauſes, but only the merit of good works, *which follow a iuſtified man, goe not before to iuſtification. Aug. de fide & oper. c.* 14. And witneſſe, that faith onely doth iuſtifie before God, are almoſt all the ancient Fathers in expreſſe words. *Origen in ep. ad Rom. l.* 3. *c.* 3. *Cyprian ad Quirinum. cap.* 42. *Hilar. in Matth. can.* 21. *Greg. Nazian. Orat.* 22. *de modeſt. Baſil de humilitate hom.* 51. *Ambroſ. in* 3. *ad Rom.* and many other places. *Chryſoſtome in ep. ad* [illegible] *hom.* 7. and many other places. *Hieronym. aduerſus Pel. l.* 1. *in ep. ad Rom. c.* 3. and others.

Remiſſion of ſinnes by faith onely.

CHAP. VIII.

Going about all Galiley with his traine, 4 he preacheth to the Iewes in parables becauſe of their reprobation: 9 but to his Diſciples manifeſtly, becauſe he will not for the Iewes incredulity haue his comming fruſtrate. 19 ſignifying alſo that we are his kin (though we be Gentiles) and not his carnall brethren the Iewes. 22 To whom alſo (ſignified by the Geraſens) after the tempeſt in his ſleepe (that is, in his death) and calme in his reſurrection, he commeth: but they preferring their temporals before his preſence, he leaueth them againe. 41 Likewiſe comming to cure the Iewes (who were borne when the Gentiles ſickned about Abrahams time) he is preuented with the faith of the Gentiles, and then the Iewes die; but them alſo in the end he will reſtore.

AND it came to paſſe afterward, and he made his iourney by cities and townes preaching and euangelizing the kingdome of God: and the Twelue with him,

2 And ſome women that had beene cured of wicked ſpirits and infirmities, * Mary which is called Magdalene, out of whom ſeuen deuils were gone forth. — Mar. 16, 9.

3 And Ioane the wife of Chuſa Herods procurator, and Suſan, and ^c many others that || did miniſter unto him of their ſubſtance. — c [illegible]

4 And * when a very great multitude aſſembled, and haſtened out of the cities unto him, he ſaid by a ſimilitude. — The Goſpel upon the Sunday of Sexageſime. Mat. 13, 2. Marke 4, 1.

5 The ſower went forth to ſow his ſeed, and whiles he ſoweth, ſome fell by the way ſide, and was troden upon, and the fowles of the ayre did eat it.

6 And other ſome fell upon the rocke: and being ſhot up it withered, becauſe it had not moiſture.

7 And otherſome fell among thornes: and the thornes growing up withall, choked it.

8 And otherſome fell upon good ground: and being ſhot up, yeelded fruit an hundred fold. Saying theſe things he cryed, Hee that hath eares to heare, let him heare.

AND it came to paſſe afterward, that he himſelfe went thorowout euery citie and village preaching, and ſhewing the glad tidings of the kingdome of God: and the twelue were with him:

2 *And alſo certaine women which had bin healed of euill ſpirits and infirmities, Mary which is called Magdalene, * out of whom went ſeuen deuils.* — Mark. 16, 9.

3 *And Ioanna the wife of Chuza, Herods ſteward, and Suſanna, and many other, which miniſtred unto him of their ſubſtance.*

4 * *When much people were gathered together, and were come to him out of all cities, hee ſpake by a ſimilitude.* — Matt. 13. 2. marke 4. 1.

5 *The Sower went out to ſowe his ſeed: and as he ſowed ſome fell by the way ſide, and it was troden downe, and the fowles of the ayre deuoured it up.*

6 *And ſome fell on ſtones, and aſſoone as it was ſprung up, it withered away, becauſe it lacked moiſtneſſe.*

7 *And ſome fell among thornes, || and the thornes ſprang up with it, and choked it.* — || *Or, rather thus:* And ſome fell among thiſtles, & the thiſtles ſprang up with it, and choked it.

8 *And ſome fell on good ground, and ſprang up, and bare fruit an hundred fold. And as he ſayd theſe things, he cryed, He that hath eares to heare, let him heare.*

9 And his Diſciples asked him what this parable was.

10 To whom he ſaid, To you it is giuen to know the myſterie of the kingdome of God, but to the reſt in parables, ‡ that * ſeeing they may not ſee, and hearing may not underſtand. — ‡ See the Annotations upon S. Matthew c. 13, 14. Eſa. 6, 9.

11 And the parable is this: The ſeed, is the word of God.

12 And they beſides the way: are thoſe that heare, then the deuill commeth, and taketh the word out of their heart, leſt beleeuing they be ſaued.

13 For they upon the rocke: ſuch as when they heare, with ioy receiue the word: and theſe haue no rootes: becauſe ‡ for a time they beleeue, and in time of tentation they reuolt.

14 And that which fell into thornes; are they that haue heard, and going their wayes, are choked with cares and riches and pleaſures of this life, and render not fruit.

15 And that upon good ground: are they which in a good and very good heart, hearing the word, doe reteine it, and yeeld fruit in patience.

16 And no man lighting a candle, doeth couer it with a veſſell, or put it under a bed: but ſetteth it upon a candleſticke, that they that enter in, may ſee the light.

17 For there is not any thing ſecret, that ſhall not be made manifeſt: nor hid, that ſhall not be knowen, and come abroad.

18 See therefore how you heare. For he that hath, to him ſhall be giuen: and whoſoeuer hath not, that alſo which he thinketh he hath, ſhalbe taken away from him.

19 And * his mother and brethren came unto him: and they could not come at him for the multitude.

20 And it was told him, Thy mother and || thy brethren ſtand without, deſirous to ſee thee.

21 Who anſwering ſayd to them, My ‡ mother and my brethren, are they that heare the word of God and doe it. — ‡ He did not here diſdainefully ſpeake of his mother, but teacheth that our ſpirituall kinred is to be preferred before carnall cognation. *Hilar. in* 12. *Mat.*

22 * And it came to paſſe one day: and he went up into a boat, and his Diſciples, and he ſaid to them, Let us ſtrike ouer the lake. And they lanched forth. — Mat. 8, 23. Mar. 4, 36.

23 And when they were ſailing, hee ſlept: and there fell a ſtorme of winde into the lake, and they ^c were filled, and were in danger. — c *complebantur.*

24 And ‡ they came and raiſed him, ſaying, Maſter, we periſh. But he riſing rebuked the winde and the tempeſt of water: and it ceaſed, and there was made a calme. — ‡ See the Annotations upon S. Matth. c. 8, 24.

25 And he ſaid to them, Where is your faith? Who fearing, marvelled one to another, ſaying, Who is this (trow ye) that he commandeth both the windes and the ſea, and they obey him?

9 *And his Diſciples asked him, ſaying, What maner of ſimilitude is this?*

10 *And he ſaid unto them, Unto you it is giuen to know the ſecrets of the kingdome of God; but to other by parables, * that when they ſee, they ſhould not ſee, and when they heare, they ſhould not underſtand.* — Eſay 6. 9. matt. 13. 14. marke 4. 12. Iohn 12. 40. acts 28. 26. rom. 11. 8.

11 * *This parable is this, The ſeede is the word of God.* — Matth. 13. 8. marke 4. 15.

12 *Theſe that are beſide the way, are they that heare: then commeth the deuill, and taketh away the word out of their hearts, leſt they ſhould beleeue, and be ſaued.*

13 *They on the ſtones are they, which when they heare, receiue the word with ioy, and theſe haue no rootes, which for a while beleeue, and in time of temptation goe away.*

14 *And that which fell among thornes, are they which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring foorth no fruit.*

15 *But that which fell on the good ground, are they, which with a pure & good heart heare the word, and keepe it, and bring foorth fruit through patience.*

16 * *No man when he lighteth a candle, couereth it with a veſſel, or putteth it under a bed, but ſetteth it on a candleſticke, that they which enter in, may ſee the light.* — Matth. 5. 15. marke 4. 22.

17 * *For nothing is ſecret, that ſhall not be made manifeſt: neither any thing hid, that ſhall not be knowne, and come to light.* — Matth. 10. 26. marke 4. 22. luke 12. 33.

18 *Take heed therefore how ye heare, * for whoſoeuer hath, to him ſhall be giuen: and whoſoeuer hath not, from him ſhall bee taken euen that ſame which he ſuppoſeth that he hath.* — Matth. 13. 12. marke 4. 25.

19 * *Then came to him his mother and his brethren, and could not come at him for preaſe.* — Matth. 12. 46. marke 3. 31.

20 *And it was told him* by certeine *which ſaid, Thy mother and thy brethren ſtand without, willing to ſee thee,*

21 *He anſwered and ſayd unto them, My mother and my brethren are theſe which heare the word of God, and doe it.*

22 * *And it came to paſſe on a certeine day, that he went into a ſhippe, and his Diſciples alſo: and he ſaid unto them, Let us goe ouer unto the other ſide of the lake. And they lanched foorth.* — Matth. 8. 23. marke 4. 36.

23 *But as they ſayled, he fell aſleepe, and there came downe a ſtorme of winde on the lake, and they were filled* with water, *and were in ieopardie.*

24 *And they came to him, and awoke him, ſaying, Maſter, maſter, we are loſt. Then he roſe and rebuked the winde, and the tempeſt of water: and they ceaſed, and it waxed calme.*

25 *And hee ſaid unto them, Where is your faith? And they feared, and wondred, ſaying one to another, Who is this? For he commandeth both the windes and water, and they obey him.*

* And they ſailed to the countrey of the Geraſens which is over againſt Galilee.

27 And when he was come forth to the land, there met him a certaine man that had a devill now a very long time, and he did weare no clothes, neither did he tarry in houſe, but in the monuments.

28 And as he ſaw IESVS, he fell downe before him: and crying out with a great voice, he ſaid, What is to me and thee IESVS Sonne of God moſt high? I beſeech thee doe not torment me.

29 For he commanded the uncleane ſpirit to goe foorth out of the man. For many times he caught him, and he was bound with chaines, and kept with fetters: and breaking the bondes was driven of the devill into the deſerts.

30 And IESVS asked him ſaying, What is thy name? But he ſaid, Legion; becauſe many devils were entred into him.

31 And they beſought him that he would not command them to goe into the depth.

32 And there was there a heard of many ſwine feeding on the mountaine: and they deſired him, that he would permit them to enter into them. And he permitted them.

33 The devils therefore went foorth out of the man, and entred into the ſwine: and the heard with violence went headlong into the lake, and was ſtifled.

34 Which when the ſwineheards ſaw done, they fled: and told into the city and into the townes.

35 And they went forth to ſee that which was done: and they came to IESVS, and found the man, out of whom the devils were gone foorth, ſitting at his feet, clothed, and well in his wits, and they were afraid.

36 And they alſo that had ſeene, told them how he had bin made whole from the legion.

37 And all the multitude of the countrey of the Geraſens beſought him to depart from them: for they were taken with great feare. And he going up into the boat, returned.

38 And the man out of whom the devils were departed, deſired him that he might be with him. But IESVS diſmiſſed him, ſaying,

39 Returne into thy houſe, and tell how great things God hath done to thee. And he went thorow the whole city, preaching how great things IESVS had done to him.

40 And it came to paſſe: when IESVS was returned, the multitude received him; and all were expecting him.

41 And * behold there came a man whoſe name was Iairus, and hee was Prince of the Synagogue, and he fell at the feete of IESVS, deſiring him that hee would enter into his houſe,

Math.9,18. Mar.5,22.

42 Becauſe

*26 * And they ſailed unto the region of the Gadarenites, which is over againſt Galilee.*

Matt.8,28. marke 5.1.

27 And when he went out to land, there met him out of the city a certaine man which had devils long time, and ware no clothes, neither abode in any houſe, but in graves.

28 When he ſaw Ieſus, and had cryed aloud, he fell downe before him, and with a loud voice ſaid, What have I to doe with thee Ieſus, thou Sonne of God moſt higheſt? I beſeech thee torment me not,

29 (For he commanded the foule ſpirit to come out of the man: For often times he had caught him, and he was bound with chaines, and kept with fetters: and he brake the bands, and was carried of the feend into the wilderneſſe.)

30 And Ieſus asked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many devils were entred into him.

31 And they beſought him that he would not command them to goe out into the deepe.

32 And there was there an heard of many ſwine feeding on an hill: and they beſought him that he would ſuffer them to enter into them: and he ſuffered them.

33 Then went the devils out of the man, and entred into the ſwine: and the heard ran headlong with violence into the lake, and were choked.

34 When the heardmen ſaw what was done, they fled: and when they were departed, they told it in the city, and in the villages.

35 Therefore they came out to ſee what was done, and came to Ieſus, and found the man, out of whom the devils were departed, ſitting at the feet of Ieſus, clothed, and in his right minde: and they were afraid.

36 They alſo that ſaw it, told them by what meanes he that was poſſeſſed of the devils, was healed.

37 Then the whole multitude of the countrey about the Gadarenites, beſought him that hee would depart from them, for they were taken with great feare: and hee gate him up into the ſhip, and returned backe againe.

38 Then the man, out of whom the devils were departed, beſought him that he might be with him: but Ieſus ſent him away, ſaying,

39 Goe home againe to thine owne houſe, and ſhew what † things ſoever God hath done for thee. And he went his way, and preached thorowout all the city, what things ſoever Ieſus had done unto him.

† Or, what great things God hath done unto thee.

40 And it came to paſſe, that when Ieſus was come againe, the people received him: for they were all waiting for him.

*41 And behold, there came a man, named Iairus, * and he was a ruler in the Synagogue, and he fell downe at Ieſus feet, praying him that he would come into his houſe:*

Matth.9.18. marke 5.22.

42 For

42 Becauſe he had an onely daughter a- [illegible] a dying. [illegible] he went, he was thronged of the multitudes.

43 And there was ‡ a certaine woman in a flux of blood from twelve yeres paſt, which had beſtowed all her ſubſtance upon Phyſicians, neither could ſhe be cured of any:

‡ See the Annotations upon S. Marke c.5,29.

44 Shee came behinde him, and touched the hem of his garment: and forthwith the flux of her blood ſtinted.

45 And IESVS ſaid, Who is it that touched me? And all denying, ‡ Peter ſaid, and they that were with him, Maſter, the multitudes throng and preſſe thee, and doeſt thou ſay, Who touched me?

46 And IESVS ſaid, Some body hath touched me; for I know that there is vertue proceeded from me.

47 And the woman ſeeing that ſhe was not hid, came trembling, and fell downe before his feet: and for what cauſe ſhe had touched him, ſhe ſhewed before all the people: and how forthwith ſhe was made whole.

48 But he ſaid to her, Daughter, thy faith hath made thee ſafe, goe thy way in peace.

49 As he was yet ſpeaking, there commeth one to the Prince of the Synagogue, ſaying to him, That thy daughter is dead, trouble him not.

50 And IESVS hearing this word, anſwered the father of the maid, Feare not: ‡ beleeve onely, and ſhe ſhall be ſafe.

51 And when he was come to the houſe, hee permitted not any man to enter in with him, but Peter, and Iames, and Iohn, and the father and mother of the maid.

52 And all wept, and mourned for her. But he ſaid, Weepe not, the maid is not dead, but ſleepeth.

53 And they derided him, knowing that ſhe was dead.

54 But he holding her hand, cryed, ſaying, Maid ariſe.

55 And ‖ her ſpirit returned, and ſhe roſe incontinent. And he bade them give her to eat.

56 And her parents were aſtonied, whom he commanded to tell no man that which was done.

42 [illegible] he had but one daughter [illegible] and ſhe was a dying. [illegible]

43 And a woman, [illegible] twelve yeres, which had [illegible] upon Phyſicians, neither could be healed of any,

44 Came behinde him, and touched the hem of his raiment: and immediatly her iſſue of blood ſtanched.

45 And Ieſus ſaid, Who is it that touched me? When every man denied, Peter and they that were with him, ſaid, Maſter, the people thruſt thee, and vex thee, and ſayeſt thou, Who touched thee?

46 And Ieſus ſaid, Some body hath touched me: for I perceive that vertue is gone out of me.

47 When the woman ſaw that ſhe was not hid, ſhe came trembling, and fell at his feet, and told him before all the people, for what cauſe ſhe had touched him, and how ſhe was healed immediatly.

48 And he ſaid unto her, Daughter, be of good comfort, thy faith hath ſaved thee, goe in peace.)

49 While he yet ſpake, there commeth one from the Ruler of the Synagogues houſe, ſaying to him, Thy daughter is dead, diſeaſe not the Maſter.

50 But when Ieſus heard that word, he anſwered him, ſaying, Feare not, beleeve onely, and ſhe ſhall be made whole.

51 And when he came into the houſe, he ſuffered no man to goe in with him, ſave Peter, and Iames, and Iohn, and the father and the mother of the maiden.

52 Every body wept, and ſorrowed for her: and he ſaid, Weepe not, the damoſell is not dead, but ſleepeth.

53 And they laughed him to ſcorne, knowing that ſhe was dead.

54 And he thruſt them all out, and tooke her by the hand, and cryed, ſaying, Maid, ariſe.

55 And her ſpirit came againe, and ſhe aroſe ſtraightway: and he commanded to give her meat.

56 And her parents were aſtonied: but he warned them that they ſhould tell no man what was done.

MARGINALL NOTES. CHAP. VIII.

RHEM. 1 13 For a time.] *Againſt the Heretickes that ſay, faith once had cannot be loſt, and that he which now hath not faith, never had.*

FVLKE 1 Whom God hath juſtified by faith, he hath glorified, therefore a true juſtifying faith cannot be utterly loſt: but a dead and a fruitleſſe faith, may be had, and loſt.

Iuſtifying faith.

RHEM. 2 45 Peter ſaid.] *It is an evident ſigne of prerogative, that Peter onely is named ſo often as chiefe of the company,* Mar.1,36. Act.5,29. Luk.9,32. Mar.16,7. 1 Cor.15,5.

FVLKE 2 It is a weake argument for *Peters* prerogative, that hee is named onely, or firſt. It is a ſtronger argument againſt his prerogative, that when the dignity and prerogative of the Apoſtles is purpoſely in hand, he is not named firſt, as *Gal.* 2. 9. And yet *Peters* primacie of order, and confeſſion, is granted, not of dignity, degree, or authority.

Peters prerogative.

RHEM. 3 50 Beleeve onely.] *See the Annotations upon S.* Marke c.5,36.

FVLKE 3 See the anſwere there, and alſo *Luc.* 7. *Sect.* 8.

ANNOT.

ANNOTATIONS. CHAP. VIII.

[illegible]. 4 — [illegible]] *It was the cuſtome of the Iewes that women of their ſubſtance did* [illegible] *and drinke and* [illegible] *going about with them; which becauſe it might* [illegible] *G*[illegible] *it not. And they miniſtred to our Lord of* [illegible] *for this cauſe,* [illegible] *reape their* [illegible] *things.*

Holy women that followed Chriſt. 1 Cor.9,5.12.

[illegible]KE, 4 — [illegible] *P*[illegible] ſpeaketh not of [illegible] women, that might releeve [illegible] neceſſity, and ſpare the Church: [illegible] of a wife, that might [illegible] a burden to the Church, as the text is plaine, [illegible] *Clemens. Alexandrinus* teſtifieth, *Strom. lib.* 3. Otherwiſe it had beene abſurd, that they ſhould leave their owne wives, and carry ſtrange women about with them, ſuch long journeyes as they travelled.

The Apoſtles wives.

[illegible]HEM. — 20 Thy brethren.] *Theſe brethren of our Lord were not the ſons of the bleſſed Virgine* Mary *the mother of God, as* Helv[illegible] *wickedly taught: neither are they to be thought (as* [illegible] *others ſay) the ſons of* Ioſeph *by another wife; for (as S.*H[illegible] *writeth) not only our Lady was a Virgin, but by* [illegible] *of her,* Ioſeph [illegible]*: that our Saviour might be borne of a virginall matrimonie. But they are called his brethren (according to the* [illegible] *ſpeech of the Scriptures) becauſe they were his couſins either the ſonnes of* Ioſephs *brother, or (as the more receiued* [illegible] *is) the ſonnes of our Ladies ſiſter called* Mary *of* Iames*, which* Iames *therefore is alſo called the brother of our Lord.*

The brethren of Chriſt. Hier. cont. Helvi. c.9. Ibidem c.8.

RHEM. 5 — 55 Her ſpirit returned.] *This returning of the ſoules againe into the bodies of them whom Chriſt and his Apoſtles raiſed from death (ſpecially* Lazarus*, who had beene dead foure dayes) doth evidently prove a third place againſt our Adverſaries, that ſay, every one goeth ſtraight to heaven or to hell; for it cannot be thought that they were called from the one or the other, and therefore from ſome third place.*

A third place after this life.

FVLKE 5 — This is Popiſh evidence, which all the Logicians in the world are not able to conclude, in lawfull forme of arguments, out of the text. The ſpirit of the maid and *Lazarus* returned, *ergo* from a third place. *For it cannot be thought* (ſaith he) *that they were called from Heaven or hell.* And why may we not, or ought we not to thinke, that their ſoules were, where the ſoules of other godly perſons departed, were?

Purgatory.

CHAP. IX.

His Twelve alſo now preaching every where and working miracles, 6 Herod and all doe wonder much. 10 After which, he taketh them, and goeth into the wilderneſſe: Where he cureth and teacheth, feeding five thouſand with five loaves. 18 Peter confeſſing him to be Chriſt. 21 He on the other ſide foretelleth his Paſſion, and that all muſt in time of perſecution follow him therein. 27 Whereunto to encourage us the more, 27 he giveth in his Transfiguration a ſight of his glory, which is the reward of ſuffering. 37 The next day he caſteth out a devill, which his Diſciples could not. 43 Whom amids theſe wonders he forewarneth againe of his ſcandalous Paſſion. 49 And to cure their ambition, he telleth them, that the moſt humble he eſteemeth moſt. 49 bidding them alſo, not to prohibite any that is not againſt them, 51 yea and toward ſuch as be againſt them ſchiſmatically, to ſhew mildeneſſe for all that. 57 Of following him, three examples.

The Goſpel on Thurſday in Whitſon-weeke. Matth.10,1. Mar.3,13.6,8.

AND calling together the twelve Apoſtles, he gave them ‡ vertue and power over all devils, and to cure maladies.

2 And he ſent them to preach the kingdome of God: and to heale the ſicke.

3 And he ſaid to them, Take nothing for the way, neither rod, nor ſcrippe, nor bread, nor money, neither have two coats.

4 And into whatſoever houſe you enter, tarie there, and thence doe not depart.

5 And whoſoever ſhall not receiue you, going foorth out of that citie, ſhake off the duſt alſo of your feet ‡ for a teſtimony upon them.

‡A great fault to reject the true preachers or not to admit them into houſe for needfull harbour and ſuſtenance.

6 And going foorth they went a circuit from towne to towne, evangelizing and curing every where.

Matth.14,1. Mark 6,14.

7 And * Herod the Tetrarch heard all things that were done by him: and he ſtaggered becauſe it was ſaid of ſome, That Iohn was riſen from the dead.

8 But of otherſome, That Elias hath appeared: and of others, that a Prophet one of the olde ones was riſen.

9 And Herod ſayd, Iohn I haue beheaded: but who is this of whom I heare ſuch things? And he ſought for to ſee him.

Matth.14,13. Marke 6,31. Io.6,5.

10 And * the Apoſtles being returned, reported to him whatſoever they did: and taking them hee retired apart into a deſert place, which belongeth to Beth-ſaida.

11 Which the multitudes underſtanding, followed him: and hee receiued them, and

ſpake

Matth.10.1. marke 3.13. and 6.7.

*IEſus * when hee had called the Twelve together, gave them power and authoritie over all devils, and to heale diſeaſes.*

2 And he ſent them to preach the kingdome of God, and to heale the ſicke.

3 And he ſaid unto them, Take nothing to your iourney, neither rod, nor ſcrippe, neither bread, neither money, neither have two coats a piece.

4 And whatſoever houſe ye enter into, there abide, and thence depart.

5 And whoſoever will not receive you, when ye goe out of that citie ſhake off the very duſt from your feet, for a teſtimony againſt them.

6 And they departed, and went thorow the townes, preaching the Goſpel, and healing every where.

Matth.14.1. marke 6.14.

*7 * And Herod the Tetrarch heard of all that was done by him: and he doubted, becauſe that it was ſaid of ſome, that Iohn was riſen from death.*

8 And of ſome, that Elias had appeared: and of ſome, that one of the old Prophets was riſen.

9 And Herod ſaid, Iohn have I beheaded: but who is this of whom I heare ſuch things? And he deſired to ſee him.

Marke 14. 13. marke 6.35.

*10 And the Apoſtles when they returned, tolde him all that they had done. * And he tooke them, and went aſide into a ſolitarie place, nigh unto the citie called Bethſaida,*

11 Which when the people knew, they followed him: and when he had received them, he ſpake

unto

ſpake to them of the kingdome of God, and them that had need of cure he healed.

12 And the day began to draw towards an end. And the Twelve comming neere, ſaid to him, Dimiſſe the multitudes, that going into townes and villages hereabout, they may have lodging, and finde meats: becauſe here we are in a deſert place.

13 And he ſaid to them, Give you them to eat. But they ſaid, We have no more but five loaves and two fiſhes: unleſſe perhaps we ſhould goe and buy meats for all this multitude.

14 And there were men almoſt five thouſand. And he ſaid to his Diſciples, Make them ſit downe by companies fifty and fifty.

15 And ſo they did. And they made all ſit downe.

a εὐλόγησεν αὐτοὺς.

‡Here you ſee that he bleſſed the things, and not onely gave thanks to God. See Annotat. *Marc.8,7.*

16 And taking the five loaves and the two fiſhes, he looked up unto heaven, and a ‡ bleſſed them: and he brake, and diſtributed to his Diſciples, for to ſet before the multitudes.

17 And ‡ they did all eat, and had their fill. And there was taken up that which remained to them, twelve baskets of fragments.

The miraculous providence of God toward ſuch as follow Chriſt into deſerts, priſons, baniſhment, or whitherſoever.

Matth.16,13. Marke 8,27.

18 * And it came to paſſe: when he was alone praying, his Diſciples alſo were with him: and he asked them, ſaying, Whom doe the multitudes ſay that I am?

19 But they anſwered, and ſaid, Iohn the Baptiſt: and ſome, Elias: but ſome, that one of the Prophets before time, is riſen.

20 And he ſaid to them, But whom ſay ye that I am? Simon Peter anſwering, ſaid, The CHRIST of God.

21 But he rebuking them, commanded that they ſhould tell this to no man,

22 Saying, That the Sonne of man muſt ſuffer many things, and bee rejected of the Ancients and chiefe Prieſts and Scribes, and be killed, and the third day riſe againe.

23 And he ſaid to all, If any man will come after me, let him deny himſelfe, and take up his croſſe daily, and follow me.

24 For he that will ſave his life, ſhall loſe it: for he that ſhall loſe his life for my ſake, ſhall ſave it.

25 For what profit hath a man if hee gaine the whole world, and loſe himſelfe, and caſt away himſelfe?

26 For he that ſhall be aſhamed of me and of my words, him the Sonne of man ſhall be aſhamed of, when he ſhall come in his majeſty, and his Fathers, and of the holy Angels.

27 And I ſay to you aſſuredly, There be ſome ſtanding here that ſhall not taſte death, || till they ſee the kingdome of God.

The Transfiguration. Matth.17,1. Marke 9,2.

28 * And it came to paſſe after theſe words almoſt eight dayes, and he tooke Peter and Iames and Iohn, and went into a mountaine to pray.

29 And whiles he prayed, the ſhape of his

counte-

unto them of the kingdome of God, and healed them that had need to be healed.

Matth. marke John 6.

*12 * And when the day began to weare away, then came the twelve, and ſaid unto him, Send the people away, that they may goe into the villages and fields round about, and lodge, and get meat: for we are here in a place of wilderneſſe.*

13 But he ſaid unto them, Give ye them to eat. And they ſaid, Wee have no moe but five loaves and two fiſhes, except we ſhould goe and buy meat for all this people.

14 And they were about five thouſand men. And he ſaid to his Diſciples, Cauſe them to ſit downe by fifties in a company.

15 And they did ſo, and made them all to ſit downe.

16 And when he had taken the five loaves, and the two fiſhes, and looked up to heaven, hee bleſſed them; and brake them, and gave to the Diſciples to ſet before the people.

17 And they did all eat, and were ſatisfied. And there was taken up of that remained to them, twelve baskets full of broken meat.

Matth.16.13. marke 8.27.

*18 * And it came to paſſe, as hee was alone praying, his Diſciples were with him: and hee asked them, ſaying, Whom ſay the people that I am?*

19 They anſwering, ſaid, Iohn the Baptiſt: ſome ſay, Elias: and ſome ſay, that one of the old Prophets is riſen.

20 He ſaid unto them, But whom ſay ye that I am? Peter anſwering, ſaid, Thou art *that Chriſt of God.*

21 And he warned and commanded them to tell no man that thing:

Matth.17.22. marke 8.31.

*22 Saying, * That the Sonne of man muſt ſuffer many things, and be reproved of the Elders, and of the high Prieſts and Scribes, and be ſlaine, and riſe the third day.*

Matth.10.38.

*23 * And he ſaid to them all, If any man will come after me, let him deny himſelfe, and take up his croſſe daily, and follow me.*

Matth.10.39. marke 8.35.

*24 * For whoſoever will ſave his life, ſhall loſe it: but whoſoever will loſe his life for my ſake, the ſame ſhall ſave it.*

Matth.16.26. marke 8.36.

*25 * For what advantageth it a man, if he win the whole world, and loſe himſelfe, or run in danger of himſelfe?*

Matth.10.33. marke 8.38.

*26 * For whoſoever ſhall be aſhamed of me, and of my words, of him ſhall the Sonne of man be aſhamed when hee ſhall come in the glory of himſelfe, and of his Father, and of the holy Angels.*

Matth.16.28. marke 9.1.

*27 * I tell you of a truth, there be ſome ſtanding here, which ſhall in no wiſe taſte of death, till they ſee the kingdome of God.*

Matth.17.1. marke 9.2.

*28 * And it came to paſſe, about an eight dayes after theſe things, he tooke Peter, and Iohn, and Iames, and went up into a mountaine to pray.*

29 And it came to paſſe as he prayed, the

faſhion

altered: and his raiment white and gliſtering.

30 And behold two men talked with him. And they were Moſes and Elias,

31 appearing in majeſty. And they told his deceaſe that hee ſhould accompliſh in Hieruſalem.

32 But Peter and they that were with him, were heavie with ſleepe. And awaking, they ſaw his majeſtie, and the two men that ſtood with him.

33 And it came to paſſe, when they departed from him, Peter ſaid to IESVS, Maſter, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias: not knowing what he ſaid.

34 And as he ſpake theſe things, there came a cloud, and overſhadowed them: and they feared, when they entred into the cloud.

2 Pet.1,17.

35 *And a voyce was made out of the cloud, ſaying, This is my beloved Sonne, heare him.

36 And whiles the voyce was made, IESVS was found alone. And they held their peace, and told no man in thoſe dayes any of theſe things which they had ſeene.

Math. 17,14. Marke 9,17.

37 *And it came to paſſe the day following, when they came downe from the mountaine, there met him a great multitude.

38 And behold a man of the multitude cryed out, ſaying, Maſter, I beſeech thee, looke upon my ſonne becauſe he is mine only one.

39 And loe, the ſpirit taketh him, and he ſuddenly crieth, and he daſheth him, and teareth him that he fometh, and with much adoe departeth renting him.

40 And I deſired thy Diſciples to caſt him out, and they could not.

41 And IESVS anſwering, ſaid, ‡ O faithleſſe and perverſe generation, how long ſhall I be with you and ſuffer you? bring hither thy ſonne.

42 And when he came to him, the devill daſhed, and tore him. And IESVS rebuked the uncleane ſpirit, and healed the lad: and rendred him to his father.

43 And all were aſtonied at the might of God: and all marvelling at all things that he did, he ſaid to his Diſciples,

Math. 18,1. Marke 9,34.

44 Lay you in your hearts theſe words, for it ſhall come to paſſe that the Sonne of man ſhalbe delivered into the hands of men.

‡ Deſire of preeminence is an humane infirmity often even among the good. Againſt which, Chriſt teacheth humility, but forbiddeth not ſuperiority.

45 But they did not know this word, and it was covered before them, that they perceived it not. And they were afraid to aſke him of this word.

46 *And there entred ‡ a cogitation into them, which of them ſhould be greater.

47 But IESVS ſeeing the cogitations of their heart, tooke a child, and ſet him by him,

48 And ſaid to them, Whoſoever receiveth

faſhion of his countenance was changed, and his garment white and gliſtering.

30 And behold, there talked with him two men, which were Moſes and Elias,

31 That appeared in glory, and ſpake of his departing, which hee ſhould end at Hieruſalem.

32 But Peter, and they that were with him, were heavie with ſleepe: and when they awoke, they ſaw his glory, and the two men ſtanding with him.

33 And it came to paſſe, as they departed from him, Peter ſaid unto Ieſus, Maſter, it is good being here for us, and let us make three tabernacles, one for thee, and one for Moſes, and one for Elias: not knowing what hee ſaid.

34 While he thus ſpake, there came a cloud and overſhadowed them, and they feared, when they were come into the cloud.

35 And there came a voice out of the cloud, ſaying, This is my deare Sonne, heare him.

36 And aſſoone as the voyce was paſt, Ieſus was found alone: and they kept it cloſe, and told no man in thoſe dayes any of thoſe things which they had ſeene.

Math. 17.14. marke 9.17.

*37 * And it came to paſſe, that on the next day, when they were come downe from the hill, much people met him.*

38 And behold, a man of the company cried out, ſaying, Maſter, I beſeech thee behold my ſonne, for he is all that I have:

39 And ſee, a ſpirit taketh him, and ſuddenly he crieth, and teareth him that he fometh againe, and with much paine departeth from him, when he renteth him.

40 And I beſought thy Diſciples to caſt him out, and they could not.

41 Ieſus anſwering, ſaid, O faithleſſe, and perverſe nation, how long ſhall I be with you, and ſhall ſuffer you? bring thy ſonne hither.

42 As he was yet a comming, the fiend rent him, and tare him: and Ieſus rebuked the uncleane ſpirit, and healed the childe, and delivered him againe to his father.

43 And they were all amazed at the majeſty of God: But while they wondred every one at all things which Ieſus did, hee ſaid unto his Diſciples,

Math. 17. 22. marke 9.35.

*44 * Let theſe ſayings ſinke downe into your eares: for it will come to paſſe, that the Sonne of man ſhall be delivered into the hands of men.*

45 But they wiſt not what that word meant, and it was hid from them, that they ſhould not underſtand it: and they feared to aſke him of that ſaying.

Math. 18.1. marke 9.33.

*46 * Then there aroſe a diſputation among them, which of them ſhould be the greateſt.*

47 When Ieſus perceived the thought of their heart, he tooke a childe, and ſet him hard by him,

48 And ſaid unto them, Whoſoever ſhall receive

with this childe in my name, receiveth mee: and whoſoever receiveth me, receiveth him that ſent me. For he that is the leſſer among you all, he is the greater.

Marke 9,38.

49 And Iohn anſwering, ſaid, Maſter, we ſaw a certaine man caſting out devils in thy name, and we prohibited him, becauſe he followeth not with us.

‡ There be ſome that follow not Chriſt preciſely in life and doctrine, of whō we may make our advantage to the propagation of Chriſts honor and religion, when they doe any thing for the advancement thereof of what intention ſoever they doe it. Phil. 1,15.

50 And IESVS ſaid to him, ‡ Prohibite not; for he that is not againſt you, is for you.

51 And it came to paſſe, whiles the dayes of his aſſumption were accompliſhing, and he fixed his face to goe into Hieruſalem.

52 And hee ſent meſſengers before his face: and going they entred into a city of the Samaritans to prepare for him.

53 And they received him not, becauſe his ‖ face was to goe to Hieruſalem.

54 And when his Diſciples Iames and Iohn had ſeene it, they ſaid, Lord, wilt thou we ſay that fire come downe from heaven and conſume ‖ them?

‖ them as *Elias* alſo did?

55 And turning, ‖ he rebuked them, ſaying, You know not of what ſpirit you are.

56 The Sonne of man came not to deſtroy ſoules, but to ſave. And they went into another towne.

Math. 8,19.

57 And it came to paſſe as they walked in the way, a certaine man ſaid to him, *I will follow thee whitherſoever thou goeſt.

‡ This man would have followed him for temporall commodities, and therefore was not ſuffered.

58 IESVS ſaid to him, ‡ The foxes have holes, and the foules of the aire neſts: but the Sonne of man hath not where to repoſe his head.

59 But he ſaid to another, Follow me. And he ſaid, Lord, permit me firſt to goe, and bury my father.

60 And IESVS ſaid to him, Let the dead bury their dead: but goe thou, ſet forth the kingdome of God.

61 And another ſaid, I will follow thee Lord, but permit me firſt to take my leave of them that are at home.

62 IESVS ſaid to him, ‖ No man putting his hand to the plough, and looking backe, is apt for the kingdome of God.

ceive this childe in my name, receiveth me: and whoſoever ſhall receive me, receiveth him that ſent me: For he that is leaſt among you all, the ſame ſhall be great.

49 And Iohn anſwering, ſaid, Maſter, we ſaw one caſting out devils in thy Name, and we forbade him, becauſe he followeth not thee with us.

50 And Ieſus ſaid unto him, Forbid ye him not: for he that is not againſt us, is with us.

51 And it came to paſſe, when the time was come that he ſhould be received up, he ſtedfaſtly ſet his face to goe to Hieruſalem,

52 And ſent meſſengers before his face, and they went and entred into a village of the Samaritans, to make ready for him.

53 And they did not receive him, becauſe his face was as though he would goe to Hieruſalem.

54 When his Diſciples, Iames and Iohn ſaw this, they ſaid, Lord, wilt thou that we command fire to come downe from heaven, and conſume them, even as Elias did?

55 Ieſus turning about, rebuked them, ſaying, Ye wote not what maner ſpirit ye are of.

Math. 8.19.

*56 * For the Sonne of man is not come to deſtroy mens lives, but to ſave them. And they went to another village.*

57 And it came to paſſe, that as they went walking in the way, a certaine man ſaid unto him, I will follow thee, Lord, whitherſoever thou goeſt.

58 And Ieſus ſaid unto him, Foxes have holes, and birds of the aire have neſts: but the Sonne of man hath not whereto lay his head.

Math. 8.21.

*59 * And he ſaid unto another, Follow me: And the ſame ſaid, Lord, ſuffer me firſt to goe and bury my father.*

60 Ieſus ſaid unto him, Let the dead bury their dead: but goe thou and preach the kingdome of God.

61 And another ſaid, Lord, I will follow thee: but let me firſt goe bid them farewell which are at home at my houſe.

62 Ieſus ſaid unto him, No man having put his hand to the plough, and looking backe, is apt to the kingdome of God.

MARGINALL NOTES. CHAP. IX.

RHEM. 1 1 Vertue and power.] *To command devils and diſeaſes either of body or ſoule, is by nature proper to God onely: but by Gods gift, man alſo may have the ſame; even ſo to forgive ſinnes.*

FVLKE 1 That which is proper to God, cannot be communicated to men. Therefore God onely worketh miracles, and forgiveth ſinnes by the miniſtery of man.

Miracles. Remiſſion of ſins.

RHEM. 2 41 O faithleſſe.] *Incredulity hindereth the effect of exorciſmes, and other miraculous power given to the Church.*

FVLKE 2 The Church hath not at this day, power to caſt out devils, or to worke miracles ordinarily: therefore your ordinary offices of *exorciſts, exorciſmes, and unctions*, be mockeries of the gracious gifts of miracles.

Popiſh exorciſmes and unctions.

ANNOTATIONS CHAP. IX.

RHEM. 27 Till they ſee.] *To the Apoſtles, that had to preach the kingdome of God, and to ſuffer ſo much miſery for the ſame in this world he will ſhew his glory, and give them a taſte of his owne joyfull ſtate and of his Saints in heaven, calling thither Moſes and Elias, that the Law and prophets might be witneſſes of the ſame. See the Annotations upon S. Matth c.17. 2.*

The transfiguration.

RHEM. 53 Face to goe to Hieruſalem.] *The Samaritans were Schiſmatickes from the Iewes, and had a Schiſmaticall temple in mount Garizim, of purpoſe to draw men thither from Gods Temple in Hieruſalem where only was the true, and as it were, the Catholike ſervice and ſacrifice unto God. Therefore they did not gladly receive our Saviour, becauſe they perceived he was going to Hieruſalem.*

Schiſmatickes. Io.4,20. 3 Reg. 12,27. Tob. 1.

RHEM. 3 55 He rebuked them.] *Not juſtice nor all rigorous puniſhment of ſinners is here forbidden, nor Elias fact reprehended, nor the Church or Chriſtian Princes blamed for putting Hereticks to death: but that none of theſe ſhould be*

done

[illegible] our particular revenge [illegible] discretion and regard of their [illegible] to others. [illegible] used his power upon Ananias and Saphira, when he strake them both downe to death for [illegible] the Church.

The desire of revenge.
The Churches severity, Act. 5.

[illegible] used not an ordinary, but a [illegible] power, when he pronounced sentence of death against Ananias [illegible] not for defrauding the Church, but for lying [illegible] the holy Ghost, Act. 5, 3. For they might have kept the whole price, or not have sold their land without blame, if they had not plaid the hypocrites.

Peters power.

62 No man looking backe.] *It is a dangerous temptation for a man that hath lost or left his goods for Christ, to looke much backe at them, and to remember with delight the pleasures and eases of this world; for it breedeth in him discontentment of the troubles and crosses that are incident to the state of such as fully follow Christ. In which case a man should ever looke forward towards heaven, and never backward to the world.*

Looking backe.

CHAP. X.

He sendeth yet seventy two moe to preach to the Iewes, with power also of miracles, 13 crying woe to the cities impenitent. 17 At their returne he agnizeth the great power he gave them, but yet teacheth them not to be proud thereof, 21 and praiseth God for his grace, 23 his Church also for her happy state. 25 To one of the Scribes he sheweth, that the love of God and of his neighbour will bring him to life everlasting, 29 teaching him by the parable of the Samaritane, to take every one for his neighbour that needeth his charity. 38 To Martha he sheweth that Maries contemplative life is the better.

The Gospel upon S. *Markes* day and Saint *Lukes*.

‡ As the 12. Apostles did represent the higher degree of the Clergie, called Bishops: so these seventy two beare the figure of the inferiour Clergie, called Priests, *Beda*.

AND after this our Lord designed also other ‡ seventy two: and he sent them two and two before his face into every city and place whither himselfe would come.

2 And he said to them, The harvest truly is much: but the workmen few. Desire therfore the Lord of the harvest, that he send workmen into his harvest.

3 Goe: behold I send you as lambes among wolves.

4 Carry not purse nor scrip, nor shoes: and salute no body by the way.

5 Into whatsoever house ye enter, first say, Peace to this house.

6 And if the Son of peace be there, your peace shall rest upon him: but if not, it shall returne to you.

7 And in the same house tarry you, eating and drinking such things as they have. * For the workman is worthy of his hire. Remove not from house to house.

1 Tim. 5. 18.

8 And into what city soever you enter, and they receive you, eat such things as are set before you:

9 And cure the sick that are in it, and say to them, The kingdome of God is come nigh upon you. ☞

10 And into whatsoever city you enter, and they receive you not, going forth into the streets thereof, say,

11 The dust also of your city that cleaveth to us, we doe wipe off against you; yet this know ye that the kingdom of God is at hand.

12 I say to you, it shall be ‡ more tolerable for Sodom in that day, then for that city.

‡ Differences of paines and damnation in hell, according to the differences of demerits, *Aug. l. 5 c. 5. contr. Iul.*

13 Woe to thee Corazaim, woe to thee Bethsaida: for if in Tyre and Sidon had beene wrought the miracles that have bin wrought in you, they had done penance sitting ‡ in sackcloth and ashes long agoe.

14 But it shall be more tolerable for Tyre and Sidon in the judgement, then for you.

15 And thou Capharnaum that art exalted unto heaven: thou shalt be thrust downe even unto hell.

16 ‡ He that heareth you heareth me: and he that despiseth you, despiseth me. And he that despiseth me, despiseth him that sent me.

17 And

AFter these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place, whither he himselfe would come.

*2 Therefore said he unto them, * The harvest is great, but the labourers are few: pray ye therefore the Lord of the harvest, to † send forth labourers into his harvest.*

Matth. 9. 37.

† Or, thrust forth.

*3 Go your wayes: * Behold I send you forth as lambes among wolves.*

Matth. 10. 16.

4 Beare no wallet, neither scrip, nor shoes, and salute no man by the way.

*5 * Into whatsoever house yee enter, first say, Peace be to this house.*

Matth. 10. 14.

6 And if the Sonne of peace be there, your peace shall rest upon him: if not, it shall turne to you againe.

7 And in the same house tarry still, eating and drinking such things as they have: *For the labourer is worthy of his reward. Goe not from house to house.*

*8 * And into whatsoever city ye enter, and they receive you, eat such things as are set before you:*

Matth. 10. 11.

9 And heale the sicke that are therein, and say unto them, The kingdom of God is come nigh upon you.

10 But into whatsoever city ye enter, and they receive you not, get your wayes out into the streets of the same, and say,

*11 * Even the very dust of your city which cleaveth on us, we doe wipe off against you: notwithstanding, be ye sure of this, that the kingdome of God was come nigh upon you.*

Act. 13. 51.

12 I say unto you, That it shall be easier in that day for Sodom, then for that city.

*13 * Woe unto thee Chorazin, woe unto thee Bethsaida: For if the mighty workes had beene done in Tyre and Sidon, which have beene done in you, they had a great while agoe repented, sitting in sackcloth and ashes.*

Marke 11. 21.

14 Therefore it shall be easier for Tyre and Sidon at the judgement, then for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust downe to hell.

*16 * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.*

Matth. 10. 40.
John 13. 20.

17 *And*

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17 And the [illegible] also are subject to us [illegible].

18 And he said to them, I saw Satan as a lightning fall from heaven.

19 Behold, I have given you power to tread upon Serpents, and Scorpions, and upon all the power of the enemy, and nothing shall hurt you.

20 But yet rejoyce not in this, that the spirits are subject unto you: but rejoyce in this, that your names are written in heaven. ☞

21 In that very houre he rejoyced in spirit, and said, I confesse to thee O father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them || to little ones. Yea Father, for so hath it well pleased thee.

22 All things are delivered to me of my Father. And no man knoweth who the Son is, but the Father: and who the Father is, but the Sonne, and to whom the Sonne will reveale.

23 And turning to his Disciples, he sayd, Blessed are the eyes that see the things that you see.

The Gospel on the 12. Sunday after Pentecost.

24 For I say to you, that many Prophets and Kings desired to see the things that you see, and saw them not: and to heare the things that you heare, and heard them not.

25 And behold, a certaine Lawyer stood up, tempting him and saying, Master, by doing of what thing shall I possesse life everlasting?

26 But he said to him, In the Law what is written? how readest thou?

27 He answering, sayd, *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soule, and with all thy strength, and with all thy minde: and thy neighbour as thy selfe.*

Deut. 6, 5.
Levit. 19, 18.

28 And he said to him, Thou hast answered right, || this doe, and thou shalt live.

29 But he desirous to justifie himselfe, said to IESUS, And who is my neighbour?

30 And IESUS taking it, said, A certaine man went downe from Hierusalem into Iericho, and fell among theeves, who also spoyled him, and giving him wounds, went away leaving him || halfe-dead.

31 And it chanced, that a certaine Priest went downe the same way: and seeing him, passed by.

32 In like manner also a Levite, when he was neere the place, and saw him, passed by.

33 But a certaine Samaritane going his journey, came neere him: and seeing him, was mooved with mercy.

34 And going unto him, bound his wounds, powring in oyle and wine: and setting him upon his owne beast, brought him into an Inne, and tooke care of him.

35 And the next day he tooke forth two pence, and gave to the host, and said, Have care of him: and whatsoever thou shalt ‡ supererogate,

‡ *Supererogaveris.* *προσδαπανήσῃς.*

17 And the Seventy turned againe with joy, saying, Lord, even the very devils are subdued unto us through thy Name.

18 And he said unto them, I saw Satan as it had bin lightning, falling downe from heaven.

19 Behold, I give unto you power to tread on Serpents and Scorpions, and over all manner power of the enemy: and nothing shall by any meanes hurt you.

20 But in this rejoyce not, that the spirits are subdued unto you: but rather rejoyce, because your names are written in the heavens.

21 The same houre Iesus rejoyced in the spirit, and said, I confesse unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast opened them unto babes: even so Father, for so it pleased thee.

22 All things are given me of my Father: no man knoweth who the Sonne is, but the Father: and who the Father is but the Sonne, and he to whom the Sonne will reveale him.

*23 And he turned unto his Disciples, and said secretly, * Happy are the eyes which see the things that ye see.*

Matt. 13. 16.

24 For I tell you, that many Prophets and Kings have desired to see those things which ye see, and have not seene them: and to heare those things which ye heare, and have not heard them.

*25 And behold, a certaine Lawyer stood up, and tempted him, saying, * Master, what shall I doe to inherite eternall life? He said unto him,*

Matt. 22. 35.

26 What is written in the Law? how readest thou?

*27 And he answering, said, Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, * and thy neighbour as thy selfe.*

Deut. 6. 5.

Levit. 19. 18.

28 And he said unto him, Thou hast answered right: this doe, and thou shalt live.

29 But he, willing to justifie himselfe, said unto Iesus, and who is my neighbour?

30 And Iesus answering, said, A certaine man descended from Hierusalem to Iericho, and fell among theeves, which robbed him of his rayment, and wounded him, and departed, leaving him halfe dead.

31 And it befell, that there came downe a certaine Priest that same way, and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he went nigh to the place, came and looked on him, and passed by on the other side.

33 But a certaine Samaritane as he journeyed, came by him: and when he saw him, he had compassion on him,

34 And went to him, and bound up his wounds, powring in oyle and wine, and set him on his owne beast, and brought him to a common *Inne, and made provision for him.*

35 And on the morrow when he departed, he tooke out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever

[illegible]

36 [illegible]

37 [illegible]

38 [illegible] and a certaine woman named Martha, receiued him into her houſe.

39 And ſhe had a ſiſter called Mary; who ſitting alſo at our Lords feet, heard his word.

40 But Martha was buſie about much ſeruice; who ſtood and ſaid, Lord, haſt thou no care that my ſiſter hath left me alone to ſerue? ſpeake to her therefore, that ſhe helpe me.

41 And our Lord anſwering, ſaid to her, Martha, Martha, thou art carefull, and art troubled about very many things.

42 But one thing is neceſſary. || Mary hath choſen the beſt part, which ſhall not be taken away from her.

[illegible]

37 [illegible]

38 [illegible]

39 And [illegible] which [illegible]

40 But Martha [illegible] ſeruing, and came [illegible] thou not care that my ſiſter [illegible] alone? Bid her therefore that [illegible]

41 And Ieſus [illegible] Martha, Martha, thou art [illegible] bled about many things:

42 Verily one is needfull; Mary [illegible] the good part, which ſhall not be taken [illegible] her.

[illegible] Auguſt. 25.

MARGINALL NOTES. CHAP. X.

RHEM. 1 13 In ſackcloth and aſhes.] *True penance not onely to lead a new life, but to puniſh the body by ſuch things as here be recorded, for the ill life paſt.*

FVLKE. 1 Puniſhing of the body by ſackcloth and aſhes, is no ſatisfaction for ſinnes paſt; but *an helpe vnto repent[illegible] a ſigne of humiliation.* Baſil. in Pſ. 29.

RHEM. 2 16 He that heareth.] *It is all one to deſpiſe Chriſt; and to deſpiſe his Prieſts and [illegible] Church: to refuſe his doctrine, and theirs.*

FVLKE 2. It is all one to deſpiſe the Miniſters of Chriſts Catholike Church, and to deſpiſe Chriſt. [illegible] Church, and the Popiſh Prieſts, it is not true.

RHEM. 3 35 Supererogate.] S. Auguſtine *ſayth, that the Apoſtle* (1 Cor. 9.) *according to [illegible] is did more then he needed, or was bound to doe, when he might haue required all things for preaching [illegible] Goſpel, but would not.* Li. de op. Monach. c. 5. *whereof it commeth, that the workes which we doe more then precept, be called workes of ſupererogation: and whereby it is alſo evident againſt the Proteſtants, that there be ſuch workes.* See Optatus, li. 6. cont. Parmen. *how aptly he applyeth this parable to Saint* Pauls *counſell of virginity* (1 Cor. 7.) *as to a worke of ſupererogation.*

FVLKE 3 That which is beſtowed for the full recovery of the wounded man is a duty of charity, therefore commanded. So is whatſoever we are able to doe, pertaining either to the perfect love of God, or the love of our neighbour as our ſelfe, is of duty, though it be not expreſly named, but generally commanded, and it is ſinne to [illegible]. That which S. *Auguſtine* ſaith of S. *Paul*: *Amplius erogabat, &c. He did beſtow more, when he went [illegible] at his owne coſt* is to be underſtood of the generall liberty that all Preachers have to live of the Goſpel. [illegible] it his duty, in that ſpeciall caſe, to forbeare that liberty, or any other thing that is lawfull, that he *ſhould not give any hinderance to the Goſpel of Chriſt.* 1 *Cor.* 9.12. Therefore it had beene ſinne in him, to uſe that liberty to the hinderance of the Goſpel. So that it was no worke of ſupererogation (as you terme it) but of duty in that caſe, to forbeare it. Againe he forbeareth, that he ſhould *not abuſe his power in the Goſpel.* 1 *Cor.* 9.18. If he abuſe his power in the Goſpel, he ſinneth, *ergo* he forbeareth of duty: for it is his duty to avoid ſinne. What then, did the other Apoſtles ſinne in not labouring as the idle Monkes objected to S. *Auguſtine*? No, their caſe differed from his, as he ſheweth plainely in the ſame booke, *cap.* 22. They uſed their liberty to no hinderance of the Goſpel: he could not uſe it, but with impediment of the Goſpel. Therefore workes of ſupererogation are not proved by S. *Pauls* example. Neither by his counſell unto Virginity, which is not to be neglected where God hath given the gift, and it may ſerue to the advancement of Gods glory, which every one is bound to procure, to the uttermoſt of his ſtrength, *Deut.* 6.5. *Luke* 10.27. though the ſpeciall ſtate of Virginity be not commanded generally, because God hath not given the gift to all men generally. And ſo muſt *Optatus* be underſtood. S. *Chryſoſtome* interpreting this parable allegorically (as many of the Fathers doe) yet acknowledgeth, that the governour of the Church can beſtow no more, then is contained in the Goſpel. *Nam cum &c. For ſeeing nothing can be added to the two Teſtaments, neither may the Law of God receive any increaſe or diminiſhing, what is it then, which the governour can beſtow more then he hath received? but that which is his owne duty, to which he is bound to endevour, that he lay out that which is committed to him, that he hath received, &c.* De eo qui [illegible] ſermon. By *Chryſoſtomes* judgement therefore in this place, he can doe no workes of ſupererogation. [illegible] upon this place ſayth, *I will pay thee if thou ſhalt beſtow any thing of thine owne that may profit him. [illegible] teachers doe adde of their owne, when they dilate the interpretation of the words of God. For they take indeede the argument or ſubſtance of the matter out of the two Teſtaments, but by their owne ſpeeches they beſtow greater [illegible] upon them that are diſeaſed.* This Author gathering the judgement of the ancient Fathers of the Greeke Church, could find no workes of ſupererogation in this text.

Workes of Supererogation.

ANNOTATIONS. CHAP. X.

RHEM. 4 21 To little ones.] *By this place every vulgar artificer may not preſume that God hath revealed all truth to him, and therefore refuſe to be taught of the learned: for Chriſt did not afterward make [illegible] men, nor any other with the gifts of wiſedome and tongues without their induſtry, ſtudy, and [illegible]: though in the beginning of great providence he did it, that it might be cleare to the world, that all Nations were converted to him, not by [illegible]*

[illegible]

FVLKE 4 [illegible] Word of God [illegible]

RHEM. 5 [illegible] 4 Reg. [illegible] by Chriſt [illegible]

The Command[illegible] be kept.

FVLKE 5 [illegible] Therefore he mocketh [illegible] performe [illegible] of the Law, [illegible] the mercy of God in Chriſt. [illegible] none is juſtified by the Law, but by faith in Chriſt [illegible] *that have [illegible] and fulfilled it, as far as it is requiſite in this life.* [illegible] of [illegible] that he kept his Commandements, and followed me with his whole heart. What [illegible] of the Scripture is this? Is not the fall of *David* notorious? And doth he [illegible] mes, crave pardon for his ſins, and tranſgreſſions of the Law? Therefore he kept Gods Commandements, but not perfectly, nor loved God with all his heart, might, ſtrength, according to the Commandement [illegible] though he walked after God with all his heart, that is unfainedly, and not as hypocrites & carnall [illegible] profeſſe Religion. The like is to be ſaid of the people in *Aſa* his dayes, which ſware with all their heart, that is, with full purpoſe to keepe their oath, and unfained deſire to ſeeke the Lord: yet did they not fulfill the Law, but were ſinners; and were juſtified freely by grace in Chriſt, as S. *Paul* affirmeth of all men without exception, *Rom.* 3.23. As for the Prophet *Pſ.* 119. confeſſeth, that he hath gone aſtray as a loſt ſheepe, and [illegible] in the ſame verſe you quote, prayeth that he may not erre from Gods Commandements. Therfore that he ſought God with all his heart, is not to be taken for a perfect keeping of Gods law, but for an earneſt and unfained deſire of the ſpirit, againſt which (even in the regenerate) the fleſh alwaies rebelleth, ſo that they cannot doe what they deſire, *Gal.* 5.17. *Eccleſiaſticus* doth not ſay, that *David* loved God with all his heart, but from al his heart, that is, from the bottom of his heart, unfainedly; yet not perfectly. For who can ſay, my heart is cleane? I am pure from ſin. *Pro.* 20.9. And *David* confeſſeth his owne ſins even from his conception, *Pſa.* 51.7. The like is to be ſaid of *Ezechias*, who with a ſound heart walked before God in truth, that is, without diſſimulation or halting, as hypocrites do, yet kept not the Law perfectly, ſo that he could live thereby, nor loved God with all his heart, might, ſoule, &c. Laſt of all, *Zachary* and *Elizabeth* walked in all the Commandements of God, yet fulfilled not the law, and though their life was blameleſſe in the ſight of men, yet were they not able to ſtand before Gods Iuſtice, in whoſe ſight no man living ſhalbe righteous. *Pſ.* 143.2. Now where you have a vaine evaſion, in theſe words, *as much as is requiſite, &c.* It is requiſite of every one, that ſeeketh to be juſtified by the Law, that he kept it perfectly without ſin, elſe he is under the curſe, and cannot be juſtified by the works of the law, *Gal.* 3.

Iuſtification.

Keeping of Gods Law.

RHEM. 6 30 Halfe dead.] *Here is ſignified man wounded very ſore in his underſtanding and free-will, and all other powers of ſoule and body, by the ſinne of* Adam: *but yet, that neither underſtanding, nor free-will, nor the reſt, were extinguiſhed in man, or taken away: The Prieſt and Levite, ſignifie the Law of* Moſes: *this Samaritane, is Chriſt the Prieſt of the New Teſtament: the Oyle and Wine, his Sacraments: the hoſt, the Prieſts his miniſters. Whereby is ſignified, that the Law could not recover the ſpirituall life of mankind from the death of ſinne, that is, juſtifie man: but Chriſt onely, who by his paſſion and the grace and vertue thereof, miniſtred in and by his Sacraments, juſtifieth and increaſeth the juſtice of man, healing and abling free-will to doe all good workes.*

Conc. Araus. c. 25. [illegible] Conc. Trid. Seſſ. 6. c. 11

The parable of the wounded man, explicated.

FVLKE 6. Againſt this vaine collection by allegory, the Scripture is plaine, that we are all dead in ſin, by the ſin of *Adam*. *Ro.* 5.12. *Ep.* 2.1.5. *Col.* 2.13. The Councell *Arauſicanum*, which you quote (belike to prove that the freedome of will is not loſt in *Adam*) ſaith: *It is ſo inclined by the ſin of the firſt man and attenuated, that no man [illegible] could love God as he ought, or worke that which is good for Gods ſake; except the grace and mercy of God prevent [illegible].* And if by thoſe words you thinke there is any life left unto it, *c.* 22. the Councell ſaith, *No man hath any thing of his owne, but lyes and ſinne.* And *c.* 21. *Nature by Adam loſt, by Chriſt is repaired.* And whereas you ſeeme to leave ſome life, juſtice, and freedome of will in man, which by Chriſt is recovered, increaſed, healed, and abled. Thus we read *cap.* 7. the Title of which is, *That we are not apt to thinke any thing of our ſelves, as of our ſelves. If any man doe hold, that a man by the force of nature can thinke any good thing, which pertaineth unto eternall life, or that he can chuſe either to be ſaved, that is, to conſent to the preaching of the Goſpel, without illumination and inſpiration of the holy Ghoſt, which giveth to all men the ſweeteneſſe, in conſenting and beleeving the truth, he is deceived with an hereticall ſpirit, not underſtanding the voice of God, ſaying in the Goſpel, Without me ye can doe nothing: and that of the Apoſtle, Not that we are apt of our ſelves to thinke any thing as of our ſelves, but our ſufficiency is of God.* And touching underſtanding, the Apoſtle ſaith, *The naturall man underſtandeth not the things that be of the Spirit of God, for they are fooliſhneſſe unto him, neither can he know them, becauſe they are ſpiritually diſcerned.* So that neither the will nor the underſtanding have any heavenly life in them.

Free-will.

1 Cor. 2.14.

RHEM. 7 42 Mary the beſt part.] *Two notable examples, one of the life Active, in* Martha: *the other of the life Contemplative, in* Mary: *repreſenting unto us, that in holy Church there ſhould be alwaies ſome to ſerve God in both theſe ſeverall ſorts. The life Contemplative is here preferred before the Active: the Religious of both ſexes are of that more excellent ſtate; and therefore our Proteſtants have wholly abandoned them out of their Common wealth, which the true Church never wanted. But to ſay truth, they have neither* Martha *nor* Mary, *our Lord give them grace to ſee their miſery. If ours were not anſwerable to their profeſſion, or were degenerated, why have they no new ones? If our Churches Votaries vowed unlawfull things, Chaſtity, Poverty, Obedience, Pilgrimage: what other Votaries of lawfull vowes have they? For to offer voluntarily by vow (beſides the keeping of Gods Commandements, whereunto [illegible] bound by precept and promiſe in our Baptiſme) our ſoules, bodies, goods, or any other acceptable thing to God, is [illegible] religious worſhip belonging to God onely: and there was never true Religion, without ſuch Vowes and Votaries [illegible] be none in their whole Church that profeſſe continencie, or that vow any thing at all to God voluntarily, [illegible] their bodies due to their goods? God and the world ſeeth, they have no Church nor Religion at all.*

The Contemplatiue or Religious life, better than the Actiue and ſecular.

Vowes and Votaries.

God

[illegible] acknowledge, that when they have [illegible] towards them [illegible] they are unprofitable ſervants: and therefore looke for reward by [illegible] promiſe, and not according to their deſerts. The true Church was many hundred yeres [illegible] his [illegible] or them, and may be without ſuch Votaries, as you meane, [illegible] waite. And when the Church [illegible] which were religious indeed, they were ſoone weary of their hand labour, which was their profeſſion, [illegible] by [illegible] Auguſtines worke *de opere Monachorum*: and ſhortly degenerated into idleneſſe the [illegible] whereof grew ſuch inconvenience, as was not to be ſuffered in any Chriſtian common wealth [illegible] they are neceſſarily, and moſt juſtly aboliſhed.

Contemplative life.

Merits.

Votaries.

CHAP. XI.

He teacheth a forme of prayer, and exhorteth to pray inſtantly, 11 aſſuring that ſo God will give [illegible] 15 The Iewes blaſpheming his caſting out of Devils, and aſking for a miracle from heaven, 17 he defendeth [illegible] 22 foretelling alſo the Divels expulſion by him out of the world (that is the vocation of the Gentiles) [illegible] reentry into their nation, 27 With their reprobation though he be of their fleſh, 29 and alſo their [illegible] worthy damnation. 37 Againe to the Phariſees and Scribes he crieth woe, as authors of the ſaid repr[illegible] at hand.

AND it came to paſſe, when he was in a certaine place, praying, as he ceaſed, one of his Diſciples ſaid to him, Lord teach us to pray, as Iohn alſo taught his diſciples.

Matt.6,9.

2 And he ſaid to them, *When you pray, ſay, FATHER, *ſanctified be thy Name. Thy kingdome come.*

3 *Our daily bread give us this day.*

4 *And forgive us our ſinnes, for becauſe our ſelves alſo do forgive every one that is in debt to us. And leade us not into temptation.*

The Goſpel in *Majoribus litanijs* on S. Markes day, and in the Rogation dayes. And in a votive Maſſe againſt the Pagans.

5 And he ſaid to them, Which of you ſhall have a friend, and ſhall goe to him at midnight, and ſhall ſay to him, Friend, lend me three loaves,

6 Becauſe a friend of mine is come out of his way to me, and I have not what to ſet before him:

7 And he from within anſwering, ſaith, Trouble me not, now the doore is ſhut, and my children are with me in bed: I cannot riſe and give thee.

8 And if he ſhall perſevere knocking, I ſay to you, although he will not riſe and give him becauſe he is his friend, yet for his importunity he will riſe, & give him as many as he needeth.

Matth.7,7.

The Goſpel in a votive Maſſe for ſinnes.

9 And I ſay to you, Aſke, and it ſhall be given you: ſeeke, and you ſhall find: knocke, and it ſhalbe opened to you.

10 For every one that aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

11 And which of you if he aſke his father bread, will he give him a ſtone? or a fiſh, will he for fiſh give him a ſerpent?

12 Or if he aſke an egge, will he reach him a ſcorpion?

13 If you then being naught, know how to give good gifts to your children, how much more will your Father from heaven give the good ſpirit to them that aſke him?

14 *And

AND ſo it was, that as he was praying in a certaine place, when he ceaſed, one of his Diſciples ſaid unto him, Lord, teach us to pray, as Iohn alſo taught his diſciples.

*2 And he ſaid unto them, When ye pray, ſay, *O our Father which art in heaven, Hallowed be thy Name, Thy kingdome come, Thy will be done, even in earth alſo as it is in heaven.* Mat.6.9.

3 Our daily bread give us this day.

4 And forgive us our ſinnes: for even we forgive every man that treſpaſſeth us. And leade us not into temptation, but deliver us from the evill.

5 And he ſaid unto them, Which of you ſhall have a friend, & ſhal goe unto him at midnight, and ſay unto him, Friend, lend me three loaves:

6 For a friend of mine is come out of the way to me, and I have nothing to ſet before him.

7 And he from within ſhall anſwere, and ſay, Trouble me not, the doore is now ſhut, and my children are with me in bed: I cannot riſe and give thee.

8 I ſay unto you, Though he will not riſe, and give him, becauſe he is his friend: yet becauſe of his importunity, he will riſe, and give him as many as he needeth.

*9 *And I ſay unto you, Aſke, and it ſhall be given you: ſeeke, and ye ſhall find: knocke, and it ſhalbe opened unto you.*

Matt.7.7. mar.11.24. john 14.13. iames 1.10. Matth.7.7.

*10 *For every one that aſketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhalbe opened.*

*11 *If the ſon ſhall aſke bread of any of you that is a father, will he give him a ſtone? Or if he aſke fiſh, will he for fiſh give him a ſerpent?* Matt.9.32. marke 3.20.

12 Or, if he ſhall aſke an egge, will he offer him a ſcorpion?

13 If ye then, being evill, have knowledge to give good gifts unto your children: how much more ſhall your Father of heaven give the holy Spirit to them that deſire it of him?

14 And

The Goſpel [illegible] Sunday in Lent.

Marke 3,22.

[illegible]

15 [illegible] of them ſaid, In Beelzebub [illegible] he caſteth out devils.

16 [illegible], aſked of him [illegible]

c οἶκος ἐπὶ οἶκον.

17 [illegible] divided againſt it [illegible], and houſe upon houſe [illegible]

18 And if Satan alſo be divided againſt himſelfe, how ſhall his kingdome ſtand? becauſe [illegible] I doe caſt [illegible]

19 [illegible] zebub caſt out devils: [illegible] in whom doe they caſt out? [illegible] your judges.

‡ This finger is the ſpirit [of] God.

Matth. 12,2

20 [illegible] if I in the ‡ finger of God doe caſt [illegible] verely the kingdome of God is [illegible] you.

21 When the ſtrong armed keepeth his court, thoſe things are in peace that he poſſeſſeth.

22 But if a ſtronger then he, come upon him and overcome him: he will take away his whole armour wherein he truſted, and will diſtribute his ſpoyles.

23 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

24 When the uncleane ſpirit ſhall depart out of a man, he wandereth through places without water, ſeeking reſt. And not finding, he ſaith, I will returne into my houſe whence I departed.

c *noviſſima ſunt.*

b The Goſpel upon Aſſumption eve, and in a Votive of our Lady between Candlemas & Eaſter, and betweene Pentecoſt and Advent.

25 And when he is come, he findeth it ſwept with a beſome, and trimmed.

26 Then he goeth and taketh ſeven other ſpirits worſe then himſelfe, and entring in they dwell there. And the c laſt of that man be made worſe then the firſt.

27 b And it came to paſſe: when he ſaid theſe things, a certaine woman lifting up her voice out of the multitude ſaid to him, ‖ Bleſſed is the wombe that bare thee, and the pappes that thou didſt ſucke.

‡ The ſaid mother of God, in that alſo was bleſſed that ſhe was the temporall meanes and miniſter of the Incarnation, but much more bleſſed, in that ſhe continued the perpetuall keeper of his word. *Beda. tract. 19. in Ioan.*

Matth. 12,29.

Ionas 2,2.

3 Reg. 10,1.

28 But he ſaid, ‡ Yea rather, bleſſed are they that heare the word of God, and keepe it. ☞

29 And the multitudes running together, he began to ſay, *This generation, is a wicked generation: it aſketh a ſigne, and a ſigne ſhall not be given it but ‖ the ſigne of Ionas the Prophet.

30 *For as Ionas was a ſigne to the Ninivites: ſo ſhall the Sonne of man alſo be to this generation.

31 *The Queene of the South ſhall riſe in judgement with the men of this generation, and ſhall condemne them: becauſe ſhe came from the ends of the earth to heare the wiſedome of Salomon: and behold, more then Salomon heere.

32 The

[illegible]

[illegible] him a ſigne from heaven.

17 [illegible] them, Every kingdome [illegible] is deſolate: and a houſe [illegible] falleth.

18 If Satan alſo [illegible] ſelfe, how ſhall his [illegible] cauſe ye ſay that I caſt [illegible] Beelzebub.

19 If I by † Beelzebub caſt [illegible], by whom doe your children caſt them out? [illegible] ſhall they be your judges. † The [illegible]

20 But if I with the finger of God caſt out devils, no doubt the kingdome of God is come upon you.

21 When the ſtrong man armed, keepeth his palace, his goods are in peace.

22 But when a ſtronger then he ſhall come upon him, and overcome him, he taketh from him all his harneſſe wherein he truſted, and divideth his ſpoyles.

23 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth.

*24 When the uncleane ſpirit is gone out *of a man, hee walketh thorow dry places, ſeeking reſt: and finding none, he ſayth, I will returne unto my houſe, whence I came out.* Matt.12.43.

25 And when he commeth, he findeth it ſwept, and garniſhed.

*26 *Then goeth he, and taketh to him ſeven other ſpirits worſe then himſelfe, and they enter in, and dwell there, and the laſt ſtate of that man is worſe then the firſt.* Heb.6.4. 2 pet.2.20.

27 And it came to paſſe as he ſpake theſe things, a certaine woman of the company lift up her voyce, and ſayd unto him, Happy is the wombe that bare thee, and the paps which thou haſt ſucked.

28 But he ſayd, Yea, rather happy are they that heare the word of God, and keepe it.

*29 *When the people were gathered thicke together, he beganne to ſay, This is an evill nation: they ſeeke a ſigne, and there ſhall no ſigne be given them, *but the ſigne of Ionas the Prophet.* Matt.12.38. Ionas 2.1.

30 For as Ionas was a ſigne unto the Ninivites, ſo ſhall alſo the Sonne of man be to this Nation.

*31 *The Queene of the South ſhall riſe in judgement with the men of this nation, and condemne them: for ſhe came from the utmoſt parts of the earth, to heare the wiſedome of Solomon: and behold, a greater then Solomon is heere.* 3 Reg.10.1. 2 chron.9.1.

32 The

[illegible]

[illegible] out [illegible] to him, * Now you [illegible] that on the outſide of the [illegible] platter: but that of your [illegible] is within, is ful of rapine and iniquity.

40 [illegible] he that made that on the [illegible], [illegible] alſo that is on the inſide?

41 [illegible] || give almes, [illegible] are cleane unto you.

42 But woe to you Phariſees, becauſe you tithe minte and rewe and every hearbe: and paſſe over judgement and the charity of God; but theſe things you ought to have done, and not to omit thoſe.

43 Woe to you Phariſees, becauſe you love the firſt chaires in the ſynagogues, and ſalutations in the market place.

44 Woe to you, becauſe you are as monuments that appeare not, and men walking over are not ware.

45 And one of the Lawyers anſwering ſaith to him, Maſter, in ſaying theſe things, thou ſpeakeſt to our reproch alſo.

46 But he ſaid, || Wo to you Lawyers alſo: becauſe you lode men with burdens which they cannot beare, and your ſelues touch not the packes with one of your fingers.

The Goſpel for many Martyrs.

47 Woe to you that ‡ build the monuments of the Prophets: and your fathers did kill them.

48 Surely you doe teſtifie that you conſent to the workes of your fathers: becauſe they indeed did kill them, and you build their ſepulchres.

49 For this cauſe the wiſedome alſo of [illegible] ſaid, I will ſend to them Prophets and Apoſtles,

[illegible]

[illegible] he hath lighted [illegible] neither [illegible] that they [illegible] Math.5.15. [illegible]4.21. [illegible] 8.16.

[illegible] the body is the eye [illegible] [illegible] 6.22.

[illegible] all thy [illegible] darke-neſſe.

35 Take heed therefore that [illegible] is in thee be [illegible] ſſe.

36 If all thy body [illegible] no part darke: then ſhall it all be [illegible] even as when a candle doth lig[illegible] brightneſſe.

37 And as he ſpake, a certaine P[illegible] [illegible] And [illegible]

38 When the Phariſee ſaw it, he marveiled that hee had not firſt waſhed before dinner.

*39 * And the Lord [illegible] Now doe ye Phariſees make cleane [illegible] the cup, and the platter: but your inward part is full of ravening and wickedneſſe.* Matt.23.25.

40 Ye fooles, did not he that made that which is without, make that which is within alſo?

41 But rather give almes of thoſe things which are || within: and behold, all things are cleane unto you. || Or, preſent.

42 But woe unto you Phariſees: for ye tithe mint, and rue, and all maner hearbs, and paſſe over judgement, and the love of God: Theſe ought ye to have done, and yet not to leave the other undone.

*43 * Woe unto you Phariſees: for ye love the uppermoſt ſeates in the Synagogues, and greetings in the markets.* Math.23.6. marke 12.38.

44 Woe unto you Scribes and Phariſees hypocrites: for ye are as graves which appeare not, and the men that walke over them, are not ware of them.

45 Then anſwered one of the Lawyers, and ſaid unto him, Maſter, thus ſaying, thou puttest us to rebuke alſo.

*46 * And he ſaid, Woe unto you alſo ye Lawyers: for ye lade men with burdens grievous to be borne, and ye your ſelues touch not the burdens with one of your fingers.* Math.23.4. [illegible] 15.20.

47 Woe unto you, for yee build the Sepulchres of the Prophets, and your fathers killed them.

48 Truely ye beare witnes that ye allow the deedes of your fathers: for they killed them, and ye build their ſepulchres.

49 Therfore ſaid the wiſedome of God, I will ſend them Prophets and Apoſtles, and ſome of them

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[illegible]

[illegible] NOTES [illegible] CHAP. XVIII.

Rhem. 1 1 [illegible] *through* [illegible]

Fulke 1 We [illegible] perſtition [illegible] in [illegible] lifted up to God: as [illegible]

Rhem. 2 13 [illegible]

Fulke 2 [illegible] knocke [illegible] to the idoll of the [illegible]

Rhem. 3 17 [illegible] *[illegible] ſimple and religious we muſt be as humble and obedient [illegible] the C*[illegible]

Fulke 3 We [illegible] not be c[illegible] in underſtanding, 1 *Cor.14.20*, which is the marke you [illegible] as [illegible] to be [illegible], whatſoever you tell them is the doctrine of the Church, as [illegible] every fable.

Rhem. 4 20 The Commandements.] *Not faith onely but alſo keeping the Commandements purchaſe* [illegible] Annot. Mat.19.[illegible]6.

Fulke 4 Keeping of G[illegible] Commandements alone, doth purchaſe life everlaſting, if a man can keepe [illegible]. But if he once [illegible] one Commandement, he hath purchaſed the curſe of God. See [illegible]

Rhem. 5 22 Sell all [illegible] ever.] *This is not a commandement or precept, but counſell:* [illegible] Annot. [illegible] 19.

Fulke 5 This [illegible] to [illegible] perſon, but neither commandement [illegible] ther is it obſerved of P[illegible] hypocrites, which ſell not all to give to [illegible]

Rhem. 6 29 Wife or children.] *The Apoſtles among other things left their wives* [illegible], as [illegible] plaſe, lib.1. adv. Iovin.

Fulke 6 That the Apoſtles left not their wives. See *Mat.8. Sect.3.*

Rhem. 7 30 Life everlaſting.] *Life everlaſting the reward for leaving or looſing willingly our goods for C*[illegible]

Fulke 7 Life everlaſting is the free gift of God in Ieſus Chriſt, *Rom.6.23.* Although God gi[illegible] forſake all things for Chriſt, not as a reward of merit, but as a gift of mercy.

ANNOTATIONS CHAP. XVIII.

Rhem. 8 8 Shall he finde faith.] *The Luciferians and Donatiſts uſed this* [illegible] *to excuſe* [illegible] *our Adverſaries now doe, ſaying that it was decayed in faith when they* [illegible] *and S. Auguſtine anſwered them, that Chriſt ſaith not that the* [illegible] *ſpeech inſinuateth, that at the latter day in the great perſecution of Anti*[illegible] *ſhould be* [illegible] *juſt among ſo many wicked not ſo notorious: ſpecially that perfect f*[illegible] *ward God, which our Maſter ſo praiſed in certaine upon whom he wrought* [illegible], *and by* [illegible] *might be moved which is rare even when the C*[illegible] *flouriſheth moſt.* [illegible] de Dom. Ser.[illegible]

Fulke 8 Wee ſay not, [illegible] the Church ever [illegible] ſhall [illegible] in [illegible] the [illegible] ters of doctrine, yet not to leave [illegible] foundation. But by your [illegible] Antichriſt, faith ſhall be rare, and therefore the faithfull few, and not ſo notorious, [illegible] Such we ſay was the ſtate of the Church under the tyranny of the Pope, [illegible] is [illegible]

CHAP. [illegible]

In Iericho he lodgeth in the houſe of Zacheus a publican, [illegible] *his ſo doing. 11 He ſheweth, that the laſt day ſhould not be* [illegible] *both to us of his Church as well good as bad. 27 and alſo to* [illegible] 29 [illegible] *of his Paſſion, he entreth (weeping* [illegible] *foretelling the* [illegible] *Chriſt. 45 He ſheweth his zeale for the houſe of God; and* [illegible] *ſtroy him but for feare of the people.*

The Goſpel upon the Dedication of a Church.

AND entring in, he walked thorow Iericho.

2 And behold a man named Zachæus, and this was a Prince of the Publicans, and he rich.

3 And he ſought to [illegible] IESVS what he was, and he could not [illegible] the multitude, becauſe he was little of [illegible].

4 And running before, he || went up into a Sy-

A[illegible] *entred* [illegible]

2 [illegible] *cheus, which was the chief* [illegible]

[illegible] *he* [illegible] *for the* [illegible] *he was little of* [illegible]

4 And he ran before, and [illegible]

a ſycomore tree that he might ſee him: be-cauſe he was to paſſe by.

5 And when he was come to the place, IESVS looking up, ſaw him, and ſaid to him, Zachæe, make haſte and come downe: becauſe this day I muſt abide in thy houſe.

6 And he in haſte came downe, and received him rejoycing.

7 And when all ſaw it, they murmured, ſaying, that he turned in, to a man that was a ſinner.

8 But Zachæus ſtanding, ſaid to our Lord, Behold the halfe of my goods, Lord, I give to the poore: and if I have defrauded any man of any thing, || I reſtore fourefold.

9 IESVS ſaid to him, That this day ſalvation is made to this houſe: becauſe that he alſo is the ſonne of Abraham.

Math. 18, 12.

10 * For the Sonne of man is come to ſeeke and to ſave that which was loſt. ☞

11 They hearing theſe things, he added and ſpake a parable, for that he was nigh to Hieruſalem, and becauſe they thought that forthwith the kingdome of God ſhould be manifeſted.

The Goſpel for a confeſſor that is not a Biſhop, and namely for S. *Lewis* the king of France, *Auguſt.* 25. Matth. 25, 14.

12 He ſaid therefore, * A certaine noble man went into a far countrey to take to himſelfe a kingdome, and to returne.

13 And calling his ten ſervants, he gave them ten pounds, and ſaid to them, Occupie till I come.

14 And his citizens hated him: and they ſent a legacie after him, ſaying, We will not have this man reigne over us.

15 And it came to paſſe after he returned, having received his kingdome: and he commanded his ſervants to bee called, to whom hee gave the money: that hee might know how much every man had gained by occupying.

16 And the firſt came, ſaying, Lord, thy pound hath gotten ten pounds.

17 And he ſaid to him, Well fare thee good ſervant, becauſe thou haſt beene faithfull in a little, thou ſhalt have power over ‡ ten cities.

18 And the ſecond came, ſaying, Lord, thy pound hath made five pounds.

19 And he ſaid to him, And be thou over five cities.

20 And another came, ſaying, Lord, loe here thy pound, which I have had laid up in a napkin.

21 For I feared thee, becauſe thou art an auſtere man: thou takeſt up that thou didſt not ſet downe, and thou reapeſt that which thou didſt not ſow.

22 He ſaith to him, By thine owne mouth I judge thee, naughty ſervant. Thou didſt know that I am an auſtere man, taking up that I ſet not downe, and reaping that which I ſowed not:

23 And

that way.

5 And when Ieſus came to the place, hee looked up and ſaw him, and ſaid unto him, Zache, come downe at once: for to day I muſt abide at thy houſe.

6 And he came downe haſtily, and received him joyfully.

7 And when they all ſaw it, they murmured, ſaying, that he was gone in to tarry with a man that is a ſinner.

8 And Zachæus ſtood forth, and ſaid unto the Lord, Behold, Lord, the halfe of my goods I give to the poore, and if I have taken from any man by forged † cavillation, I reſtore him foure fold.

† Or, falſe accuſation.

9 Ieſus ſaid unto him, This day is ſalvation come to this houſe: becauſe that he is alſo the childe of Abraham.

*10 * For the Sonne of man is come to ſeeke, and to ſave that which was loſt.*

Math. 18. 11.

11 And as they heard theſe things, hee added, and ſpake a parable, becauſe he was nigh to Hieruſalem, and becauſe they thought that the kingdome of God ſhould ſhortly appeare.

*12 * Hee ſaid therefore, A certaine noble man went into a farre countrey, to receive for himſelfe a kingdome, and to come againe.*

Math. 25. 14.

13 And when he had called his ten ſervants, he delivered them ten † pieces of money, ſaying unto them, Occupie till I come.

† Or, pounds.

14 But his citizens hated him, and ſent a meſſage after him, ſaying, We will not have this man to reigne over us.

15 And it came to paſſe, that when he had returned, receiving his kingdome, then he commanded theſe ſervants to be called unto him, to whom he had given the money, that hee might know how much every man had gained in occupying.

16 Then came the firſt, ſaying, Lord, thy piece hath gained ten pieces.

17 And he ſaid unto him, Well, thou good ſervant: becauſe thou haſt beene faithfull in a very little thing, have thou authority over ten cities.

18 And the ſecond came, ſaying, Lord, thy piece hath increaſed five pieces.

19 And to the ſame he *ſaid, Be thou alſo* ruler *over five cities.*

20 And another came, ſaying, Lord, behold, here is thy piece, which I have laid up in a napkin:

21 For I feared thee, becauſe thou art a ſtrait man: thou takeſt up that thou layedſt not downe, and reapeſt that thou didſt not ſow.

22 Then *he ſaith unto him, Of thine owne mouth will I judge thee, thou evill ſervant: Kneweſt thou that I am a ſtrait man, taking up that I laid not downe, and reaping that I did not ſow:*

23 And

Holy Weeke. See Annotations *Mat.* 27, 29, &c.

23 And why diddeſt thou not give my money to the banke, and I comming might with uſurie have exacted it?

24 And he ſaid to them that ſtood by, Take the pound away from him, and give it to him that hath the ten pounds.

25 And they ſaid to him, Lord, he hath ten pounds.

26 But I ſay to you, that to every one that hath ſhall be given: and from him that hath not, that alſo which he hath ſhall be taken from him. ☞

The fifth part of the Goſpel, of the holy Weeke of his Paſſion in Hieruſalem. Math. 21, 1. Marke 11, 1. Ioh. 12, 15.

27 But as for thoſe mine enemies that would not have me reigne over them, bring them hither: and kill them before me.

28 And having ſaid theſe things, he went before aſcending to Hieruſalem.

29 And it came to paſſe * when he was come nigh to Bethphage and Bethania unto the mount called Olivet, he ſent two of his Diſciples,

Palme Sunday.

30 Saying, Goe into the towne which is over againſt, into the which as you enter, you ſhall finde the colt of an aſſe tied, on which no man ever hath ſitten: looſe him, and bring him.

31 And if any man aſke you, Why looſe you him? You ſhall ſay thus to him, becauſe our Lord needeth his ſervice.

32 And they that were ſent, went their wayes, and found as he ſaid to them, the colt ſtanding.

33 And when they looſed the colt, the owners thereof ſaid to them, Why looſe you the colt?

34 But they ſaid, Becauſe our Lord hath need of him.

35 And they brought him to IESVS. And caſting their garments upon the colt, they ſet IESVS thereupon.

36 And as he went, they ſpred their garments underneath in the way.

|| His Diſciples.

37 And when he approched now to the deſcent of mount Olivet, all the multitudes of || them that deſcended, began with joy to praiſe God with a loud voyce, for all the miracles that they had ſeene,

38 Saying, Bleſſed is hee that commeth King in the of Name our Lord, peace in heaven, and glory on high.

39 And certaine Phariſees of the multitudes ſaid to him, Maiſter, rebuke thy Diſciples.

40 To whom he ſaid, I ſay to you, That if theſe hold their peace, the ſtones ſhall cry.

41 And as he drew neere, ſeeing the city, he wept upon it, ſaying,

42 Becauſe if thou alſo hadſt knowne, and that in this thy day, the things that pertaine to thy peace: but now they are hid from thine eyes.

43 For

23 Wherefore gaveſt not thou my money into the banke, and at my comming I might have required mine owne with vantage?

24 And he ſaid unto them that ſtood by, Take from him that piece, and give it to him that hath ten pieces.

25 And they ſaid unto him, Lord, he hath ten pieces.

*26 For I ſay unto you, * That unto every one which hath, ſhall be given: and from him that hath not, ſhall be taken away even that he hath.*

Math. 13. 12. and 25. 29. marke 4. 25. luke 8. 18.

27 Moreover, thoſe mine enemies which would not that I ſhould reigne over them, bring hither, and ſlay them before me.

28 And when he had thus ſpoken, he went forward, aſcending up to Hieruſalem.

*29 * And it came to paſſe, when he was come nigh to Bethphage and Bethanie, beſides the mount which is called Olivet, he ſent two of his Diſciples,*

Math. 21. 1. marke 11. 1.

30 Saying, Goe yee into the towne which is over againſt you, in the which at your entring yee ſhall finde a colt tied, whereon yet never man ſate: looſe him, and bring him hither.

31 And if any man aſke you, Why doe ye looſe him? Thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 They that were ſent, went their way, and found even as he had ſaid unto them.

33 And as they were a looſing the colt, the owners thereof ſaid unto them, Why looſe ye the colt?

34 And they ſaid, for the Lord hath need of him.

*35 * And they brought him to Ieſus: and their garments being caſt on the colt, they ſet Ieſus thereon.*

Math. 21. 7. john 12. 14.

36 And as he went, they ſpred their clothes in the way.

37 And when he was now come nigh to the going down of the mount Olivet, the whole multitude of the Diſciples began rejoycing to praiſe God with a loud voyce, for all the miracles that they had ſeene,

38 Saying, Bleſſed be the King that commeth in the Name of the Lord, peace in heaven and glory in the higheſt.

39 And ſome of the Phariſees of the company ſaid unto him, Maſter, rebuke thy Diſciples.

40 He anſwering ſaid unto them, I tell you, that if theſe would hold their peace, then ſhall the ſtones cry immediatly.

41 And when he was come neere, he beheld the city, and wept on it,

*42 * Saying, if thou haddeſt knowne thoſe things which belong unto thy peace, even in this thy day: but now are they hid from thine eyes.*

Math. 24. 1. marke 13. 1.

43 For

[illegible] fonſt, and greateſt ſolemnity of Eaſter when they put Chriſt to death, Euſeb. lib. 3. hiſt. c. 6. 7. 8. Ioſeph. lib. 7. c. 7. 1.

43 For * the dayes ſhall come vpon thee: and thy enemies ſhall [illegible] thee with a trench, and incloſe thee about, and ſtraighten thee on every ſide.

44 And [illegible] thee flat to the ground, and thy children that are in thee, and they ſhall not leaue in thee a ſtone vpon a ſtone: becauſe thou haſt not knowne the time of thy viſitation.

Math. 21, 12. Marke 11, 15. MVNDAY.

45 * And entring into the Temple, he began to caſt out the ſellers therein and the buyers,

Eſa. 56, 7. Iet. 7, 11.

46 Saying to them, It is written, *That my houſe is the houſe of prayer.* But you haue *made it a den of theeves.*

47 And hee was teaching daily in the Temple. And the chiefe Prieſts and the Scribes and the Princes of the people ſought to deſtroy him:

48 And they found not what to doe to him. For all the people was ſuſpenſe hearing him.

43 For the dayes ſhall come upon thee, that thine enemies alſo ſhall caſt a banke about thee, and compaſſe thee round, and keepe thee in on every ſide,

44 And make thee even with the ground, and thy children which are in thee: and they ſhall not leave in thee one ſtone upon another; becauſe thou knoweſt not the time of thy viſitation.

Math. 21. 12. marke 11. 15.

*45 * And he went into the Temple, and began to caſt out them that ſold therein, and them that bought,*

Eſa. 56. 7. iere. 7. 11.

*46 * Saying unto them, It is written, My houſe is the houſe of prayer: but ye have made it a den of theeves.*

47 And hee taught dayly in the Temple. But the high Prieſts and the Scribes, and the chiefe of the people went about to deſtroy him,

48 And could not finde what to doe: for all the people did hang of him, when they heard him.

MARGINALL NOTES. CHAP. XIX.

RHEM. 1 17 Ten cities.] *Marke here against the Adverſaries, that the rewards of theſe two good ſervants be divers and unequall, according to the diverſitie or inequality of their gaines, that is, their merits, and yet one receiveth the peny (Mat. 20, 9.) as well as the other, that is, heaven or life everlaſting.*

FVLKE 1 The diverſity of the rewards we acknowledge, which are according to the diverſity of his gifts. For of his mercy he crowneth his gifts, not our merits, *Aug. in Pſal. 70. conc. 2.* Otherwiſe every childe may conceive, that the gaine of ten pounds, doth not deſerve the governement of ten cities. Merit.

ANNOTATIONS. CHAP. XIX.

RHEM. 2 4 Went up.] *Not onely inward devotion of faith and charity towards Chriſt, but externall offices of ſeeing, following, touching, receiving, harbouring him, are recommended to us in this example: even ſo our manifold exterior devotion towards his Sacraments, Saints, and ſervants, be gratefull: ſpecially the indeavour of good people not onely to be preſent at Maſſe or in the Church, but to be neere the bleſſed Sacrament, and to ſee it with all reverence and devotion according to the order of the Church, much more to receive it into the houſe of their body.* Externall devotion.

FVLKE 2 Externall offices done to Chriſts perſon by them that believed in him, were acceptable to him, otherwiſe not. *Herod* deſired to ſee Chriſt, the multitude followed him, and thronged him, which after were ready to cry Crucifie him. The Phariſees divers times entertained him. *Iudas* kiſſed him. But whereas you ſay, the externall offices of devotion, &c. are recommended to us for example: we know he hath recommended the poore afflicted for his ſake to be releeved, but not to be honoured in all reſpects as his perſon was, of them who acknowledged him to be the Sonne of the living God. As for his Sacraments and Saints, require no ſuch externall offices, neither are they acceptable to him or his Saints. As for the preſſing of ſuperſtitious Papiſts, to be neere the idoll of the Maſſe, and to ſee it held up or carried about, contrary to the inſtitution of the bleſſed Sacrament, hath no colour of defence by example of *Zacheus* who deſired to ſee Chriſt, no although Chriſt were as verily to be ſeene in the Sacrament, as he was in the way, ſeeing this Sacrament was ordained to bee eaten and drunken, and not to be gazed and looked upon. Superſtition.

RHEM. 3 8 I reſtore fourefold.] *That which we give of our owne, is almes and [illegible] for our ſinnes: but that which we reſtore of ill gotten goods, by Extortion, Vſury, Simonie, Bribery, Theft or otherwiſe, that is called here reſtoring. And it is of duty and not of free almes) and muſt be rendred not to whom we liſt, but to the parties annoyed if it be poſſible, otherwiſe it muſt be beſtowed upon the poore, or other good uſes, according to the adviſe of our ſuperiour and ſuch as have charge of our ſoules. But that he yeelded fourefold, that was more then he was bound, but very ſatisfactorie for his former ſinnes alſo. And herewith we may note, that it is not the giving of a peny, groat, or crowne, of a rich mans ſuperfluity, that is ſo much recommended to ſinners for redeeming their faults: but this large beſtowing upon Chriſt, to ſell all and give it to almes, to give the halfe of our goods, to render foure times ſo much for that which is wrongfully gotten, that extinguiſheth ſinnes. The poore widowes braſſe peny was very gratefull, becauſe it was all, or much of that ſhe had: but the rich mans pound of his ſuperfluity, though it be good, yet is nothing ſo gratefull.* Reſtitution. Satisfaction.

FVLKE 3 Almes and all other deeds of charity, are a duty of thankfulneſſe for ſinnes forgiven, no ſatisfaction, as is manifeſt by the parable of the ſervant, that ought ten thouſand talents, *Matth. 6, 18.* But in your diſcourſe of reſtitution, you open a great myſterie of iniquity, whereby the Ieſuites, Seminaries, and other broods of treaſon and impiety are maintained, and live of the Popes meere liberality. For while you teach reſtitution to be neceſſary (which all good men doe acknowledge) you have found out a caſe whereby infinite maſſes of money may be brought to the Popes diſpoſition, and ſuch as be factours under him. For if the parties injured be not knowne, dead, or otherwiſe not to be ſatisfied, you determine, that the goods ill gotten, muſt be beſtowed on the poore, or upon good uſes, [illegible] it is not amiſſe. But you will not truſt the conſcience of the wrong doer, to beſtow it as he liſt, but according to the adviſe of your ſuperiour, which is the Pope and his Clergie, which have care of ſoules. So that while you challenge to the Pope and your ſelves, the diſpoſition of goods gotten wrongfully, you take upon you an office farre worſe than *Iudas* exerciſed, and by this meanes, ill gotten goods are worſe beſtowed, to maintaine treaſons, hereſies, and murders, and if need be, open warres againſt Chriſtian Princes. But why I pray you, if the Extortioner, Vſurer, Simoniake, Briber, &c. have the conſcience to reſtore where he cannot to the parties injured, which ought firſt to be regarded, may he not beſtow it uprightly and ſincerely upon the poore, or other good uſes? Or, if he lacke advice, why may he not take Satisfaction. The Pope challengeth the diſpoſition of goods ill gotten.

HOLY WEEKE. [illegible] though they were not the charge of his body, and though the Pope were [illegible] of it? [illegible] as if he had beene [illegible] of theſe. Therefore [illegible] Chriſt [illegible] a tenth, or fourefold reſtitution, deſpiſing the rich mans peny, groat, or crowne, you plead [illegible] and yet you are content to play ſmall game [illegible] the poore widowes mite, if ſhe have no more, or not much more to give, not contemning the rich mans pound. But why did not Chriſt challenge the diſpoſition of that fourefold reſtitution, that *Iudas* might have had the bagging of it? Or by what right [illegible] Chriſts good Vicar challenge that Chriſt did not? At the wiſe, if Chriſt could not intend it, why did he not commit the diſpoſition of it to *Peter*, as his deputy in ſuch weighty caſes of conſcience, reſerved to his owne juriſdiction? we know that liberall almes of a cheerefull giver pleaſeth God, as a fruit of faith, and ſhall have great reward. He is blinde that cannot ſee, as well in this place, as in divers other, how under colour of merit, ſatiſfaction, extinguiſhing of ſinne, and laſt of all, of reſtitution, you ſeeke not onely to devoure poore widowes houſes, but to be lords of rich uſurers and oppreſſors goods.

CHAP. XX.

To the Iewes he avoucheth his power by the witneſſe of Iohn who was a man ſent of God: 9 and foretelleth in a parable their reprobation moſt worthy (with the vocation of the Gentiles in their place) 17 and conſequently their irreparable damnation that ſhall enſue thereof. 20 He defeateth their ſnare about paying tribute to Caeſar: 27 he anſwereth alſo the invention of the Sadduces againſt the Reſurrection. 40 And ſo having put them all to ſilence, 41 he turneth and poſeth them, becauſe they imagined that Chriſt ſhould be no more but a man: 45 bidding all to beware of the Scribes (authors of the Iewes ſchiſme from him) being ambitious and hypocrites.

TVESDAY. Math. 21, 23. Marke 11, 27.

AND it came to paſſe: in one of the dayes when he was teaching the people in the Temple, and evangelizing, the chiefe Prieſts and the Scribes with the ancients aſſembled,

‡ See Annot. Mat. c. 21, 23.

2 And ſpake ſaying to him, ‡ Tell us, in what power doeſt thou theſe things? or, who is he that hath given thee this power?

3 And IESVS anſwering, ſaid to them, I alſo will aſke you one word. Anſwere me,

4 The Baptiſme of Iohn, was it from heaven, or of men?

5 But they thought within themſelves, ſaying, That if we ſay, From heaven: he will ſay, Why then did you not beleeve him?

6 But if we ſay, Of men: the whole people will ſtone us: for they are certaine that Iohn is a Prophet.

7 And they anſwered that they knew not whence it was.

8 And IESVS ſaid to them, Neither doe I tell you in what power I doe theſe things.

Eſa. 5, 1. Math. 21, 33. Marke 12, 1. ‡ See the marginall Annotations Mar. 12

9 And he began to ſay to the people this parable, * A certaine ‡ man planted a vineyard, and let it out to husbandmen: and he was from home a long time;

10 And in time he ſent to the husbandmen a ſervant, that they ſhould give him of the fruit of the vineyard. Who beating him, ſent him away empty.

11 And againe he ſent another ſervant. But they beating him alſo and reprochfully abuſing him, ſent him away empty.

12 And againe he ſent the third: who wounding him alſo, caſt him out.

13 And the lord of the vineyard ſaid, What ſhall I doe? I will ſend my beloved ſonne: perhaps when they ſhall ſee him, they will reverence him.

14 Whom when the husbandmen ſaw, they thought within themſelves, ſaying, This is the heire, let us kill him, that the heritage may be ours.

Math. 21. 23. marke 11. 27.

*AND * it came to paſſe, that on one of thoſe dayes, as he taught the people in the Temple, and preached the Goſpel, the high Prieſts and the Scribes came upon him, with the Elders,*

2 And ſpake unto him, ſaying, Tell us, by what authority doeſt thou theſe things? Either who is he that gave thee this authority?

3 He anſwering, ſaid unto them, I will alſo aske you one word, and anſwere me.

4 The Baptiſme of Iohn, was it from heaven, or of men?

5 And they reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then beleeved ye him not?

6 But and if we ſay, Of men, all the people will ſtone us: For they be perſwaded that Iohn is a Prophet.

7 And they anſwered, that they could not tell whence it was.

8 And Ieſus ſaid unto them, Neither tell I you by what authority I doe theſe things.

Eſa. 5. 1. jere. 2. 21. math. 21. 23. marke 12. 1.

*9 Then began he to put forth to the people this parable: * A certaine man planted a vineyard, and let it forth to husbandmen, and went himſelfe into a ſtrange countrey for a great ſeaſon.*

10 And when the time was come, he ſent a ſervant to the husbandmen, that they ſhould give him of the fruit of the vineyard. But they, when they had beaten him, ſent him away empty.

11 And againe, he ſent yet another ſervant: but they, when they had beaten him alſo, and intreated him ſhamefully, ſent him away emptie.

12 Againe, he ſent the third, and when they had wounded him alſo, they caſt him out.

13 Then ſaid the lord of the vineyard, What ſhall I doe? I will ſend my deere ſonne: it may be they will reverence him when they ſee him.

14 But when the husbandmen ſaw him, they reaſoned within themſelves, ſaying, This is the heire, come, let us kill him, that the inheritance may be ours.

15 And caſting him forth out of the vineyard, they killed him. What therefore will the Lord of the vineyard doe to them?

16 He will come, and will deſtroy theſe husbandmen, and will give the vineyard to others. Which they hearing, ſaid to him, God forbid.

Pſal. 117,22. 17 But he beholding them ſaid, What is this then that is written, **The ſtone which the builders rejected, the ſame is become into the head of the corner?*

18 Every one that falleth upon this ſtone, ſhall be quaſhed: and upon whom it ſhall fall, it ſhall breake him to powder.

19 And the chiefe Prieſts and Scribes, ſought to lay hands upon him that houre: and they feared the people; for they knew that he ſpake this ſimilitude to them.

Matth. 22,15. Marke 12,13. 20 * And watching, they ſent ſpies which ſhould faine themſelves juſt: that they might take him in his talke, and deliver him to the principality and power of the Preſident.

21 And they asked him, ſaying, Maſter, we know that thou ſpeakeſt and teacheſt rightly: and thou doeſt not accept perſon, but teacheſt the way of God in truth.

22 Is it lawfull for us to give tribute to Cæſar, or no?

23 But conſidering their guile, he ſaid to them, Why tempt you me?

24 Shew me a peny. Whoſe image hath it and inſcription? They anſwering, ſaid, Cæſars.

25 And he ſaid to them, Render therefore the things that are Cæſars, ‡ to Cæſar: and the things that are Gods, to God.

‡ So duties muſt be done to Princes, that our duty to God be not neglected. See *Annot. Mat. c.* 22,15.

26 And they could not reprehend his word before the people: and marvelling at his anſwere, they held their peace.

Matth. 22,23. Marke 12,18. 27 * And there came certaine of the Sadducees, which deny that there is a reſurrection, and they asked him,

Deut. 25,5. 28 Saying, Maſter, Moſes gave us in writing, * If a mans brother die having a wife, and he have no children, that his brother take her to wife, and raiſe up ſeed to his brother.

29 There were therefore ſeven brethren: and the firſt tooke a wife, and died without children.

30 And the next tooke her, and he died without children.

31 And the third tooke her. In like manner alſo all the ſeven, and they left no ſeed, and died.

32 Laſt of all the woman died alſo.

33 In the reſurrection therefore, whoſe wife ſhall ſhe be of them? ſithens the ſeven had her to wife.

34 And Iesus ſaid to them, The children of this world marry, and are given in marriage.

35 But

15 And when they had caſt him out of the vineyard, they killed him. What therefore ſhall the Lord of the vineyard doe unto them?

16 He ſhall come and deſtroy theſe husbandmen, and ſhall let out his vineyard to other. When they heard this, they ſaid, God forbid.

Pſal. 118.22. *17 And he beheld them, and ſaid, * What is this then that is written, The ſtone that the builders diſallowed, the ſame is become the head of the corner.*

18 Whoſoever ſhall ſtumble upon that ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will grinde him to powder.

19 And the high Prieſts and the Scribes the ſame houre went about to lay hands on him, and they feared the people: for they perceived that he had ſpoken this ſimilitude againſt them.

20 And they watched him, and ſent forth ſpies, which ſhould faine themſelves righteous men, that they might take hold of his words, to deliver him unto the power and authority of the Deputy.

Matth. 22.16. marke 12.13. *21 And they asked him, ſaying, * Maſter, we know that thou ſaieſt and teacheſt right, neither conſidereſt thou the outward appearance of any man, but teacheſt the way of God truly:*

22 Is it lawfull for us to give tribute unto Ceſar, or not?

23 When he had perceived their craftineſſe, he ſaid unto them, Why tempt ye me?

24 Shew me a peny: Whoſe image and ſuperſcription hath it? They anſwering, ſaid, Ceſars.

Rom. 13.7. *25 And hee ſaid unto them, * Give then unto Ceſar the things which* belong *unto Ceſar: and to God, the things that pertaine unto God.*

26 And they could not reprove his ſayings before the people: and they marvelled at his anſwere, and held their peace.

Matth. 22.23. marke 12.18. *27 Then * came to him certaine of the Sadducees (which deny that there is any reſurrection) and they asked him:*

Deut. 25.5. *28 Saying, Maſter, Moyſes wrote unto us, * If any mans brother die, having a wife, and he die without childrē, that then his brother ſhould take his wife, and raiſe up ſeed unto his brother.*

29 There were therefore ſeven brethren, and the firſt, when he had taken a wife, died without children.

30 And the ſecond tooke her to wife, and he died childleſſe.

31 And the third tooke her, and in likewiſe the reſidue of *the ſeven, and left no children behinde them, and died.*

32 Laſt of all, the woman died alſo.

33 Now in the reſurrection, whoſe wife of them is ſhe? for ſeven had her to wife.

34 Ieſus anſwering, ſaid unto them, The children of this world marry wives, and are married.

35 But

Holy Weeke.

35 But they that ‡ ſhall be counted worthy of that world and the reſurrection from the dead, neither marry nor take wives.

36 Neither can they die any more, for they are equall to Angels: and they are the ſonnes of God, ſeeing they are the ſonnes of the reſurrection.

37 But that the dead riſe againe, Moſes alſo ſhewed, beſide the buſh, as he calleth the Lord, *The God of Abraham, and the God of Iſaac, and the God of Iacob.*

38 For God is not of the dead, but of the living; for all live to him.

39 And certaine of the Scribes anſwering, ſaid to him, Maſter, thou haſt ſaid well.

40 And further they durſt not aske him any thing.

Matt. 22,44. Mar. 12,36. 41 But he ſaid to them, * How ſay they that Chriſt is the ſonne of David?

Pſal. 109,1. 42 And David himſelfe ſayth in the booke of Pſalmes, *The Lord ſaid to my Lord, Sit on my right hand,*

43 Till I put thine enemies the footeſtoole of thy feet?

44 David then calleth him Lord: and how is he his ſonne?

45 And all the people hearing him, he ſaid to his Diſciples,

Matt. 23,6. Mar. 12,38. 46 * Beware of the Scribes, that will walke in robes, and love ſalutations in the market-place, and the firſt chaires in the Synagogues, and the chiefe roomes in feaſts.

47 Which devoure widowes houſes: faining long prayer. Theſe ſhall receive greater damnation.

35 But they which ſhall be counted worthy to enjoy that world, and the reſurrection from the dead, neither marry wives, neither are married:

36 For neither can they die any more, for they are equall unto the Angels, and are the ſons of God, in as much as they are the children of the reſurrection.

Exod. 3.6. *37 And that the dead be raiſed, * Moſes alſo ſhewed beſides the bramble buſh, when he calleth the Lord, The God of Abraham, and the God of Iſahac, and the God of Iacob.*

38 For he is not a God of dead, but of living: for all live unto him.

39 Then certaine of the Phariſees anſwering, ſayd, Maſter, thou haſt well ſaid.

40 And after that, durſt they not aske him any queſtion at all.

Matt. 22.24. mar. 12.35. *41 And he ſaid unto them, * How ſay they that Chriſt is Davids ſonne,*

Pſal. 110.1. *42 And David himſelfe ſayth in the booke the Pſalmes, * The Lord ſaid to my Lord, Sit thou on my right hand,*

43 Till I make thine enemies thy footſtoole?

44 David therefore calleth him Lord, and how is he then his ſonne?

45 Then in the audience of all the people, he ſaid unto his Diſciples,

Matt. 23.6. mar. 12.38. *46 * Beware of the Scribes, which will goe in long robes, and love greetings in the markets, and the higheſt ſeats in the Synagogues, and the chiefe roomes at feaſts.*

47 Which devoure widowes houſes, under colour of long prayers: the ſame ſhall receive greater damnation.

MARGINALL NOTES. CHAP. XX.

Rhem. 1. 35 Counted worthy.] *The Greeke, καταξιωθέντες, importeth alſo this much,* They that are made worthy, *to wit, by the grace of God, and ſo they are indeed worthy, as alſo in the next chap. ver. 36. &* 2 Theſſ. 1,5.

Fulke 1. The Greeke is none other then your owne tranſlation which you may be aſhamed to correct, having in your Preface preferred it before the Greeke.

ANNOTATIONS. CHAP. XX.

Rhem. 2 35 Shall be counted worthy.] *This truth and ſpeech that good men be worthy of heaven, is according to the Scriptures, and ſignifieth that mans workes done by Chriſts grace doe condignely or worthily deſerve eternall joy, as Sap. 3.* God prooved them and found them worthy of himſelfe; *and Mat.* 10. He that loveth his father more then me, is not worthy of me; *and Coloſſ.* 1. That you may walke worthy of God; *and moſt plainely, Apoc.* 3. They ſhall walke with me in white, becauſe they are worthy; *as of Chriſt (c. 2.)* Thou art worthy O Lord to receive glory, &c. *And that to be counted worthy, and to be worthy, is here all one, it is plaine by the Greeke word, which S. Paul uſeth ſo, as the adverſaries owne Engliſh Teſtaments doe teſtifie, reading thus, Heb.* 10. Of how much ſorer puniſhment ſhall he be worthy, which &c. *and it muſt needes ſo ſignifie, becauſe men for ſinnes are not onely counted, but are indeede worthy puniſhment, as themſelves doe grant. They doe greatly therefore forget themſelves, and are ignorant in the Scriptures, and know not the force nor the valure of the grace of God, which doth not onely make our labours gratefull to God, but worthy of the reward which he hath provided for ſuch as love him. See the Annot.* 2 Theſſ. 1,5.

To be worthy of heaven or to deſerve & merit.

The New Teſtament. an. 1580.

καταξιωθῆναι, & ἀξιωθῆναι &c.

Fulke 2 The Scriptures never affirme, that good men by their works, merits, or deſerts, are worthy of heaven: but only by the grace of God in Chriſt Ieſus. In whom they are accepted as worthy. And that mans works, done by Chriſts grace, doe condignly or worthily deſerve eternall joy, it is contrary to the opinion of the beſt of the Schoolemen, who upon the ſaying of S. *Paul, Rom.* 8. *The ſufferings of this life, are not worthy or condigne, &c.* invented the diſtinction of *Congruum & Condignum.* But to examine your texts of Scripture, which you bring to proove your new Popery. The firſt being no canonicall Scripture, muſt either be underſtood according to the perpetuall doctrine of the canonicall Scripture, or elſe be rejected. By faith therefore, which is tried in temptation, they were found worthy, and not of the merit of their works. And though he that loveth his father more then Chriſt, is not worthy of him; yet it followeth not, that he which loveth Chriſt more then his father, is worthy of Chriſt. For our ſinnes doe properly deſerve Gods wrath, but our good works, becauſe they are not perfect, nor ours, but Gods gifts in us, deſerve not to us Gods favour and grace, which is freely given. Thirdly, S. *Paul* prayeth, that the Coloſſians *may walke worthy of God,* according to his acceptation, not according to the merit of their good workes in this life, but that at the length, they may be made worthy in Chriſt their Redeemer, by whom they obtaine remiſſion of their ſinnes. Fourthly, Chriſt ſheweth not what the faithfull are by the

Merit.

the [illegible] their [illegible], but by [illegible] of his grace, through his merits: [illegible] workes in Chriſt is called worthy, Apoc. 3. [illegible] 4. [illegible] and [illegible] it: but the [illegible] Apoc. [illegible] and the [illegible] Goſpel [illegible] blaſphemy you [illegible], while you [illegible] by the grace of Chriſt) to make them as worthy of the [illegible], as God is of glory, [illegible] you ſay it is [illegible] counted worthy, and to be [illegible] by [illegible] of our Engliſh [illegible] the word [illegible], yet the [illegible] are [illegible] onely by imputation, but by merit of [illegible] and [illegible] that is [illegible]: whereas the [illegible] are not perfectly juſt, by merit of juſtice inherent, but by [illegible] of the righteouſneſſe of Chriſt through faith. [illegible] are we ſo ignorant of the Scripture, but that we know the dignity of Gods grace, whereby [illegible], but alſo our labours rewarded [illegible] the grace of God, and not of the merit of [illegible] are not made worthy of reward, (for then they ſhould be perfect) but in the merits and worthineſſe of Chriſt, are counted worthy of eternall life.

Rhem. 3 36 Equall to Angels] *Saints of our kinde, now in their ſoules, and after their [illegible] in body and ſoule together, ſhall be in all things equall to Angels: and for degree of bliſſe, many Saints of greater [illegible] ſhall be above divers Angels: as S.* Iohn Baptiſt, *the Apoſtles, and others, and our Bleſſed Lady above all the orders of holy ſpirits in dignity and bliſſe; and no marvell, our nature by Chriſt being ſo highly exalted above all Angels.*

The dignity of Saints.

Fulke. 3 Our Saviour ſayth not, that the Saints are now, but after the reſurrection they ſhall be equall to the Angels. Neither ſaith he, in all things, but in that, they ſhall have no need or uſe of marriage. That any Saints, as the Bleſſed Virgine *Mary, Iohn Baptiſt*, the Apoſtles, ſhall be above all Angels in dignity, the Scripture doth not teach, therefore it is preſumptuouſly, and blindly, though never ſo boldly affirmed.

The Saints departed not like the Angels in all points.

CHAP. XXI.

He commendeth the poore widow for her two mites, above all. 5 Having ſaid that the temple ſhould be quite deſtroyed, 7 He foretelleth firſt many things that ſhall goe before, 20 then a ſigne alſo when it is neere, after which ſhall come the deſtruction it ſelfe in moſt horrible manner, without hope of reſtitution, untill all nations of the Gentiles be gathered into his Church in the very end of the world. 25 And then what ſignes ſhall come of the laſt day, terrible to the world, 28 but comfortable to us of his Church, 34 ſo that we be alwaies watchfull.

Mar. 12,41.

AND beholding, he ſaw them that did caſt their gifts into the treaſury, rich perſons.

2 And he ſaw alſo a certaine poore widow caſting two braſſe mites.

3 And he ſaid, Verily I ſay to you, that this poore widow hath caſt more then all.

4 For all theſe of their abundance have caſt into the gifts of God: but ſhe ‖ of her penury, hath caſt in all her living that ſhe had.

Mat. 24,1. Mar. 13,1. Tueſday night

5 And certaine ſaying of the Temple that it was adorned with goodly ſtones and donaries, he ſaid,

6 Theſe things which you ſee, *the daies will come wherein ‡ there ſhall not be left a ſtone upon a ſtone that ſhall not be deſtroyed.

‡ This was fulfilled 40. yeares after the death of Chriſt, the 19. of Auguſt, being the very moneth and day wherein the Babylonians burnt it: from the firſt building thereof by Salomon 1130. yeres, from the reedifying thereof under Cyrus, 639. yeares. *Ioſep. de bel. Iud. l.7. c.10.*

7 And they asked him, ſaying, Maſter, when ſhall theſe things be: and what ſhall be the ſigne when they ſhall begin to come to paſſe?

8 Who ſaid, See you be not ſeduced, for ‡ many will come in my name, ſaying that I am he: and the time is at hand, go not therefore after them.

‡ Many falſe prophets and heretiks. See Annot. Mat. 24. Mar. 13.

9 ᵇ And when you ſhall heare of warres and ſeditions be not terrified: theſe things muſt firſt come to paſſe, but the end is not yet by and by.

ᵇ The Goſpel for many Martyrs.

10 Then he ſaid to them, nation ſhall riſe againſt nation, and kingdome againſt kingdome.

11 And there ſhalbe great earth-quakes in places, and peſtilences and famines, and terrors from heaven, and there ſhall be great ſignes.

12 But before all theſe things they will ‡ lay their hands upon you: and perſecute you delivering you into Synagogues and Priſons,

‡ Great perſecution of Catholike men.

Mar. 12,41.

AS he looked up, * he ſaw the rich men, which caſt their gifts into the treaſury.

2 He ſaw alſo a certaine poore widow, caſting in thither two mites.

3 And he ſaid, Of a truth I ſay unto you, that this poore Widow hath put in more then they all.

4 For all theſe have of their ſuperfluity caſt in unto the offrings of God, but ſhe of her penury hath caſt in all the living that ſhe had.

Mat. 24.1. mar. 13.1. luke 19.43.

5 * And unto ſome that ſpake of the temple, how it was garniſhed with goodly ſtones and gifts, he ſaid,

6 As for theſe things which ye behold, the dayes will come, in the which there ſhall not be left one ſtone upon another, that ſhall not bee throwne downe.

7 And they asked him, ſaying, Maſter, when ſhall theſe things be? and what ſigne will there be, when theſe things ſhall come to paſſe?

8 And he ſaid, Take heede that ye be not deceived: for many ſhall come in my name, ſaying, I am Chriſt, and the time draweth neere: goe ye not therefore after them.

9 But when ye ſhall heare of warres and ſeditions, be not afraid: for theſe things muſt firſt come to paſſe, but the end followeth not by and by.

10 Then ſaid he unto them, Nation ſhall riſe againſt nation, and kingdome againſt kingdome:

Matt. 24.8. mar. 13.9.

11 * And great earthquakes ſhall be in divers places, and hungers, and peſtilences, and fearefull things: and great ſignes ſhall there be from heaven.

12 But before all theſe, they ſhall lay their hands on you, and perſecute you, delivering you up to the Synagogues, and into priſons, and ſhall bring

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ſons, drawing you to Kings and Preſidents for my Name.

13 And it ſhall happen unto you for a teſtimonie.

14 Lay it up therefore in your hearts, not to premeditate how you ſhall anſwere.

15 For I will give you mouth and wiſedome, which all your adverſaries ſhall not be able to reſiſt and gainſay.

16 And you ſhall be delivered up of your parents and brethren, and kinſmen and friends: and they will put to death of you.

17 And you ſhall be odious to all men for my Name:

18 And a haire of your head ſhall not periſh.

19 In your patience you ſhall poſſeſſe your ſoules. ✠

20 And when you ſhall ſee Hieruſalem compaſſed about with an army: then know that the deſolation thereof is at hand.

21 Then they that are in Iewrie, let them flee to the mountaines: and they in the midſt thereof, let them depart: and they in the countreys, let them not enter into it.

22 For theſe are the dayes of vengeance, that all things may be fulfilled that are written.

23 But woe to them that are with childe and that give ſucke in thoſe dayes; for there ſhall be great affliction upon the land, and wrath on this people.

24 And they ſhall fall by the edge of the ſword: and ſhall be led captive into all nations; and Hieruſalem ſhall be troden of the Gentiles: till the times of nations be fulfilled.

The Goſpel upon the laſt Sunday in Advent. Eze. 32,7. Ioel 3,15.

25 * And there ſhall be ſignes in the Sun and the Moone and the Starres: and upon earth diſtreſſe of nations, for the confuſion of the ſound of ſea and waves,

26 Men withering for feare and expectation, what ſhall come upon the whole world; for the powers of heaven ſhall be moved:

27 And then they ſhall ſee the Sonne of man comming in a cloud with great power and majeſtie.

28 But when theſe things begin to come to paſſe, looke up and lift up your heads: becauſe your redemption is at hand.

29 And he ſpake to them a ſimilitude. See the figtree, and all trees:

30 When they now bud forth fruit out of themſelves, you know that Summer is nigh.

31 So you alſo when you ſhall ſee theſe things come to paſſe, know that the kingdome of God is nigh.

32 Amen I ſay to you, that this generation ſhall not paſſe, till all be done.

33 Heaven and earth ſhall paſſe: but my words ſhall not paſſe. ✠

34 And looke well to your ſelves, leſt perhaps

bring you unto Kings and Rulers for my names ſake.

13 *And this ſhall turne to you for a teſtimoniall.*

Luke 12.11. math. 10.19. mar. 13.11.

14 * *Settle it therefore in your hearts, not to ſtudy before what ye ſhall anſwer.*

15 *For I will give you a mouth and wiſdome, whereagainſt all your adverſaries ſhall not be able to ſpeake nor reſiſt.*

16 *Yea, ye ſhall be betrayed alſo of your parents, and brethren, and kinſefolkes, and friends, and ſome of you ſhall they put to death.*

17 *And hated ſhall ye be of all men for my names ſake.*

Matt. 10.30.

18 * *And there ſhall in no caſe one haire of your head periſh.*

19 *Poſſeſſe ye your ſoules by your patience.*

Matt. 24.[illegible]

20 * *And when ye ſhall ſee Hieruſalem beſieged with an hoſt, then be ſure that the deſolation of the ſame is nigh.*

21 *Then let them which are in Iury, flee to the mountaines, and let them which are in the midſt of it, depart out, and let not them that are in other countries enter therein.*

22 *For theſe be the dayes of vengeance, that all things which are written may bee fulfilled.*

23 *But woe unto them that are with childe, and to them that give ſucke in thoſe dayes, for there ſhall be great diſtreſſe in the land, and wrath over this people.*

24 *And they ſhall fall through the edge of the ſword and ſhall be led away captive into all nations, and Hieruſalem ſhall be troden downe of the Gentiles, untill the time of the Gentiles be fulfilled.*

Eſay 13.10. ezec. 32.7. math. 24.29. mar. 13.24.

25 * *And there ſhall be ſignes in the Sunne, and in the Moone, and in the Starres, and upon the earth trouble among the nations, with perplexity, the ſea and the water roaring:*

26 *And mens hearts failing them for feare, and for looking after thoſe things which are comming on the world: For the powers of heaven ſhall be ſhaken.*

27 *And then ſhall they ſee the Sonne of man comming in a clowde, with power and great glory.*

Rom. 8.23.

28 *And when theſe things begin to come to paſſe, then looke up, and lift up your heads,* * *for your redemption draweth nigh.*

29 *And he ſhewed them a ſimilitude, Behold the fig-tree, and all the trees,*

30 *When they ſhoot foorth their buds, ye beholding, know of your owne ſelves that Summer is then nigh at hand.*

31 *So likewiſe you, when ye ſee theſe things come to paſſe, be ye ſure that the kingdome of God is nigh.*

32 *Verily I ſay unto you, this generation ſhall in no wiſe paſſe till all be fulfilled.*

33 *Heaven and earth ſhall paſſe, but my words ſhall in no wiſe paſſe.*

34 *Take heed to your ſelves, leſt at any time your*

[illegible] your hearts be overcharged with [illegible] and drunkennes and cares of this life, and that day come upon you suddenly.

35 For as a snare shall it come upon all that [illegible] upon the face of all the earth.

36 Watch therefore, praying at all times, that you may be ‡ accounted worthy to escape all these things that are to come, and to stand before the Sonne of man.

37 And the daies he was teaching in the temple; but the nights going forth, he abode in the ‡ mount that is called Olivet.

38 And all the people in the morning went unto him in the Temple to heare him.

[illegible] Annot. [illegible] 10,15.

your hearts be overcome with surfeiting and drunkennesse, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all them that dwell on the face of the whole earth.

36 Watch ye therefore, at all times praying, that ye may be accounted worthy to escape all these things that shall come, and that ye may stand before the Sonne of man.

37 In the day time he was teaching in the Temple, and at night he went out, and abode in the mount that is called Olivet.

38 And all the people came early in the morning to him in the Temple, for to heare him.

MARGINALL NOTES. CHAP. XXI.

RHEM. 1 37 Mount that is called.] *Solitarinesse to eremitage (as S. Gregory Nazian. saith,) is a godly thing; this doth the mount Carmel of Elias teach, Iohns desert, and that mount unto which Iesus often retired, and was quietly alone with himselfe.* Ser. 26, de amore pauperum.

FVLKE. 1 The godly may take great profit of solitarinesse, though they goe not into the wildernesse. Yet idle in solitarinesse, is not so good, as well occupied in the Church.

ANNOTATIONS. CHAP. XXI.

RHEM. 2 4 Of her penny.] *To offer or give almes of our superfluities, is not so acceptable nor meritorious, as to bestow some of that which is of our necessary provision, and which we may hardly spare from our selves: for, that proceedeth of greater zeale, will, and intention, which be more respected of God then the substance of the gift.*

FVLKE 2. No almes is meritorious in any respect, nor any almes is acceptable, without true faith and love. *Beda* allegorizing this widdow to be the Church, saith, *The Church casteth all her living into the gifts of God: which understandeth even all that she liveth not to be of her merit, but of Gods gift, when she saith*, God be mercifull to me a sinner.

CHAP. XXII.

*Iudas doth sell him to the Iewes. 7 After the old Paschal 19 he giveth to his Disciples the bread of life in a mysticall * sacrifice of his body and blood, for an everlasting commemoration of his passion. 21 He covertly admonisheth the traitour. 24 Against their ambitious contention he sheweth them that the majority of any among them in this world is for their service as his owne also was: 28 And how he will exalt them all in the world to come: 31 foretelling Peter the * singular priviledge of his faith never failing, 33 and his three negations: 35 and how they shall all now be put to their shifts. 39 And that night, after his prayer with sweating of blood, 47 he is taken of the Iewes men, Iudas being their captaine: yet shewing them both by miracle and word, that they could doe nothing unto him but by his owne permission. 54 Then in the chiefe Priests house he is thrise denied of Peter, 63 shamefully abused of his keepers, 66 and in the morning impiously condemned of their Councell, for confessing himselfe to be the Sonne of God.*

FVLKE { No word of sacrifice in the text.

FVLKE { Nothing pertaining to the Pope.

Matt. 26, 1. Mark. 14, 1. The Passion according to S. Luke in these two chapters, is the Gospel at Masse upon Tenebre Wednesday. Tenebre Wednesday.

AND the festivall day of the Azymes approched, which is called Pasche:

2 And the chiefe Priests and the Scribes sought how they might kill him: but they feared the people.

3 And Satan entred into Iudas that was surnamed Iscariot, one of the Twelve.

4 And hee went and talked with the chiefe Priests and Magistrates, how he might betray him to them.

5 And they were glad, and bargained to give him money.

6 And he promised. And he sought opportunity to betray him apart from the multitudes.

Matt. 26, 17. Mark. 14, 12. Maundy Thursday.

7 * And the day of the Azymes came, wherein it was necessary that the Pasche should be killed.

8 And he sent Peter and Iohn, saying, Go and prepare us the Pasche, that we may eate.

9 But they said, Where wilt thou that we prepare it?

10 And he said to them, Behold, as you enter into the city, there shall meete you a man

THe feast of Sweet bread drew nigh, which is called the Passeover.

2 And the high Priests and Scribes sought how they might kill him; for they feared the people.

*3 * Then entred Satan into Iudas, whose surname was Iscariot, being of the number of the Twelve.* Matt. 26. 14. mark. 14. 10.

*4 * And he went his way, and communed with the high Priests and Captaines, how hee might betray him unto them.* Matt. 26. 17. mark. 14. 13.

5 And they were glad and promised to give him money.

6 And he consented, and sought opportunity to betray him unto them without tumult.

*7 * Then came the day of Sweet bread, when of necessity the Passeover must be killed.* Matt. 26. 17. marke 14. 13.

8 And he sent Peter and Iohn, saying, Goe and prepare us the Passeover, that we may eat.

9 They said unto him, Where wilt thou that we should prepare it?

10 And he said unto them, Behold, when ye are entred into the city, there shall a man meet you,

---

HOLY WEEKE.

[illegible] following him into the house into which he entreth.

11 [illegible] the house, The Maister saith to thee, Where is the [illegible] where I may eate the Pasche with my Disciples?

12 And he will shew you a great refectory adorned: and there prepare.

13 And they going, found as he said to them, and prepared the Pasche.

14 And when the houre was come, he sate downe, and the twelve Apostles with him.

15 And he said to them, ‖ With desire I have desired to eat this Pasche with you before I suffer.

16 For I say to you, that from this time I will not eate it, till it be fulfilled in the kingdome of God.

17 And ‖ taking the Chalice he gave thanks, and said, Take and divide among you.

18 For I say to you, That I will not drinke of the generation of the vine, till the kingdome of God doe come.

Mat. 26, 26. Mar. 14, 22. 1 Cor. 11, 24.

19 * And taking bread, he gave thanks, and brake: and gave to them, saying, ‖ THIS IS MY BODY ‖ WHICH IS GIVEN FOR YOU. ‖ Doe this ‖ for a commemoration of me.

20 In like manner the Chalice also, after he had supped, saying, ‡ THIS IS THE CHALICE ‖ THE NEW TESTAMENT IN MY BLOOD, WHICH SHALL BE SHED FOR YOU.

Matt. 26, 21. Mar. 14, 20. Iohn 13, 18.

21 * But yet behold, the hand of him that betrayeth me, is with me on the table.

22 And the Sonne of man indeed goeth according to that which is determined: but yet woe to that man by whom he shall be betrayed.

23 And they began to question among themselves, which of them it should be that should doe this.

Matt. 20, 25. Mar. 10, 42.

24 * And there fell also a ‖ contention betweene them, which of them seemed to be greater.

‡ Straight after the former loving checke and admonition, he promiseth to them all that have bin partakers with him of his miseries in this life greater preeminence in heaven, then any Potentate can have in this world, & therefore that they need not be carefull of dignity or supremacy.

25 And he said to them, The kings of the Gentiles overrule them: and they that have power upon them, are called beneficiall.

26 But you not so: but he that is the greater among you, let him become as the younger: and he that is the leader, as the waiter.

27 For which is greater, he that sitteth at the table, or he that ministreth? is not he that sitteth? but I am in the middes of you, as he that ministreth:

28 And you are they that have remained with me in my tentations.

29 And I dispose to you, as my father disposed to me, a kingdome:

30 That you may eate and drinke upon my table in my kingdome, and may sit ‡ upon thrones, judging the twelve tribes of Israel.

31 And our Lord said, ‖ Simon, Simon, behold

[illegible] bearing a pitcher of water, him follow into the same house that he entreth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, where is the guest chamber, where I shall eate the Passeover with my Disciples?

12 And he shall shew you a great upper chamber prepared, there make ready.

13 And they went, and found as he had said unto them, and they made ready the Passeover.

*14 * And when the houre was come, he sate downe, and the twelve Apostles with him.* Matt. 26. 20. marke 14. 18.

15 And he said unto them, With heartie desire, I have desired to eate this Passeover with you before that I suffer.

16 For I say unto you, henceforth I will not in any wise eat of it any more, untill it be fulfilled in the kingdome of God.

17 And when he had taken the cup, and given thankes, he said, Take this, and devide it among you.

18 For I say unto you, I will not in any wise drinke of the fruit of the vine, untill the kingdome of God shall come.

*19 * And when he had taken bread and given thankes, he brake it, and gave unto them, saying, this is my body which is given for you, this doe in the remembrance of me.* Matt. 26. 26. marke 14. 22. 1 cor. 11. 24.

20 Likewise also when he had supped, hee tooke the cup, saying, This cup is the New Testament in my blood, which is shed for you.

*21 * Yet behold, the hand of him that betrayeth me, is with me on the table.* Matt. 26. 21. marke 14. 19. Iohn 13. 18. psal. 40. 11.

22 And truely the Sonne of man goeth as it is appointed, but woe unto that man by whom he is betrayed.

23 And they began to inquire among themselves, which of them it was that should doe this thing.

*24 * And there was a strife among them, which of them should seeme to be the greatest.* Matt. 20. 25. Mar. 10. 42.

*25 * And he said unto them, The kings of Nations be lords over them, and they that have authority upon them, are called benefactours.* Matth. 20. 25. marke 14. 42.

26 But ye shall not be so: but he that is greatest among you, shall be as the younger, and he that is chiefe, shall be as he that doth minister.

27 For whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that ministreth.

28 Ye are they which have continually bidden with me in my temptations.

29 And I appoint unto you a kingdome, as my father hath appointed unto me,

*30 That ye may eat and drinke at my table in my kingdome, * and sit on seats, judging the twelve tribes of Israel.* Matt. 19. 28.

*31 * And the Lord said, Simon, Simon, behold,* 1 Pet. 5. 8.

[illegible]

did you lacke any [illegible]; Nothing.

36 He ſaid therefore [illegible] he that hath a purſe, let [illegible], [illegible] a ſcrip: and he that hath not, let him ſell his coat and buy a ſword.

37 For I ſay to you, that yet this that is written muſt be fulfilled in me, *And with the wicked was he reputed.* For thoſe things that are concerning me have an end. Eſay 53.12.

38 But they ſaid, Lord, Loe two ſwords heere. But he ſaid to them, It is enough.

Thurſday night. Matt.26,36. Mar.14,32. Iohn 18,1.
39 * And going forth he went according to his cuſtome into mount Olivet. And his Diſciples alſo followed him.

40 And when he was come to the place, he ſaid to them, Pray leſt ye enter into tentation.

41 And he was pulled away from them a ſtones caſt: and kneeling he prayed,

42 Saying, Father, if thou wilt, transferre this Chalice from me. But yet not my will, but thine be done.

43 And there appeared to him an Angell from heaven, ſtrengthening him. And being in an agony, he prayed the longer.

44 And his ſweat became as droppes of blood trickling downe upon the earth.

45 And when he was riſen up from prayer, and was come to his Diſciples, he found them ſleeping for penſiveneſſe.

46 And he ſaid to them, Why ſleepe you? ariſe, pray, leſt you enter into tentation.

47 As he was yet ſpeaking, behold a multitude: and he that was called Iudas, one of the Twelue, went before them, and approched to IESVS for to kiſſe him.

48 And IESVS ſaid to him, Iudas with a kiſſe doeſt thou betray the ſonne of man?

49 And they that were about him, ſeeing what would be, ſaid to him, Lord, ſhall we ſtrike with the ſword?

50 And one of them ſmote the ſervant of the high Prieſt: and cut off his right eare.

51 But IESVS anſwering, ſaid, Suffer ye thus farre. And when he had touched his eare, he healed him.

52 And IESVS ſaid to them that were come unto him, the chiefe Prieſts, and magiſtrates of the Temple, and Ancients, As it were

[illegible]

Matt.26.34. mar.14.30. john 13.38.

Matt.10.9.

[illegible] any thing? [illegible]

36 Then ſaid he unto them, But [illegible] hath a wallet, let him take it up, and [illegible] his ſcrip: and he that hath none, let him ſell [illegible] coat, and buy a ſword.

*37 For I ſay unto you; that yet the ſame which is written muſt be performed in me, which is; * Even among the wicked was hee reputed: For theſe things which are written of me, have an end.* Eſa.53.12.

38 And they ſayd, Lord, behold, heere are two ſwords. And he ſayd unto them, It is enough.

*39 * And he came out, and went as he was wont to mount Olivet, and his Diſciples followed him.* Matt.26,36. marke 14.32.

*40 * And when he came to the place, hee ſayd unto them, Pray, leſt ye fall into temptation.* Matth.26.41. marke 14.38.

41 And he was pulled away from them about a ſtones caſt, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, remoove this this cup from me, neverthele ſſe, not my will, but thine be done.

43 And there appeared an Angel unto him from heaven, comforting him.

44 And he was in an agony, and he prayed more earneſtly, and his ſweat was like drops of blood, trickling downe to the ground.

45 And when he roſe up from prayer, and was come to his Diſciples, he found them ſleeping for heavineſſe.

46 And he ſaid unto them, Why ſleepe ye? Riſe, and pray, leſt ye fall into temptation.

47 While he yet ſpake, behold, * there came *a company, and he that was called Iudas, one of the twelue, went before them, and preaſſed nigh unto Ieſus, to kiſſe him.* Matt.26.47. mar.14.43. john 18.3.

48 But Ieſus ſaid unto him, Iudas betrayeſt thou the ſonne of man with a kiſſe?

49 When they that were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with ſword?

50 And one of them ſmote the ſervant of the high Prieſt, and tooke away his right eare.

51 Ieſus anſwered, and ſayd, Suffer ye thus farre foorth. And when he touched his eare, he healed him.

52 Then Ieſus ſaid unto the high Prieſts & † rulers of the Temple, and the Elders which were †Or, captaines.

[illegible]

him, [illegible] art of them. But Peter ſaid, O man I am not.

59 And after the ſpace as it were of one houre, a certaine other man affirmed, ſaying, Verily this fellow alſo was with him; for he is alſo a Galilean.

60 And Peter ſaid, Man I know not what thou ſayeſt. And incontinent as he was yet ſpeaking, the cocke crew.

61 And our Lord turning looked on Peter. And Peter remembred the word of our Lord, as he had ſaid, That before the cocke crow, thou ſhalt thrice deny me.

62 And Peter going forth a doores, wept bitterly.

63 And the men that held him, mocked him, beating him.

64 And they did blindfold him, and ſmote his face. And they asked him, ſaying, Propheſie, who is it that ſmote thee?

65 And blaſpheming many other things they ſaid againſt him.

66 And when it was day, there aſſembled the ancients of the people and chiefe Prieſts and Scribes, and they brought him into their councell, ſaying,

67 If thou be Chriſt tell us. And he ſaid to them, If I tell you, you will not beleeve me:

68 If alſo I aske, you will not anſwere me, nor dimiſſe me.

69 But from henceforth the Sonne of man ſhall be ſitting on the right hand of the power of God.

70 And they all ſaid, Art thou then the Sonne of God? Who ſaid, You ſay that I am.

71 But they ſaid, What need we teſtimonie any further? For our ſelves have heard of his owne mouth.

[illegible]

[illegible] him, ſaying, Woman, I [illegible]

58 And [illegible] a while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not.

59 And about the ſpace of an houre after, another affirmed, ſaying, Verily this fellow was with him alſo: for he is of Galilee.

60 And Peter ſaid, Man, I wot not what thou ſayeſt. And immediately while he yet ſpake, the cocke crew.

61 And the Lord turned backe, and looked upon Peter: and Peter remembred the word of the Lord, how he had ſaid unto him, * *Before the cocke crow, thou ſhalt deny mee thrice.* Matth.26.34. john 13.38.

62 And Peter went out and wept bitterly.

63 And the men that held Ieſus, mocked him, and ſmote him.

64 And when they had blindfolded him, they ſtrooke him on the face, and asked him, ſaying, Areed, who is it that ſmote thee?

65 And many other things blaſphemouſly ſpake they againſt him.

*66 * And as ſoone as it was day, the Elders of the people, and the high Prieſts, and the Scribes came together, and led him into their councell, ſaying,* Matth.27.1. marke 15.1. john 18.28.

67 Art thou very Chriſt? Tell us. And he ſaid unto them, If I tell you, you will not beleeve in any wiſe.

68 And if I aske you, you will not in any wiſe anſwere me, nor let me goe.

69 Hereafter ſhall the Sonne of man ſit on the right hand of the power of God.

70 Then ſaid they all, Art thou then the Sonne of God? He ſaid, Ye ſay that I am.

71 And they ſaid, What need we any further witneſſe? For we our ſelves have heard of his owne mouth.

MARGINALL NOTES. CHAP. XXII.

RHEM. I 20 THIS IS THE CHALICE.] *The Greeke is here ſo plaine, that there was very blood in the Chalice ſhed for us, that Beza ſaith it is a corruption in the Greeke. See the Annotations upon this place.*

FVLKE I The Greeke maketh nothing for very blood in the Chalice, but ſpeaketh of the blood of Chriſt, ſhed upon the Croſſe: for in the Chalice it was not ſhed, but the Cup is the new Teſtament, in the blood of Chriſt, ſhed upon the Croſſe, for the redemption of the world. [illegible]

ANNOTATIONS CHAP. XXII.

RHEM. 2 15 With deſire [I haue deſired.] [illegible] *to eat this Paſchal Lambe,* [illegible] *be* [illegible] *new Paſcha* [illegible] *and in which the old Teſtament and Law,* [illegible] *of his Church) ſhould begin.* [illegible] *the very paſſage from the old Law to the new was* [illegible]

The old Paſchal ceaſeth, and a new is inſtituted.

FVLKE 2 [illegible] our Paſchall Lambe was ſacrificed on the Croſſe, where he was ſlaine for vs, 1 Cor. 5.7. [illegible] memoriall of which oblation, he inſtituted in the laſt Supper.

The Sacrament no ſacrifice propitiatory.

RHEM. 3 17 Taking the Chalice.] *This Chalice, according to the very evidence of the text it ſelfe alſo, is not the ſecond part of the holy Sacrament, but that* [illegible] *cup of wine which belonged* [illegible] *of the Paſchal Lambe. Which being a figure ſpecially of the* [illegible] *Chalice,* [illegible] *and giuen to the Apoſtles alſo, with declaration, that it ſhould be the laſt cup of the Law, not to be* [illegible] *till it ſhould be drunken new in the kingdome of God: that is to ſay, in the celebration of the bleſſed Sacrament of his blood of the new Teſtament. And by this place it ſeemeth very like, that the words in S. Matthew,* I will not [illegible] *the fruit of the vine, &c. were pertaining to this cup of the old Law, and not to the holy Sacrament, though they be there* [illegible] *or recapitulation ſpoken after the holy Chalice.*

Two Cups or Chalices at Chriſts laſt Supper. Matth. 26,29.

FVLKE 3 Whether there were two Cups divided, or one onely whereof S. *Luke* ſpeaketh here by anticipation, certaine it is, by S. *Matthew* and S. *Marke*, and the conſent of all the ancient writers, that thoſe words, *I will not drinke of the fruit of the vine*, were ſpoken of the cup of the new Teſtament. And although they were not, yet you could not ſo avoid the fruit of the vine: for according to your owne expoſition, he did drinke the fruit of the vine now in the kingdome of God, which is the celebration of the bleſſed Sacrament of his blood in the new Teſtament.

Tranſubſtantiation.

RHEM. 4 19 This is my body.] Although ſenſe tell thee it is bread, yet it is the body, according to his words; let faith confirme thee, iudge not by ſenſe, after the words of our Lord let no doubt riſe in thy minde, *Cyril, myſtag. 4.* Of the verity of fleſh and blood there is left no place to doubt: by the profeſſion of our Lord himſelfe, and by our faith, it is fleſh and blood indeed. Is not this truth? To them be it vntrue, which deny IESVS CHRIST to be true God, *Hilar. lib. 8. de Trin.*

The reall preſence.

FVLKE 4 *As the bread of the Euchariſt, after the invocation of the holy Ghoſt, is no more common bread, but is the body of Chriſt, ſo alſo this holy ointment is no more bare ointment, nor (if a man had rather ſo call it) common ointment, after it is conſecrated, but it is the gracious gift of Chriſt, which through the comming of the holy Ghoſt to it, by his Divinitie hath power to worke, Cyrill. myſt. 3.* As the ointment is the gracious gift of Chriſt, ſo the Sacrament is the body of Chriſt by his iudgement, nor any other tranſubſtantiation in the one, then in the other. Of the veritie of Chriſts fleſh and blood, we doubt not: neither doe we doubt, *But that the ſame being eaten and drunken, doe bring to paſſe, that both Chriſt is in vs, and we in Chriſt*: which words, becauſe you deny the ſenſe of them, you haue gelded out of S. *Hilaries* ſaying, which declare that he ſpeaketh of a ſpirituall manner of eating, as he ſaith before: *We doe truly vnder a myſterie, receiue the fleſh of his body, and thereby we ſhall be one, becauſe the Father is in him, and he in vs.*

Reall preſence.

RHEM. 5 19 Which is given.] *As the former words make and proue his body preſent, ſo theſe words plainely ſignifie, that it is preſent, as giuen, offered, or ſacrificed for vs: and being vttered in the* * *preſent tenſe, it ſignifieth not onely that it ſhould afterward be giuen or offered on the Croſſe, but that it was then alſo in the Sacrament giuen and offered for vs. Whereby it is invincibly proued, that his body is preſent as an hoſt or ſacrifice: and that the making or conſecrating thereof muſt needs be ſacrificing. And therefore the holy Fathers in this ſenſe call it a ſacrifice.* Niſſen. orat. 1. de Reſur. Leo Ser. 7. & 8. de Paſſ. Heſych. l. 2. in Levit. c. 8. Greg. hom. 37. in Evan. & Dial. l. 4. c. 55. Cyr. Hieroſ. myſtag. 5. Dionyſ. Eccl. hier. c. 3. Ignat. Ep. 5. ad Smyrn. Iuſtin. Dial. cum Tryph. circ. med. Iren. l. 4. c. 32. & 34. Tertul. de cultu fœm. & ad vxor. l. 2. Cypr. Ep. ad Cæcil. & de Cœn. Dom. Euſeb. Demonſt. Evang. l. 1. c. 10. Nazi. orat. 1. cont. Iul. Chryſ. hom. 83. in 26. Matth. & l. 6. de Sacerd. Ambroſ. lib. 4. de Sacram. cap. 6. & l. 1. Offic. c. 48. Hier. in Ep. ad Hedib. q. 2. & ad Evagr. Ep. 126. tom. 3. Auguſt. in Pſal. 33. Conc. 1. & alibi ſæpe. Græci omnes in 9. Hebr. & Primaſius, Con. Nic. 1. Can. 14. Epheſ. ad Neſtor. Conſtantinop. 6. Can. 32. Nic. 2. Act. 6. tom. 3. Lateran. Conſtanc. Flor. Trid.

Chriſt ſacrificed his body & blood in Sacrament at his Supper.

* *Quod datur.* τὸ διδόμενον.

The ſacrifice of the Altar.

Cyril. Alex. anathem. 11.

FVLKE 5 The former words proue no preſence, but myſticall and ſacramentall, yet that Chriſt is truly receiued of the faithfull. The word of the Preſent tenſe, *Which is given*, ſignifieth, that the body of Chriſt was then giuen to be offered on the Croſſe, and not in the Sacrament. For Chriſt offered himſelfe but once, like as he died but once, and *by one oblation found eternall redemption*, and *made perfect for ever thoſe that are ſanctified*, *Heb. 7. 27. cap. 9. 12. 25. 26. 28. cap. 10. 10. 12. 14.* Againſt theſe plaine teſtimonies of the Scripture, what blaſphemie is it to ſay, he offered himſelfe twice, died twice, ſhed his blood in ſacrifice twice? yea to ſet vp a continuall repetition of that ſacrifice which was ſingular, becauſe once offered it was ſufficient, which none could offer but himſelfe, who is an eternall Prieſt, void of ſinne, immortall, and which he offered by his eternall Spirit, *Heb. 7. 24. 26. 27. 28. cap. 9. 14.* And therefore the holy Fathers of the Primitive Church, doe not call the celebration of the Lords Supper a ſacrifice in that ſenſe, you ſay, but becauſe a ſpirituall ſacrifice of thankeſgiving is offered therein: and vnproperly, becauſe it is a memory of the onely ſacrifice of Chriſt offered on the Croſſe. Not one of them ſaith it is a ſacrifice propitiatory, or that Chriſt offered himſelfe twice, or died twice for vs. No not *Gregorie Niſſen*, whom you place in the firſt ranke, becauſe he ſeemeth to ſay moſt for you: for his ſcope is to proue, that Chriſt ſuffered death of his owne will, not by neceſſity of nature, or malice of his enemies; and therefore he ſaith, *He tarried not for the neceſſity that hung over him of* Iudas *treaſon, nor the violence of the Iewes, as theeues, nor the vniuſt ſentence of* Pilate, *that their malice ſhould be the beginning and cauſe of the common ſalvation of men: but prevented it by his owne purpoſe, and by a ſecret kinde of ſacrifice, which could not be ſeene of men, he offereth himſelfe a ſacrifice for vs, and ſacrificeth an oblation, being both the Prieſt and the Lambe of God, which taketh away the ſinne of the world. When did he performe that? when he gave to his Diſciples, being gathered together, his body to be eaten, and his blood to be drunken, then he openly declared, that the ſacrifice of the Lambe was already finiſhed. For the body of a ſacrifice is not meet to be eaten, if it be living: wherefore when he gaue his body to be eaten, and his blood to be drunken, vnto his Diſciples, his body was already offered by a ſecret and inviſible meanes, as it pleaſed the power of him, that worketh the myſterie. And his life was in them in whom the ſame power laid it downe, and together with the divine vertue that was ioyned with it, was in that region of the heart. Therefore if any man will begin to meaſure the time from thence, when the ſacrifice was made to God by that great high Prieſt, which by a meane that could not be expreſſed in words, nor ſeene with eyes, offered as it were a Lambe, he ſhall not depart from the truth.* Theſe words of *Niſſen* declare, that Chriſt, in purpoſe of his death, offered himſelfe to God, before he was ſlaine of the Iewes: not that he inſtituted

Reall preſence.

Sacrifice of the Maſſe.

tuted a ſacrifice to be offered of others: [illegible] the actuall oblation of himſelfe on the Croſſe, [illegible] by his death. Therefore, though in ſhew of his words, you [illegible] yet in [illegible] he helpeth you nothing at all. But if he be well marked, [illegible] you. *Leo* neither of [illegible] the Sermons, calleth the Lords Supper a ſacrifice, but ſpeaketh of the onely ſacrifice of Chriſt, offered on the Croſſe. In the former he ſaith, that *Ieſus being certaine of his purpoſe, and void of feare in the worke of his Fathers diſpoſition, finiſhed the old Teſtament, and did erect a new Paſchal: for when his Diſciples ſate downe with him, to eat the* [illegible] *, while in* [illegible] *they were treating how Chriſt might be ſlaine: he ordaining the Sacrament of his body and blood, did teach what manner of ſacrifice ſhould be offered not removing from this myſterie the very traitour.* The Sacrament of his body and blood did ſhew, that his body and blood ſhould be that ſacrifice, which he ſhould offer. For eating this Bread, and drinking this Cup, we ſhew the Lords death, wherein his body and blood was ſacrificed. If you aske of *Leo*, where, and when this ſacrifice was offered, in the next Sermon he telleth you: *Chriſt our Paſchal (as the Apoſtle ſaith) was offered, who offering himſelfe a new and true ſacrifice of reconciliation to his Father, was crucified, not in the Temple, the reverence whereof now was ended, nor within the compaſſe of the city, which was to be deſtroyed, for the merit of the wickedneſſe thereof, but abroad and without the tents: that the myſterie of the old ſacrifices ceaſing, a new ſacrifice ſhould be laid on a new Altar, and the Croſſe of Chriſt ſhould not be the Altar of the Temple, but of the world*: of the ſame ſacrifice he ſpeaketh in the apoſtrophe vnto Chriſt: *Now alſo, the variety of carnall ſacrifices ceaſing, that one oblation of thy body and blood, fulfilleth the differences of all ſacrifices: for thou art the true Lambe of God, which takeſt away the ſinnes of the world, and doſt ſo performe all myſteries in thy ſelfe, that as there is one ſacrifice for all oblations, ſo there is one kingdome of all Nations.* Theſe words of *Leo*, as every man may ſee, pertaine to the death of Chriſt, which fulfilled the difference of all ſacrifices: which thing, if it had beene done by a ſacrifice in the Supper, the ſacrifice of his death had beene needleſſe. *Heſychius* calleth the Lords Supper a ſacrifice, by alluſion vnto the old ſacrifices, and as it is a memory of the onely true ſacrifice of Chriſts death, ſaying: *Aaron and his ſonnes, doe rightly eat it: for except Chriſt entreated by the mouth of the Prieſts, doe come himſelfe, and ſanctifie the Supper, and dedicate thoſe things which are done, they are by no meanes made the Lords ſacrifice.* The ſame myſterie he ſaith a little before, to be both bread and fleſh. And *Lib. 1.* he ſaith, that *the Croſſe did make the fleſh of Chriſt, which was not apt to be eaten before his Paſſion: for who deſired to eat the fleſh of God? apt for meat after his Paſſion. For if he had not beene crucified, we ſhould not eat the ſacrifice of his body. But now we eat this meat, receiving the remembrance of his Paſſion.* Theſe places of *Heſychius*, doe open his meaning ſufficiently, in what ſenſe he calleth the bleſſed Sacrament a ſacrifice. *Gregorie* lived in a corrupt time, more then ſix hundred yeeres after Chriſt, yet that he meaneth not a ſacrifice properly, but figuratively, it appeareth in the latter place by you quoted moſt plainly. *But it is neceſſary, when we doe theſe things, that we ſlay our ſelues in contrition of heart vnto God: for we which doe celebrate the myſteries of our Lords Paſſion, ought to follow that we doe. Therefore it ſhall then be truly a ſacrifice to God for vs, when we haue made our ſelues a ſacrifice.* See you not that it is a ſpirituall ſacrifice, as the ſacrifice of our ſelues?

Cyrillus, though not ſo ancient as the Biſhop of Hieruſalem, whoſe title the booke of *Myſtagogie* doth carry, yet doth expreſly call it *a ſpirituall ſacrifice*. *Dionyſius* calleth it often ἱερουργίαν, a ſacrifice or holy worke: yet by many words declareth, that he meaneth a ſacrifice of praiſe and thankſgiving for the death of Chriſt, whereof the Sacrament is a memoriall. *How ſhould the divine imitation* (ſaith he) *be otherwiſe performed in vs? if the remembrance of the moſt holy workes of God, were not alwayes renewed with praiſes and ſacrifices of the Prieſts. For this we doe, (as the Scripture ſaith) in the remembrance of him.* In *Ignatius* is nothing but the name of ſacrifice, which ſheweth not what kinde of ſacrifice, and therefore if we ſhould admit that Epiſtle as authenticall, it is nothing to the purpoſe, to or fro. But *Iuſtinus* doth moſt expreſly ſay, it is a ſacrifice of thankſgiving, and that Chriſtians have none other ſacrifice [illegible], &c. *For I my ſelfe doe affirme, that prayers and thankſgiving (made by worthy perſons) are the onely perfect and acceptable ſacrifices to God. For theſe are the onely ſacrifices that Chriſtians haue received to make, to be put in minde by their dry and moiſt nouriſhment, of the Paſſion which God the Sonne of God, is recorded to haue ſuffered for them.* Where is now the ſacrifice propitiatory of the body and blood of Chriſt? Likewiſe *Irenæus* (ſpeaking of the celebration of the Lords Supper) calleth it *an oblation which the Church in all the world doth offer to God, even to him which giueth vs nouriſhment, the firſt fruits of his gifts in the new Teſtament, according to the Prophecy of Mal.* Which afterward *c. 33.* he interpreteth to be the prayers of Saints. And *c. 34.* he ſaith, *We offer vnto him not as to one that hath need, but giving thankes for his gift, and ſanctifying the creature.* *Tertull.* in neither of both the places hath any more then the name of ſacrifice, whereby he meaneth the publike prayers and thankſgiving of the Chriſtians. *We ſacrifice* (ſaith he) *for the Emperours health, but to our God and his, and as God hath commanded, with pure prayer, Ad Scapul.* Likewiſe the Prophecie of *Malachie* he interpreteth of ſpirituall ſacrifices. *Adverſ. Iudæ. namely, ſetting forth of Gods glory, bleſſing, praiſe, and hymnes, Adv. Marc. l. 3. and ſimple prayer out of a pure conſcience, l. 4.* Other ſacrifices then theſe *Tertullian* never knew. *Cyprian* in his Epiſtle to *Cæcilius*, declareth ſufficiently that the ſacrifice whereof he ſpeaketh, is onely a memoriall of thankſgiving for the Paſſion of Chriſt. *Becauſe* (ſaith he) *we make mention of his Paſſion in all ſacrifices (for the ſacrifice which we offer, is the Paſſion of our Lord) we ought to doe nothing but that which he did.* And ſo it is called by *Rabbanus Maurus*, who lived 800. yeeres after Chriſt; and yet ſheweth that there was none other ſacrifice in his time, *De inſti. Cler. l. 1. c. 32.* The celebration of the Supper therefore is a ſacrifice, as it is the Paſſion of Chriſt, namely, a thankfull memoriall of the ſacrifice of Chriſts Paſſion.

Euſebius is as plaine as is poſſible for the ſacrifice of praiſe and thankſgiving, prayers and memoriall of Chriſts one ſacrifice offered on the Croſſe. *Tiνα ϑύειν*, &c. *A memory of this ſacrifice we haue received to celebrate, at the table by the ſignes of his body, and of his healthfull blood, according to the divine Lawes of the new Teſtament.* Againe he concludeth the whole matter of ſacrifice in theſe words, *We offer ſacrifice and incenſe, when we celebrate the memorie of that great ſacrifice according to the myſteries delivered concerning it. And offering to God for our ſalvation, thankeſgiving by devout hymnes and prayers: and when we ſacrifice our ſelues vnto him wholly, and to his word, the high Prieſt leaning on him with body and ſoule?* What can be plainer againſt your blaſphemous ſacrifice? *Nazianzen* onely nameth the oblation of vnbloody ſacrifice, *by which we are vnited to Chriſt, and made partakers of his Paſſion and Divinity*, meaning doubtleſſe the memoriall of that ſacrifice. For the propitiatory ſacrifice of the body of Chriſt, for the redemption of the world, he calleth, *The ſacrifice that cannot be ſanctified, or the vnſpeakable ſacrifice, In ſanct. Paſch. Or. 4.* And the Sacrament it ſelfe, he calleth *The figures of ſalvation, Ad imper. Theſſ.* *Chryſoſtome* (as other ancient Fathers doe) divers times calleth the Sacrament a ſacrifice: but in one place he expoundeth his meaning ſo plainely, as no man but he that is overcome with impudencie, would wrangle any longer about that terme. For reſolving that doubt, how Chriſt is ſaid to be offered daily, whom the Apoſtle to the *Hebrewes*, teacheth to have offered himſelfe but once, he concludeth in theſe words, *This which we doe, is done in remembrance of that which was done. For doe this (ſaith he) in remembrance of me: we offer not another ſacrifice as the high Prieſt, but the ſame alwaies: but rather we worke the remembrance of a ſacrifice, In ep. ad Heb. Hom. 17. Ambroſe* [illegible] *Therefore having in remembrance his moſt glorious Paſsion and Reſurrection from the dead, and Aſcenſion into heaven, we offer unto thee this undefiled Sacrifice, this reaſonable Sacrifice, this unbloody Sacrifice, this holy bread and cup of eternall life.* And in the firſt Chapter of that ſame Booke, he ſaith, *This reaſonable Oblation is the figure of the Body and Blood of Chriſt,* meaning, a holy ſigne for memory of Chriſt offered on the Croſſe. In the ſecond place which you quote, he ſaith, *Before a lambe was offered, now Chriſt is offered, he is offered as a man as receiving paſſion: and he offereth himſelfe as Prieſt, that he may remit our ſins: but here in an image, there in truth, where* [illegible] *interceſsion for us, as an advocate with the Father.* Marke that Chriſt is not offered here in truth but in an image or ſimilitude: and that he is not offered by the Prieſt, but by himſelfe as he was on the Croſſe, ſeeing the Sacrament is an image and repreſentation of that Sacrifice, not a Sacrifice in truth.

Hierome alſo divers times uſeth the name of Sacrifice, but his meaning was none other, then of the reſt of the Fathers in that time. *Chriſt* (ſaith he) *offred in the figure of his Blood, wine and not water.* Againe he calleth the inſtitution of the Sacrament, *The myſterie which he expreſſed for a figure of his Paſsion, and of proving the truth of his body.* Here is not a ſacrifice propitiatory of the body and blood of Chriſt, but bread and wine offered in a figure of his body and blood, and of his Paſsion. *Auguſtine* likewiſe calleth it a ſacrifice, but not in that ſenſe you ſay. For thus he writeth of it: *Chriſt is our Prieſt for ever according to the order of Melchiſedech, which offered himſelfe a ſacrifice for our ſinnes, and hath commended the ſimilitude of that ſacrifice to be celebrated in the remembrance of his Paſsion, that the ſame thing which* Melchiſedech *offered to God, now we ſee to be offered in the Church of Chriſt thorowout the whole world, Octog.trium.queſt.q.61.* Now chuſe whether you will ſay, that *Melchiſedech* offered praiſe and thankſgiving, or bread and wine. For the naturall body of Chriſt he did not offer. But the ſame that *Melchiſedech* offered, the Church doth offer, a ſimilitude of the ſacrifice of Chriſts death. Againe he ſaith, *This is the ſacrifice of the Chriſtians, we being many, are one body: which alſo the Church frequenteth in the Sacrament of the Altar knowne unto the faithfull, where it is ſhewed unto her that in the ſame oblation which ſhe offereth, ſhe her ſelfe is offered, De civit. Dei l.20.c.6.* Againe, ſpeaking of the ſacrifice of Chriſts death, he ſaith, *He himſelfe is the Prieſt that offereth, he himſelfe is the oblation, of which thing he would the daily ſacrifice of Church to bee a Sacrament, ſeeing he is the head of his owne body, and ſhe is the body of the ſame head. As well ſhe by him, as he by her accuſtomed to be offered, cap.20.* And moſt plainely againſt *Fauſtus* the Manichee, *l.20.c.21. Sed quid agam &c. But what ſhall I doe, and when ſhall I make manifeſt to ſo great blindneſſe of the heretikes, what force that hath which is ſong in the Pſalmes. The ſacrifice of praiſe ſhall glorifie me, and there is the way where I will ſhew my ſaving health: The fleſh and blood of this ſacrifice before the comming of Chriſt, was promiſed by ſacrifices of ſimilitudes: in the Paſsion of Chriſt, it was given by the truth it ſelfe: after the aſcenſion of Chriſt, it is celebrated by the Sacrament of remembrance.* Much more hath *Auguſtine* in other places, but this is ſufficient to declare, in what ſenſe he calleth the celebration of the Lords Supper a ſacrifice.

Fulgentius alſo, which followed him much in doctrine, thereof thus writeth, *Firmiſsime tene, &c. Hold this moſt ſtedfaſtly, and doubt nothing that God the onely begotten Sonne, the Word, being made fleſh, offered himſelfe for us, a ſacrifice and oblation of ſweet ſavour unto God: to whom with the Father and the holy Ghoſt, by the Patriarches, Prophets, and Prieſts, in the time of the old Teſtament beaſts were ſacrificed: and to whom now, that is in the time of the new Teſtament, with the Father and the holy Ghoſt with whom he is one God, the holy Catholike Church ceaſeth not to offer the ſacrifice of bread and wine in faith and love. For in thoſe carnall ſacrifices there was a figuring of the fleſh of Chriſt, which he himſelfe being without ſinne, was to offer for our ſinnes, and of that blood which he was to ſhed for the remiſsion of our ſinnes. But in this ſacrifice there is thankeſgiving and commemoration of the fleſh of Chriſt, which he offered for us, and of the blood which the ſame God ſhed for us.* Marke that Chriſt is not offered to God his Father, but the ſacrifice of bread and wine to Chriſt, with the Father and the holy Ghoſt; for thankeſgiving and remembrance of the death of Chriſt.

Your next quotation is, of all the Greekes upon the ninth to the *Hebrewes*. For *Chryſoſtomes* judgement you have it before, that the oblation of the Church, is rather a remembrance of a ſacrifice, then a ſacrifice properly.

Theophylact following him, in *Heb.10.* ſaith, *Here ariſeth a queſtion, Whether we alſo doe offer unbloody ſacrifices? I anſwere, we doe: but we keepe a remembrance of the Lords death, and it is one, not many ſacrifices, ſeeing he was offered but once. For we offer the ſame Chriſt alwayes, nay rather we keepe a memory of that oblation, wherein he offered himſelfe, as though it were done now.* Theſe words are manifeſt, that it is called a ſacrifice figuratively, and unproperly, which is rather a memoriall of the ſacrifice offered by Chriſt himſelfe.

Oecumenius with all the Greekes, out of whom he gathered his Commentarie, hath in a manner the very ſame words: And ſaith further, that *Gregorie* in his *Apologetico* ſaith, That *the myſteries which now are done and practiſed, are exemplers of greater myſteries:* meaning redemption purchaſed by the death and paſſion of Chriſt.

Primaſius alſo agreeing with *Chryſoſtome*, and the other Greeke interpreters, anſwereth to the ſame objection, Whether our Prieſts do not daily offer ſacrifices? *Truly* (ſaith he) *they offer, but in the remembrance of his death: and becauſe we ſinne daily, and have need daily to be cleanſed, becauſe he can die no more, he hath given us this Sacrament of his body and blood, that as his Paſsion was the redemption and abſolution of the world: ſo this oblation might be redemption and abſolution to all that offer in true faith, and have good intention.* Againe he ſaith, *Iſtud, &c. This is not repeated for the infirmity thereof, becauſe it could not give perfect health, but in remembrance of the Paſsion of Chriſt, as he himſelfe ſaid, Doe this in remembrance of me.* His meaning therefore is, that our faith being confirmed by this Sacrament of the body and blood of Chriſt, applieth the benefit of Chriſts Paſſion to the forgiveneſſe of our daily offences, and therfore is not properly a ſacrifice, nor a repetition of the ſacrifice of Chriſt, but a celebration of the remembrance of Chriſts death, according to Chriſts owne inſtitution. In which there is no one word that ſoundeth toward the ſetting up of a ſacrifice: though the celebration of the Supper were commonly called ſo.

The Councell of Nice 1. nameth oblation and offering in divers Canons, but in none other ſenſe, then the Fathers before cited.

The Councell of Epheſus in the Epiſtle to *Neſtorius* uſe more words, and therefore doe more plainly expreſſe their meaning: *Annunciantes enim, &c. For ſhewing the death of the onely begotten Sonne of God, that is of Ieſus Chriſt according to the fleſh, and likewiſe confeſsing his Reſurrection, and Aſcenſion into heaven, we celebrate in the Churches, the unbloody ſervice of that ſacrifice, ſo alſo we come to the myſticall bleſſings, and are ſanctified, being made partakers of the holy body and precious blood of Chriſt the Redeemer of us all, &c.* It were hard to gather a ſacrifice propitiatory of theſe words, which ſhew how the ſervice of the ſacrifice is celebrated, namely, by preaching of the Lords Death, Reſurrection, and Aſcenſion, and participation of the holy Sacrament of the very body and blood of the Sonne of God.

The

The ſixt Councell of Conſtantinople, *cap.32.* nameth the unbloody Sacrifice, in the celebration of the Communion [illegible] called; whereby was meant, that it was not properly a ſacrifice, but a ſacrifice [illegible] without ſhedding of blood, [illegible] 1. And alſo it findeth fault [illegible] authority in [illegible] of *S.* [illegible] offered wine onely in the holy Table, and did not mingle water with it. By the oblation of wine, we may ſee they were farre from a propitiatory ſacrifice of the body and blood of Chriſt.

The ſecond Councell of Nice, though it were a collection of an idolatrous and unlearned company of Greekiſh Prelates, gathered to ſerve the idolatrous humour of *Irene* the wicked Empreſſe, yet approving that counterfeit Epiſtle of *Athanaſius*, wherein mention is made of blood that flowed out of an image of Chriſt, that was crucified at *Berytus*: They allow alſo theſe words of it; *This is that blood of our Lord, which is ſaid to be found among many men, neither muſt true Catholikes thinke otherwiſe, then that which is written of us, as though any part of the fleſh and blood of Chriſt, might be found in the world, but that which is daily made ſpiritually in the altar by the hands of the Prieſt.* So that although againſt the Councell of *Epheſus*, they ſpeake groſſly of the preſence of Chriſt in the Sacrament, yet they meane not carnally, as the words doe ſound, but as appeareth by theſe words of the Epiſtle, they meane that the fleſh and blood of Chriſt is preſent ſpiritually.

As for the Councels of *Laterane, Conſtance, Florens*, and *Trent*, being late chapters of hereticall and blaſphemous Papiſts, they are not to be alledged in any controverſie betweene us, ſeeing they were gathered by heretikes, eſpecially and purpoſely againſt the faith of the Catholike Church.

RHEM. 6 19 Doe this.] *In theſe words the holy Sacrament of Order is inſtituted, becauſe power and commiſsion to doe the principall act and worke of Prieſthood, is given to the Apoſtles: that is, to doe that which Chriſt then did concerning his body: which was, to make and offer his body as a ſacrifice for us and for all that have need of ſacrifice, and to give it to be eaten as Chriſts body ſacrificed, to all faithfull. For as the Paſchal lambe was firſt ſacrificed, and then eaten: ſo was his body: and thus to doe he here giveth commiſsion and authority to the Apoſtles, and to all Prieſts which be their ſucceſſours in this matter,* Dionyſ.cæl.Hierar.c.3. Iren.l.4.c.32. Cypr.ep.ad Cæcil. Chryſ.hom.17.in ep.ad Hebr. Ambroſ.in Pſ.38.& in c.10.ad Hebr.

The Apoſtles were made Prieſts, and the Sacrament of holy Order inſtituted.

FVLK. 6 In theſe words authority and commandement is given to the Church, to celebrate the myſterie of the Lords Supper: but the ſpeciall calling, ordaining, and appointing of the Apoſtles and their ſucceſſors, to be miniſters of the Church, was after his reſurrection: as appeareth *Mat 28. Mar.16. Luke 24.* But moſt expreſly *Joh.20.* But to make his body, or to offer it in ſacrifice, there is no authority given by theſe words, for Chriſt inſtituted a Sacrament, not a ſacrifice, of his body and blood. For the faithfull being made perfect by the onely oblation of Chriſt offered by himſelfe on the Croſſe, need none other ſacrifice, but a memoriall and Sacrament thereof, to confirme their faith in the remiſſion of ſinnes, purchaſed by his ſacrifice. And although the Paſchal lambe was ſlaine before it was eaten, yet Chriſt did inſtitute the Sacrament of his body and blood, before he was ſlaine, nevertheleſſe to be continued as a perpetuall memoriall of his death. As the Sacrament of the Paſchal lambe was inſtituted before the deliverance of the people out of Egypt, yet to be a perpetuall remembrance of that deliverance, which figured the ſpirituall deliverance of all the Church, from the tyranny of Satan and the power of hell. Now whereas you quote divers ancient Fathers, to prove that Chriſt by theſe words, gave commiſsion and authority to the Apoſtles and to all Prieſts that be their ſucceſſours, to ſacrifice his body. Concerning the firſt, *Dionyſ.cæl.Hierar.c.3.* hath no word of any ſuch matter: and to goe further with you, not in all his workes. *Irenæus* ſaith, *That Chriſt giving counſell to his Diſciples, to offer unto God the firſt fruits of his creatures, not as though he had need, but that they themſelves ſhould be neither unfruitfull nor unthankefull: he tooke that bread which is of the creature, and giving thankes, ſaid; This is my body. And the cup likewiſe, which is of that creature that is with us, he confeſſed to be his blood, and taught the new oblation of the new Teſtament, which the Church receiving from the Apoſtles, offreth to God in all the world, to him which giveth nouriſhment unto us, the firſt fruits of his gifts in the new Teſtament, whereof in the 12. Prophets, Malachie did foreſhew, &c.* This Prophecie of the ſacrifice, afterward he doth expound of prayers, thankſgiving, praiſes, and workes of charity, *c.33. & 34.* His words declare, that in his time, bread and wine was offered to God, that is, dedicated to the holy uſe of the Sacrament, whereby thankſgiving, prayers, and praiſes, were offered to God, and charity among Chriſtians confirmed.

Sacrifice of the Maſſe, and Papiſts ſacrificing Prieſthood.

Cyprian in that Epiſtle to *Cæcilius*, contendeth earneſtly for wine to be offered in the Cup, as Chriſt did inſtitute the Sacrament in wine and not in water. But by the oblation and ſacrifice, he meaneth none otherwiſe then *Irenæus* doth, and as we have ſhewed in the Section next before: not a ſacrifice of his naturall bodie and blood. *I would have thee know* (ſaith he) *that we are admoniſhed that in offering the Cup, the Lords tradition be obſerved, and that nothing elſe be done, but that our Lord did firſt for us. That the Cup which is offered in remembrance of him, be offered mixt with wine. For when Chriſt ſaith, I am the true vine, the blood of Chriſt verily is not water but wine. Neither can the blood of him by whom we are redeemed and quickened, ſeeme to be in the Cup, when to the Cup is wanting wine, by which the blood of Chriſt is ſhewed, which is ſet forth by the Sacrament and teſtimony of all the Scriptures.* The Cup, the wine, the bread, is offered in remembrance of Chriſt, not his body and blood properly ſacrificed or offered. *Chryſoſtome Hom.17. in Ep. ad Heb.* as we have declared before, ſaith, it is rather a memory of a ſacrifice, then a ſacrifice indeed, which the Church offereth, *An exemplar of that which was offered once, and offered into the holy of holies. Ambr.in Pſal.38.* ſaith, *Let us Prieſts follow him as we may, and offer a ſacrifice for the people, &c.* But in *cap.10. ad Heb.* he hath the very words that *Chryſoſtome* writeth upon the ſame text: anſwering the objection how the Church offereth a ſacrifice, when the ſacrifice of Chriſt once offered, was ſufficient. *Hoc autem quod nos facimus, &c. This that we doe, is done in remembrance of that which hath beene done. For doe you this (ſaith he) in the remembrance of me, we offer not another ſacrifice as the high Prieſt, but the ſame alwayes, but rather we worke the remembrance of a ſacrifice.* But of this matter, more in the next Section.

RHEM. 7 19 For a commemoration.] *This Sacrifice and Sacrament is to be done perpetually in the Church for the commemoration of Chriſt, ſpecially of his Paſsion: that is to ſay, that it may be a lively repreſentation, exemplar, and forme of his ſacrifice upon the Croſſe. Of which one oblation on the Croſſe, not onely all other ſacrifices of the Law were figures, but this alſo: though this in a more nigh, high, myſticall, and marvellous ſort then any other; for in them Chriſts death was ſignified as by reſemblance and ſimilitudes of externall creatures and bodies of bruit beaſts; but in this of the new Teſtament, his body viſibly ſacrificed on the Croſſe, in and by the ſelfe ſame body ſacrificed and immolated in Sacrament, and under the ſhapes of bread and wine, is moſt neerely and perfectly reſembled: and therefore this is moſt properly commemoratiue, as moſt neerely expreſſing the very condition, nature, efficacie, ſort, and ſubſtance of that on the Croſſe. For which the holy Fathers call it the very ſelfe ſame ſacrifice (though in other manner) which was done on the Croſſe, as it is the ſelfe ſame thing, that is offered in the Sacrament, and on the Croſſe. Whereby you may ſee the perverſity of the Proteſtants, or their ignorance, that thinke it therefore not to be Chriſts body, becauſe it is a memory of his body, or a figure of his body upon the Croſſe: nor to be a true ſacrifice, becauſe it is a commemoratiue ſacrifice,*

A commemoratiue ſacrifice is a true ſacrifice, no leſſe then the prefiguratiue ſacrifices were true ſacrifices.

Amb. in 10. Heb. Chryſ. hom. 17. in ep. ad Hebr.

sacrifice; for as the thing that more lively, neerely, and truly resembleth or representeth, is a better figure then that which resembleth it afarre off: so this his body in the Sacrament, is more perfectly a figure of Christs body and sacrifice then any other. Christ himselfe the Sonne of God is a figure and character of his Fathers person, being yet of the selfe same substance; and Christs body transfigured on the holy Mount, was a figure and resemblance of his person glorified in heaven; even so is his body in the Sacrament to a faithfull man that knoweth by his beleefe grounded on Christs owne word, that in the one forme is his body, in the other his blood the most perfect representation of his death that can be. As for the sacrifice it is no lesse a true sacrifice, because it is commemorative of Christs Passion; then those of the old Testament were the lesse true, because they were prefigurative; for that is the condition annexed to all sacrifice of every Law to represent Christs Passion.

To be a figure of a thing, and yet the thing it selfe, repugneth not.

FVLK. 7 The text and the ancient Doctors are so plaine in this case, that you are constrained to confesse, that this Sacrament is a lively representation, exemplar and forme, and also a figure of Christs sacrifice upon the Crosse. *But it is so a figure of that sacrifice* (you say) *that it is the selfe same body sacrificed and immolated in the Sacrament, under the shapes of bread and wine.* This saith none of the ancient Fathers, which say, it is an exemplar, a commemoration, a figure of that sacrifice, no not *Chrysostome* and *Ambrose*, whom you quote, but as I have set downe their words before. It is so the same sacrifice, that it is rather a remembrance of a sacrifice then a sacrifice indeed, or properly. But here you accuse our perversity or ignorance, that thinke it therefore not to be Christs body, because it is a memory or figure of his body. *For to be a figure of a thing, and yet the thing it selfe,* you say in the margent, *repugneth not.* Your ignorance (although it be great) I will not here accuse, but your impudence, that shame not to say, that to be a Relative, and the Correlative of the same at the same time, and in the same respect, repugneth not. I thinke *Sorbone* it selfe, would hisse out this monstrous absurdity: For you may as well say, that *Isaac* to be *Iacobs* father, and *Iacobs* sonne also, repugneth not.

Reall presence.

But you have examples to demonstrate the matter, that a thing may be a figure of it selfe. First you say, *Christ the Sonne of God, is a figure and character of his Fathers person, being yet of the selfe same substance.* If you had been well jerked when you were lads for giving the Correlative to his Relative, you would have said thus: The Sonne of God is a figure or character of his Fathers person, yet he is the selfe same person that his Father is. And if you will abide by this conclusion, your example may serve to prove: That this is a figure of Christs body and sacrifice, yet is it also the selfe same body and sacrifice. But if you dare not affirme so much, lest you should fall into flat Sabellianisme, what perversity shall I say, or ignorance, or impudence is it, to frame your example, so, as it is nothing like to the matter which it is brought to demonstrate?

Your second example is, *Christs body transfigured in the holy Mount, was a figure and resemblance of his person glorified in heaven:* Why say you not of his body glorified in heaven: that the relation may be right and proper? but because you seeke to runne away under a mist of doubtfull words. But who will grant unto you, that Christs body there transfigured, was a figure of his body glorified, when not his body, but the glorious shape which then he tooke upon him, was a figure or a part of his divine and heavenly glory, wherewith he is now invested in heaven. For his face now shineth not as the Sunne, but ten thousand times more bright then the Sunne: his body is not now covered with garments white as light, but shineth most gloriously as the body of the Sonne of God.

A third example you have, *That the sacrifice is no lesse a true sacrifice, because it is commemorative of Christs Passion, then those of the old Testament were lesse true, because they were prefigurative of the same.* Indeed it wanteth nothing but Christs institution, but that it might be a true sacrifice. For if the Sacrament had beene ordained by Christ to be a sacrifice commemorative, as they were to be sacrifices prefigurative, it had beene as true a sacrifice as they: and yet being commemorative, as it is, though not a sacrifice, it could not have beene the same thing whereof it is commemorative, no more then those sacrifices were the same sacrifice, or thing, whereof they were prefigurative.

RHEM. 8 20 The new Testament in my blood.] Moses *tooke the blood of the first sacrifice that was made after the giving of the Law,* Exod. 24. *and with blood confirmed the covenant and compact betwixt God and his people, and so dedicated the* old Testament, *which without blood (saith* S. Paul) *was not dedicated.* Moses *put that blood also into a standing piece, and sprinkled all the people, &c. with the same, and said these formall words,* This is the blood of the Covenant, &c. *or (as it is read in* S. Paul) of the Testament which God hath delivered unto you. *Unto all which, Christ in this action about the second part of this his sacrifice, in every of the Evangelists most clearely alludeth, expressing that the* new Testament *is begun and dedicated in his blood in the Chalice, no lesse then the Old was dedicated, begun, and ratified in that blood of Calves contained in the goblet of Moses; with which his owne blood he sprinkled inwardly the Apostles as the first fruits of the new Testament, imitating the words of* Moses, *and saying,* This is the Chalice the new Testament, &c. *which the other Evangelists spake more plainely,* This is my blood of the new Testament. *By all which it is most certaine, that Christs blood in the Chalice, is the blood of Sacrifice, and that in this sacrifice of the Altar consisteth the externall religion and proper service of the new Testament, no lesse then the soveraigne worship of God in the old Law did consist in the sacrifices of the same. For though Christs sacrifice on the Crosse, and his blood shed for us there, be the generall price, redemption, and satisfaction for us all, and is the last and perfectest sealing or confirmation of the new Law and Testament: yet the service and sacrifice which the people of the new Testament might resort unto, could not be that violent action of the Crosse, but this on the Altar, which by Christs owne appointment is and shall be the eternall office of the new Testament, and the continuall application of all the benefits of his Passion unto us.*

Heb. 9. Both Testaments dedicated in blood. Verse 20.

The externall religion of the new Testament principally in the sacrifice of the Altar.

FVLK. 8 The Apostle to the Hebrewes, chap. 9. doth most plainely declare, the figure of the sprinkling of blood by *Moses,* *Exodus* 24. to be accomplished in the sacrifice of Christs death, and blood-shedding once offered upon the Crosse: whereof the Sacrament is a memoriall, and no sacrifice. Therefore it is a most wilfull perverting of the sense of the holy Ghost, to draw those words of Christ, (*This Cup is the new Testament in my blood*) to a second sacrifice. And whereas you say, he alludeth unto the words of *Moses, Exodus* 24. it is more like, that he alludeth to the words of *Moses* used about the institution of Circumcision and the Paschal lambe, *Genesis* 17. *Exodus* 12. which were Sacraments as this is. The difference you make of the standing piece or goblet of *Moses* (as you call it) and the Chalice of Christ, is ridiculous. By which you would make fooles beleeve, that Christ used not a common cup or pot, usuall to be drunke in at meat, but a consecrated Chalice, such as you occupie at Masse. Whereas the Greeke word used by all the three Evangelists, and S. *Paul,* signifieth none other but an usuall drinking cup or pot, whether you will call it a standing piece, bowle, goblet, or Chalice. Wherefore your conclusions are such, as you are accustomed to make, either upon none, or upon false premisses, or upon true premisses most absurdly and brutishly inferred, as in this place. The Cup is the new Testament in Christs blood: *Ergo,* Christs blood in the Chalice, is the blood of Sacrifice. Whereas by true Logicke, it followeth after this manner, that all the Papists in the world are not able to avoid.

Chalice or cup.

The

The cup is the New Testament in Christs blood. The [illegible] Christ, [illegible] Testament in Christs blood. [illegible] blood of Christ, [illegible] of Christ [illegible] consist, as in [illegible] Baptisme. And by these Sacraments, in that they [illegible] the benefits of Christs [illegible] unto us, through the working of the holy Ghost, but not by sacrificing againe the body and blood of Christ. Yet doth not the soveraigne worship of God in the New Testament, consist principally in any externall religion, service, or sacrifice, offered by any mortall creature, but as our Saviour Christ sayth expresly, in spirit and truth. *Iohn* 4.23.

RHEM. 9. 20 Which shalbe shed.] *It is much to be observed that the relative,* Which, *in these words is not governed or ruled (as some would perhaps thinke) of the nowne* blood, *but of the word* chalice; *which is most plaine by the Greeke. Which taketh away all cavillations and shifts from the Protestants, both against the reall presence and the true Sacrificing. For it sheweth evidently, that the blood as the contents of the chalice, or as in the chalice, is shed for us (for so the Greeke readeth in the present tense) and not onely as upon the crosse. And therefore as it followeth thereof invincibly, that it is no bare figure but his blood indeed, so it enforceth necessarily, that it is a Sacrifice, and propitiatory, because the chalice (that is the Blood contained in the same) is shed for our sinnes. For all that know the nature of the Scriptures speeches, know also that this,* Blood to be shed for sinne, *is to be sacrificed for propitiation or for pardon of sinnes. And this text proveth all this so plainely, that ** Beza *turneth himselfe roundly upon the holy Evangelist, charging him with Solœcisme or false Greeke, or else that the words (which yet he confesseth to be in all copies Greeke and Latine) are thrust into the text out of some other place: which he rather standeth upon then that S. Luke should speake incongruously in so plaine a matter. And therefore he saith plainely that it cannot be truely said neither of the chalice it selfe nor of the contents thereof: which is indeed to give the lie to the blessed Evangelist, or to deny this to be Scripture. So cleare is the Scripture for us, so miserable slights and shifts in falshood put unto, God be thanked.*

Calix qui the chalice which τὸ ποτήριον τὸ ἐκχυνόμενον.

The chalice shed for us, must signifie the [illegible] therein, not [illegible] and the same sacrificed.

* *Annot. No. Test.* 1556.

Beza condemneth the Gospel it selfe of falsehood and impossibility.

FVLK. 9 The relative (which) in the Greeke, as well as in the Latine, is governed of the nowne blood, and not of the word chalice. For the relative must, according to true Grammer, be referred to that, which went next before it in construction and composition, which is the name blood, and not the word chalice. The Greeke (as it is now read indeed) following the Hebrew phrase, which is usuall in the holy Scripture of the New Testament, goeth somewhat from the common phrase of the Greeke tongue, but of S. *Basil* was read, without all controversie, according to the common Greeke construction. And therefore all your trifling of the reall presence, and true sacrificing, is nothing but vaine and unlearned insultation. For no ancient writer, for a thousand yeares after Christ, or more, ever observed any such matter, out of this text. And therefore, whereas you say, that *Beza* turneth himselfe roundly upon the holy Evangelist, charging him with *Solœcisme* or false Greeke: without all conscience and honesty you slander him most impudently. For he nameth not *Solœcisme,* or false Greeke, but *Solœcophanes,* which is an appearance of incongruity, where there is none indeed. Except you would be taken for such ignorant asses, that you know not the difference, of *Solœcismus* and *Solœcophanes,* your malicious slander can have none excuse. Indeed, he sayth, that these words might be added to the text, out of the other Evangelists, as in divers other places both he and other have observed, by conference of copies, and testimony of the ancient Fathers: Yet he standeth not upon this conjecture, but that either the ancient reading was, as S. *Basil* witnesseth, or else, that it is an hebraisme in the same sense, whereof I have shewed like examples out of the Scripture in my defence against *Gregory Martine, cap.* 1. *Sect.* 37. 38, 39. And where he sayth, it cannot be truely said, neither of the Chalice it selfe, nor of the content thereof, that it was shed for us: you affirme, it is to give the lie to the blessed Evangelist, or to deny this to be Scripture. But I pray you, consider, upon what ground you charge him with such open blasphemy. Doe you hold indeede, that the Chalice (in proper speech) was, or could be shedde for us? Nay, the contents you will say. Well, there is one figure granted. And for the contents, shall we not beleeve the word of Christ, which saith this cuppe is the New Testament? Yes doubtlesse. Why then it followeth, that the New Testament is the contents of the cup. Was the New Testament shedde for us, or could it be shedde for us? No verely. Therefore *Beza* without giving the lie to the holy Evangelist, might say, that it cannot be sayd in proper maner of speaking either of the cup, or of the contents thereof, that it was shed for us. And yet acknowledge, those words to be Scripture, being referred to the nowne, blood, which was indeed shed for us on the crosse: So miserable be your slights, and shifts of falsehood, forged upon impudent lies, and malicious slanders, grosse ignorance, and unlearned collections, God be praised, who daily maketh your folly and madnesse, more and more manifest to all men.

Reall presence.

Sacrifice of the Masse.

Slander.

RHEM. 10. 24 Contention.] *The Apostles perceiving Christs departure from them and his kingdome to be neere, as infirme men and not yet endewed with the spirit of God, began to have emulation and cogitations of Superiority one over another: which our Master represseth in them by exhortation to humility and by his owne example, that being their Lord, yet so lately served them: not forbidding Majority or Superiority in them, but pride, tyrannie, and contempt of their inferiours.*

Ambition.

FVLK. 10. The Apostles were not voyde of the Spirit of God, for no man can acknowledge Iesus to be the Lord, but in the Spirit of God: although they were not so plentifully endued with the gifts of the holy Ghost as afterward.

RHEM. 11. 30 Simon, Simon.] *Lastly to put them out of doubt, he calleth* Peter *twise by name, and telling him the Divels desire to sift and try them all to the uttermost (as he did that night) saith that he hath specially prayed for him, that his faith should never faile, and that he being once converted, should after that for ever confirme, establish, and uphold the rest in their faith. Which is to say, that* Peter *is that man whom he would make Superiour over them and the whole Church. Whereby we may learne that it was thought fit in the providence of God, that he which should be the head of the Church should have a speciall priviledge by Christs prayer and promise, never to faile in faith, and that none other either Apostle, Bishop, or Priest may challenge any such singular or speciall prerogative either of his office or person, otherwise then joyning in faith with* Peter *and by holding of him. The danger (saith S. Leo) was common to all the Apostles, but our Lord tooke speciall care of* Peter, *that the state of all the rest might be more sure, if the head were invincible: God so dispensing the aide of his grace, that the assurance and strength which Christ gave to* Peter, *might redound by* Peter *to the rest of the Apostles. S. Augustine also: Christ praying for* Peter, *prayed for the rest, because in the Pastor and prelate the people is corrected or commended. And S.* [illegible] *that* Peter *after his conversion was made Pastor of the Church, because it was said to him, Thou being converted confirme thy brethren. Neither was this the priviledge of S.* Peters *person, but of his office, that he should not faile in faith, but ever confirme all other in their faith. For the Church, for whose sake that priviledge was thought necessary in* Peter *the head thereof, was to be preserved no lesse afterward, then in the Apostles time. Whereupon all the Fathers apply this priviledge of not failing and of confirming other in faith, to the Romane Church and* Peters *successors in the same. To which (sayth S.* Cyprian) *infidelity or false faith cannot come. And S. Bernard sayth writing to* Innocentius *pope against Abailardus the Heretike, we must referre to your Apostleship all the scandals and perils which may fall, in matter of faith specially.*

Peters faith shall never faile.

Serm. 3. assump. ad Pontif.

Lib. 4. Regist.

The Romane faith of Peters successors cannot faile.

[illegible] For there the defects of faith muſt be holpen, where faith cannot faile. For to what other [illegible] ſaid I have prayed for thee Peter, that thy faith doe not faile? So ſay the Fathers, not meaning that none of Peters [illegible] ſhall ever erre in perſon, underſtanding, private doctrine or writings, but that they cannot nor ſhall not ever judicially conclude or give definitive ſentence for falſhood or hereſie againſt the Catholike faith, in their Conſiſtories, Courts, Councels, Decrees, deliberations or conſultations kept for deciſion and determination of ſuch controverſies, doubts, or queſtions of faith as ſhall be propoſed unto them: becauſe Chriſts prayer and promiſe protecteth them therein for confirmation of their brethren. And no marvell that our Maſter would have his vicars Conſiſtory and Seat infallible, ſeeing even in the old Law the high Prieſthood and Chayre of Moſes wanted not great priviledge in this caſe, though nothing like the Churches and Peters prerogative. But in both, any man of ſenſe may ſee the difference betweene the perſon, and the office, as well in doctrine as life. Liberius in perſecution might yeeld, Marcellinus for feare might commit Idolatry, Honorius might fall to hereſie, and more then all this, ſome Iudas might creepe into the Office: and yet all this without prejudice of the Office and Seate, in which (ſayth S. Auguſtine) our Lord hath ſet the doctrine of truth. Caiphas by priviledge of his Office propheſied right of Chriſt, but according to his owne knowledge and faith, knew not Chriſt. The Evangeliſts and other penners of holy writ, for the execution of that function had the aſſiſtance of God, and ſo farre could not poſſibly erre: but that Luke, Marke, Salomon or the reſt might not erre in other their private writings, that we ſay not. It was not the perſonall wiſedome, vertue, learning, or faith of Chriſts vicars, that made S. Bernard ſeeke to Innocentius the third: S. Auguſtine and the Biſhops of Afrike to Innocentius the firſt, and to Celeſtinus. ep. 90. 92. 95. S. Chryſoſtome to the ſaid Innocentius: S. Baſil to the Pope in his time ep. 52. S. Hierom to Damaſus ep. 57. 58. tom. 2. but it was the prerogative of their Office and higher degree of Function, and Chriſts ordinance, that would have all Apoſtles and Paſtors in the world, for their confirmation in faith and Eccleſiaſticall regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods providence, that is, that one is not honoured and obeyed of all the brotherhood, is the cauſe of all Schiſmes and Hereſies, ſayth S. Cyprian. A poynt of ſuch importance, that all the Twelve being in Apoſtleſhip like, Chriſt would yet for the better keeping of unity and truth, have one to be head of them all, that a head being once appointed, occaſion of Schiſme might be taken away, ſayth S. Hierom lib. 1. adu. Iovinian. c. 14.

Popes may erre perſonally, not judicially or definitively.

Cyp. ep. 55. nu. 6. Bernard. ep. 190. Deut. 17.

Aug. ep. 166 in fine.

The learned Fathers ſought to the Biſhop of Rome for reſolution of doubts. Bernard. ep. 190. Chryſ. ep. 1. & 2. Cyp. ep. 55. nu. 2.

FVLK. 11. Our Saviour Chriſt, by theſe words giveth no ſuperiority to Peter, but foreſheweth his infirmity, greater then of the reſt, in reſpect whereof, he had neede of a ſpeciall prayer to uphold him, that his faith ſhould not faile in that great temptation: Admoniſhing him, what his duty was, after he had experience of his owne frailty, and of the comfort of Gods grace, to ſtrengthen his brethren, by aſſurance of Gods mercy, whereof he had ſo great triall in himſelfe. And as concerning the Popes ſupremacy, or prerogative, not to erre, (I ſay, as in the like collections of the Papiſts) All the Logicians that are, or ever were, cannot rightly conclude in due forme of Syllogiſme, either the one or the other, out of the words of this text. Which is ſufficient to confute all the large diſcourſe that followeth. Nevertheleſſe, I will examine all the arguments, as they lie in order. Firſt, he calleth Peter by name twiſe, not to put them out of doubt, that he is their ſuperiour, but to admoniſh him ſeriouſly, in what danger he ſpecially, and the reſt generally, were through the malice of Sathan, and their owne weakeneſſe, which was not yet knowne unto them. And leſt the eleven Apoſtles (ſaith Beda) ſhould glory, or attribute unto their owne ſtrength, that they almoſt alone, among ſo many thouſand Iewes ſhould be ſaid to have continued with the Lord in temptations, he ſheweth, that they alſo, if they had not beene protected by the aide of the Lord, aſſiſting them, might have beene broken in pieces with the reſt, through the ſame ſtorme or tempeſt. Neither doth any of the ancient Fathers for 500. yeeres after Chriſt, gather out of this place Peters ſuperiority or prerogative of not erring: and although they had done ſo, yet their collection ſhould have had no ground out of the words of the text. Proſper cont. Coll. cap. 35: *Hujus tolerantiæ fortitudo unde deſcenderet beatus Petrus, & in illo omnis Eccleſia Veritatis ipſius voce diſcebat, dicentis: Ecce Satanas poſtulavit ut cribraret vos: Ego autem rogavi pro te Petre, ne deficiat fides tua. Quiſquis igitur in tribulatione non deficit, ab illo ſe non dubitet adjuvari, ad quem quotidie corda univerſorum fidelium clamant*: Ne inferas nos in tentationem, &c. De vocatione gentium lib. 2. cap. 24. *In evangelio ſecundum Lucam, Deum dare ut in fide perſeveretur ita promittitur: Dixit autem Ieſus* Petro, Simon, &c. Fratres tuos: & rogate ne intretis in tentationem. *Voluiſſet quidem Satanas, ſi tamen licuiſſet, tamdiu Petrum colaphizando cribrare ſicut triticum, donec omnem ab eo fidei medullam excuſſiſſet*: Sed ego, *inquit*, Petre rogavi pro te, ut non deficiat fides tua. *Vnde reſpexit eum Chriſtus, & egreſſus foras flevit amarè.* Drogo de ſacram. Dominicæ paſſion. Bernardi contemporaneus. S. Baſil citeth this text to proove that we ought to pray for them that are ſought in tentations. In aſcet. Secondly, you ſay he prayed ſpecially for Peter, to this end that his faith ſhould never faile, and that he being once converted, ſhould after that for ever, confirme, eſtabliſh, or uphold the reſt in their faith. But the truth is, he prayed ſpecially for Peter, becauſe Peter ſpecially, and through his greater preſumption, was in danger of greater temptation: that in ſo grievous a fall, he ſhould not through weakeneſſe of faith, fall away, for that ſignifieth the word ἐκλείπειν: but be converted, and become an example of Gods mercy, to all penitent ſinners. As I (ſayth Bede ſpeaking in the perſon of Chriſt) have by prayers protected thy faith, leſt by temptation of Sathan it ſhould have failed: So thou alſo remember, to lift up and comfort thy weake brethren, by example of thy repentance, leſt peradventure they ſhould deſpaire of pardon. In theſe words therefore, is taught the duety of Peter, and of every Chriſtian man, that hath taſted of Gods protection in temptation: to uſe his example and experience, to the comfort of others, no prerogative granted, that Peter from henceforth ſhall never erre, nor any that ſucceedeth in his chayre at Rome, whereof heere is no mention in the world. Neither was Peter ever after this, appoynted to confirme, eſtabliſh, or uphold the reſt of the Apoſtles in their faith otherwiſe, then a fellow member, of charity to comfort them, in this preſent danger, or in any like. And as for the confirmation, eſtabliſhing, or upholding of the reſt of the Apoſtles in the truth of the Goſpel, they received it of the Spirit of Chriſt, equally with Peter, and not of the prerogative of Peters chayre. Yea when Peter walked not aright according to the truth of the Goſpel, in a contention being ſtirred up, by Cerinthus the heretike (as Epiphanius teſtifieth) at Antioche in his owne See, he was reprehended openly by Paul, and ſo his faith, which began to waver, was confirmed by another Apoſtle, as the faith of the reſt at another time was by him. Therefore Peter, by theſe words, was not made ſuperiour over the reſt of the Apoſtles, and the whole Church: neither had any ſingular priviledge, by Chriſts prayer and promiſe, that his faith ſhould never faile. Chriſt prayeth for all his Apoſtles, that God would ſanctifie them in his truth, Yea for all that ſhould beleeve in him through their preaching, yet hath not every true Chriſtian ſuch a priviledge, but that he may erre from the true faith, though not finally unto condemnation.

Peters prerogative.

The Pope may erre.

Galat. 2.

Iohn 17.

Further, where you ſay that none other Apoſtle, Biſhop or Prieſt, may challenge any ſuch prerogative, either of his office or perſon, otherwiſe, then joyning in faith with Peter, and by holding of him: In part it is true. For neither Peter, nor any other man hath any ſuch prerogative, as you ſurmiſe. But Paul the Apoſtle, neither joyning with Peter, nor holding of Peter, was bold to reprehend Peter, Barnabas and other, upon aſſurance of the truth of the Goſpel, which he had learned by revelation, according to the Scripture, and to convince him

Rom. 1. Galat. 1. 12.

[illegible] in the generall Councell of Chalcedon, [illegible] Leo? Verily his words doe not a [illegible] you would [illegible] in hand, by your [illegible]. The words of [illegible]; *Pro ſide Petri proprie ſupplicatur, tanquam aliorum ſtatus certior ſit futurus, ſi mens Principis victa non fuerit. In Petro ergo omnium fortitudo munitur, & divinæ gratiæ ita ordinatur auxilium, ut firmitas quæ per Chriſtum Petro tribuitur, per Petrum Apoſtolis conferatur.* Prayer is made ſpecially for the faith of Peter, as though the ſtate of the other ſhould be more ſure, if the minde of the principall were not to be overcome. In Peter therefore, the ſtrength of all is defended, and the aid of Gods grace is ſo ordered, that the ſtedfaſtneſſe, which by Chriſt is given to Peter, by Peter ſhould be conferred to the Apoſtles. In theſe words Peter is neither called the head, nor ſaid to be invincible. But if we ſhould further aſke of Leo, how this ſtedfaſtneſſe is conferred by Peter to the reſt of the Apoſtles, and to the whole Church, he will not anſwer, by his Succeſſor the Pope: but *Confirmans nos cohortationibus ſuis & pro nobis orare non ceſſans, ne ulla tentatione ſuperemur.* Confirming us by his exhortations, and not ceaſing to pray for us, that we be not overcome by any temptation. And this he ſaith not onely for himſelfe, as Pope and Peters Succeſſor, but for all the people of God, and ſpecially for the citizens of Rome, where Peter ſate and died, as in the words following it is manifeſt. Therefore Leo out of theſe words of Chriſt, gathered no ſuch ſuperiority or prerogative of the Pope, in not erring, as you would enforce out of him, but without any warrant of his words or meaning.

Next followeth Auguſtine lib. Q. Nov. Teſt. Q. 75. an Author worthy to avouch ſuch a matter. Namely, a counterfeit Auguſtine, for a falſe interpretation, which no man but more then beaſtly impudent, will aſcribe unto S. Auguſtine the Ancient Father, whom neither in words, nor matter, this Writer doth any thing reſemble, but rather writeth many things directly againſt S. Auguſtine. And yet he is falſified both in words and ſenſe: for theſe are his words; *Pro Petro rogabat, & pro Iacobo & Ioanne non rogabat, ut cæteros taceam? Manifeſtum eſt in Petro omnes contineri. Quia & in alio loco dicit, Ego pro his rogo quos mihi dediſti Pater, & volo ut ubi ego ſum, & ipſi ſint mecum.* He prayed for Peter, and he did not pray for Iames and Iohn, that I ſpeake not of the reſt? It is manifeſt, that in Peter all are contained. Becauſe he ſaith in another place, I pray for them Father, whom thou haſt given unto me, and I will that where I am, they alſo be with me. Theſe words (if the authority of the writer were any thing worth) are againſt the prerogative of Peter, ſhewing that the prayer of Chriſt, extended to all the Apoſtles as well as to Peter. But the circumſtance of the text is plaine, that it was ſpecially for Peter, in reſpect of his greater infirmity and danger.

Thirdly, S. Ambroſe is brought in, writing (but no place noted where) leſt your falſification and falſe collection might more eaſily be eſpied. But by likelihood you meane, Enar. in Pſal. 43. where he hath theſe words, *Cogitur autem adverſarius, &c.* The adverſary is compelled to tempt the holy ones of the Lord to his owne loſſe. For while he tempteth them, he maketh them better, that he which is tempted may inſtruct others, who ſeemed weake to his owne ſelfe. Finally Peter is ſet over the Church, after he hath beene tempted of the devill. And therefore our Lord ſignifieth beforehand, what thing that is, that afterward he choſe him a Paſtor of the Lords flocke. For to him he ſaid: But thou after thou be converted, confirme thy brethren. Therefore the holy Apoſtle Peter, was converted at his commandement, to become good corne, and was ſifted as wheat, that with the Saints of the Lord, he might be one bread which ſhould be nouriſhment unto us. For while we reade the Acts of Peter, and keepe the precepts of Peter, he is made unto us a nouriſhment unto eternall life and ſalvation. Here is Peter made an example of the profit, that the Saints reape by temptation, but no priviledge of ſupremacie or prerogative, of not erring, aſcribed either to his perſon, or office, or ſucceſſion. But you argue that the Church was to be preſerved, no leſſe afterward, then in the Apoſtles time, therefore the priviledge was granted to the office in ſucceſſion, and not to the perſon of Peter. Thankes be to God, the Churches preſervation is otherwiſe provided for by Chriſt the onely true head thereof, and needeth not the Popes ſupremacie, or infallibility, as is manifeſt by the Scripture, Epheſ. 4. 11, 12, 13, &c. This argument therefore, conſiſteth of two vile ſophiſmes: The one a beggerly petition of the whole controverſie, that Peter had ſuch a priviledge and prerogative, as cannot ever be proved out of the holy Scriptures: the other a falſe aſſignation of that to be cauſe, which is no cauſe at all of the Churches preſervation. Yet you are not aſhamed to ſay, *Whereupon all the Fathers apply this priviledge of not failing, and of confirming other in faith, to the Romane Church and Peters Succeſſors in the ſame.* And yet you are not able to bring any one of the ancient and authenticall Fathers, that lived within foure or five hundred yeeres after Chriſt, that either acknowledgeth ſuch a priviledge of the Romiſh Church, or of the Biſhops thereof, or that gather any ſuch thing out of this text. Cyprian ſaith: *To the Romanes, whoſe faith by commendation of the Apoſtle is praiſed* (perfidia) *falſhood or falſe dealing can have no acceſſe.* He ſpeaketh againſt the impudencie of certaine heretikes, that being driven out of Africa, ſought entertainement at Rome, which the godly Church there would not conſent unto. Cyprian therefore ſpeaketh not of the Romanes abſolutely, but thoſe whoſe faith was praiſed by the Apoſtle, from which faith, if they ſwerved, (as they confeſſe themſelves) it ſhould be to their greater ſhame, Ep. 55. Againe he ſpeaketh not of errour in faith, but of falſe dealing, and neglect of diſcipline. For if Cyprian had beene perſwaded, that the Church and Biſhop of Rome could not erre, he would never have ſo openly diſſented from them as he did in the queſtion of rebaptizing of them, that were baptized by heretickes; in which he with the Councell of Africa, did openly oppoſe himſelfe, againſt Stephanus Biſhop of Rome, and the Church of Rome alſo, as many other Biſhops of the Eaſt Church did, declaring thereby that the Biſhop of Romes authoritie, in thoſe times was not acknowledged, nor his priviledge of not failing in faith, once heard of. And as for this preſent text, of Chriſts prayer for Peter, it is ſo farre off, that Cyprian could gather any prerogative of the Biſhop of Rome out of it, that he doth extend it generally, to all the members of Chriſt: For he prayed ſo earneſtly for us (ſaith he) that we reade in another place: *And the Lord ſaid to Peter: behold Satan hath deſired to ſifte you, as wheat: but I have prayed for thee, leſt thy faith ſhould faile. If then he laboureth, and watcheth and prayeth for us, and our offences, how much more ought we to be earneſt in prayer, and to pray, and firſt of all to intreat our Lord himſelfe, then by him to ſatisfie God the Father,* Epiſt. 8. Againe he writeth: *Our Lord prayed, and hee prayed not for himſelfe, for what ſhould hee intreat for himſelfe being innocent? but for our offences, as hee himſelfe declareth, when hee ſaith to* Peter; *Behold Satan hath deſired to ſifte you as wheat; but I have prayed for thee, leſt thy faith ſhould faile.* This is Cyprians judgement upon this text, which proveth, that hee acknowledged no ſuch priviledge, or prerogative, as is now ſo deeply pretended.

Cyp. ad Pomp. Firmilian. ad Cyprianum cont. epiſt. Stephani.

[illegible] who [illegible] Aquileia [illegible] [illegible] of the [illegible] Church [illegible]. As for the [illegible] neither of both parts, [illegible] Neither had the high Prieſthood, or Moſes Chaire any ſuch priviledge [illegible] that the high Prieſt could not erre: [illegible] the contrary is manifeſt in the Scripture. Vrias the high Prieſt did ſet vp an idolatrous altar in the Lords Temple, and did offer ſacrifice vpon it, 2. King. 16. *Eliaſib*, through ignorance of Gods Law, [illegible] with *Tobia* the Ammonite, [illegible] a great chamber in the houſe of the Lord, *Nehem.* 13. 4. [illegible] was a Sadducee, and [illegible] Chriſt. But admitting your diſtinction, it is to be proued that Biſhops of Rome haue erred [illegible], and definitiuely. The Biſhop of Rome in *Tertullians* time erred not onely perſonally, but alſo definitiuely, when he acknowledged the prophecies of *Montanus*, *Priſca*, and *Maximilla*, and gaue letters of peace to the hereticall Churches of Aſia and Phrygia, which had beene excommunicated by his Predeceſſour, as witneſſeth *Tertullian contr. Praxeam.* *Liberius* erred not perſonally, but publikely, and definitiuely, when he ſubſcribed to the Arriens, as teſtifieth *Athanaſius, Apolog.* 2. *ad ſolitariam vitam agentes, Hieronym. in Catalogo, Damaſus in Pontificali. Marianus Scotus, Petrus Damianus, epiſt.* 15. *c.* 16. *Honorius* did not onely fall into hereſie, but alſo in a decretall Epiſtle, did publiſh and confirme the ſame, as was proved in the Councell of Conſtantinople, the ſixth, where he was condemned for an Heretike. *Cum his vero ſimul, &c. With theſe alſo* (ſaith the Councell) *we haue foreſeene to be caſt out of the holy Catholike Church of God, and to be accurſed,* Honorius, *which had beene Pope of old Rome, becauſe we finde by his writings, which he made to* Sergius, *that in all things he followed his minde, and confirmed wicked doctrines, Conſ.* 6. *act.* 13. Likewiſe *Leo* 2. in his Epiſtle to *Conſtantinus*, approuing the ſixth generall Councell, writeth thus, *Likewiſe we accurſe the inuentors of this new error.* Theodorus *Biſhop of Faran*, Cyrus *of Alexandria* Sergius, Pyrrhus, Paulus, Petrus, *Succeſſors of the Church of Conſtantinople rather then Prelates. And alſo* Honorius, *which did not lighten this Apoſtolike Church, with the doctrine of Apoſtolike tradition, but by profane treaſon, endeuoured to ſubuert the immaculate faith.* S. *Auguſtine* alſo citeth the decretall Epiſtle of *Innocentius* to the Biſhops of Numidia, wherein he holdeth, that to receiue the Communion, it is neceſſary for infants, *Cont. duas Ep. Pel. ad Bonifac. lib.* 2. *cap.* 4. And ſaith of him expreſly. *Qui dixit paruulos defecturos, &c. Who defined that little children, cannot haue life in them, except they eat the fleſh of the Sonne of Man.* Thus did *Innocentius* erre definitiuely, in a matter confeſſed by the Papiſts themſelues, to be an errour, that the Communion is neceſſary for infants: which was a common errour in S. *Auguſtines* time, holden of all the Church, for any thing that we can reade to the contrary. And it is a monſtrous lie to report, that S. *Auguſtine* ſaith: That in the office, or ſeat of the Pope, our Lord hath ſet forth the doctrine of truth. For writing againſt the Schiſme of the Donatiſts, he ſpeaketh of the Chaire of vnitie, not of Poperie. *Our heauenly Maſter* (ſaith he) *hath forewarned this thing* (meaning Schiſme or diſſention) *ſo greatly to be auoided, that of euill gouernours he aſſureth the people, that the Chaire of wholſome doctrine ſhould not be forſaken of them, in which euen euill men, are compelled to ſpeake good things. For they are not their matters which ſpeake them, but Gods, who hath placed the doctrine of truth in the chaire of vnitie. Wherefore he being true, and the truth it ſelfe, of gouernours doing their owne euill things, and ſpeaking the good things of God, ſaith: doe ye thoſe things which they ſay, but doe not thoſe things which they doe, for they ſay and doe not.* All men ſee, that here is nothing in the world, for the prerogatiue of the Popes Chaire that he cannot erre: but that vnity is not to be broken for the euill manners of the teachers, ſo long as they teach the truth. When you proue, that the Pope for his publike, judiciall and definitiue writings, hath as good warrant, as *Luke*, *Marke*, *Salomon*, had for their Goſpels, the *Prouerbs*, *Eccleſiaſtes*, and *Canticles*, we will admit their caſe to be like. But while the world ſtandeth you ſhall neuer proue the beſt of the Popes writings, to be equall with the Canonicall Scripture. For in any mens writings, although there be the like truth, yet is there not equall authority, as S. *Auguſtine* ſaith.

Cont. Iul. lib. 1. cap. 2.

That S. *Auguſtine* and the Biſhops of Africa, did write to *Innocentius* and *Celeſtinus*, Biſhops of Rome, it was not for that they aſcribed this pretended prerogatiue, either to their perſons, or to their office and ſeat, but as good Catholike Biſhops, haue alwayes vſed to conferre one with another, when any queſtion hath ariſen in the Church, to require their mutuall conſent in the truth, and againſt hereſies, as in thoſe three Epiſtles quoted, which were written to *Innocentius*, of their proceeding againſt the Pelagians it appeareth: But when the Biſhops of Rome, would haue vſurped authority ouer the Churches of Africa, by colour of a counterfeit Canon of the Councell of Nice, they were not regarded, either in reſpect of their perſons, or their office and ſeat, *Conc. Afric. c.* 105. Yea they count it an abſurd thing, *that any man ſhould beleeue, that God could inſpire any one man, with the iuſtice of examination, and did deny the ſame to innumerable Prieſts*, gathered together in Councell, as they were, to cut off appeales unto the See of Rome, *Epiſt. ad Celeſt.* Neither doth *Chryſoſtome*, in his Epiſtles to *Innocentius*, acknowledge any ſuch prerogatiue or priuiledge of the See of Rome, but as one Chriſtian friend to another, being himſelfe in baniſhment, deſireth his furtherance for the benefit of the Church, ſhewing how iniuriouſly he had beene dealt withall.

S. *Baſil* alſo in purpoſing to write to the Biſhop of Rome for his counſell, concerning the affaires of the Church, and touching the Councell of *Ariminum*, doth but practiſe that care of all Churches, which in the ſame Epiſtle he commendeth in *Athanaſius*, without aſcribing any ſuperioritie or prerogatiue to the Biſhop of Rome. If *Hieronyme* being a Prieſt of the Church of Rome, doth once or twice aſke counſell of *Damaſus* his proper Biſhop and Dioceſſan: what great marvell is it? or what priviledge or prerogatiue of the See doth he acknowledge? which confeſſeth that *Liberius* ſubſcribed to the Arrians. And yet in diuers Epiſtles *Damaſus* aſketh counſell of *Hierome* in many queſtions, as *Hierome* did of him in one, about the vſe of the terme *Hypoſtaſis* for vnities ſake.

Cyprian in the place quoted, ſpeaketh not of the Biſhop of Romes prerogatiue, but of obedience to be giuen to euery Biſhop in his owne Dioceſſe, and namely to himſelfe, againſt the vnreaſonableneſſe of *Cornelius* Biſhop of Rome, who was moued by the threatning brags of one *Feliciſſimus*, a wicked Schiſmaticke, excommunicated by *Cyprian* and other Biſhops of Africa, to yeeld ſomething vnto him. Whereupon *Cyprian* ſheweth, what inconuenience would enſue, if he did not continue conſtant, in reiecting him and his proud hereticall company, after their cauſe hath beene once iudged by their proper Biſhop, in the Prouince where their offences were well knowne. And therefore writing againſt their gadding to the See of Rome: he ſaith, [illegible] *and what cauſe had they, to come and to bring tidings* [illegible] [illegible] *cauſe ſhould be heard there, where the crime was committed, and a portion of the flock is aſſigned to euery Paſtor,* which

[illegible] *that the deſire of Prieſts ſhould* [illegible] *of a* [illegible]

The [illegible] of *Cornelius* and his election, [illegible] of the Biſhops of Rome [illegible] *Cyprian would neuer acknowledge* [illegible] him.

The words of *Hierome* are [illegible] *But thou wilt ſay, the Church is founded vpon Peter, although* [illegible] *another place, the ſame thing is done vpon all the Apoſtles, and they all receiue the keyes of the kingdome of heauen, and the ſtrength of the Church is eſtabliſhed equally vpon them: yet* [illegible] *the heading appointed, the occaſion of ſchiſme might be taken away.* By which words *Hierome* [illegible] Peter was chiefe of the Apoſtles in order, to avoyd diuiſion, not in authority or prerogatiue of power. And elſewhere he acknowledgeth euery Biſhop to be of equall authority with the Biſhop of Rome, as in his Epiſtle to *Euagrius*, [illegible] a cuſtome of the Church of Rome. *Nec altera, &c. Neither is the Church of the city of Rome to be eſteemed one, and the Church of the whole world another, both France and Britaine, and Africk and Perſis, and the Eaſt, and India, and all the barbarous nations, adore one Chriſt, obſerue one rule of truth. If authority be ſought, the world is greater then a citie. Whereſoeuer a Biſhop be, either at Rome or at Eugubium, either at Conſtantinople or at Rhegium, either at Alexandria, or at Tanis, he is of the ſame worthineſſe, of the ſame prieſthood.* [illegible] *of pouerty, make not a Biſhop higher or lower. But they are all ſucceſſors of the Apoſtles.*

CHAP. XXIII.

The Iewes accuſe him to Pilate the Gentile: 4 who ſeeking earneſtly to deliuer him, ſpecially after that Herod ſent him backe, 17 they not onely preferre the murderer Barabbas, but alſo cry, CRVCIFIE him. *26 In the way to Caluary he foretelleth the women that lamented vpon him, the horrible deſtruction of their Hieruſalem. 32 vpon the Croſſe he is betweene two theeues, 35 ſcorned of the Iewes, 36 of the ſouldiers, 39 and of one of the theeues. 40 but euen there confeſſed of the other theefe, 44 and after his death (becauſe of the great miracles occurring) alſo of the Centurion, 48 yea and of the whole multitude: 50 and finally he is buried honourably.*

Good Friday.
Matt. 27, 1. 11.
Mar. 15, 1.
Iohn 18, 27.

AND all the multitude of them riſing vp, led him to Pilate.

2 And they began to accuſe him, ſaying, We haue found this man ſubuerting our nation, and prohibiting to giue tributes to Ceſar, and ſaying that he is Chriſt the King.

3 And Pilate asked him ſaying, Art thou the King of the Iewes? but he anſwering ſayd, Thou ſayeſt.

4 And Pilate ſayd to the chiefe Prieſts and multitudes, I finde no cauſe in this man.

5 But they were more earneſt, ſaying, He ſtirreth the people teaching throughout all Iewry, beginning from Galilee euen hither.

6 But Pilate hearing Galilee, asked if the man were of Galilee.

7 And when he vnderſtood that he was of Herods juriſdiction, he ſent him backe to Herod, who was alſo himſelfe at Hieruſalem in thoſe dayes.

8 And Herode ſeeing IESVS, was very glad, for he was deſirous of a long time to ſee him, for becauſe he heard many things of him: & he hoped to ſee ſome ſigne wrought by him.

9 And he asked him in many words: But he anſwered him nothing.

10 And there ſtood the chiefe Prieſts and the Scribes conſtantly accuſing him.

11 And Herode with his army ſet him at naught: and he mocked him, putting on him a white garment, and ſent him backe to Pilate.

12 And

AND the whole multitude of them aroſe, and led him vnto Pilate.

2 *And they began to accuſe him, ſaying, Wee found this fellow peruerting the people * and forbidding to giue tribute to Ceſar, ſaying that he is Chriſt a king.*

Mat. 22. 21.
mar. 12. 17.

3 * *And Pilate asked him, ſaying, Art thou the king of the Iewes? He anſwered him, and ſayd, Thou ſayeſt it.*

Matt. 27. 11.
mar. 15. 2.
Iohn 18. 33.

4 *Then Pilate ſayd to the high Prieſts, and to the people, I finde no fault in this man.*

5 *And they were the more fierce, ſaying, Hee mooueth the people, teaching throughout all Iury, and beganne at Galilee, euen to this place.*

6 *When Pilate heard mention of Galilee, hee asked whether the man were of Galilee.*

7 *And as ſoone as he knew that he belonged vnto Herods juriſdiction, hee ſent him to Herod, which was alſo at Hieruſalem at that time.*

8 *And when Herod ſaw Ieſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he truſted to haue ſeene ſome miracle done by him.*

9 *Then he queſtioned with him in many words, but he anſwered him nothing.*

10 *The high Prieſts and Scribes, ſtood forth, and accuſed him ſtraitly.*

11 *And Herode with his men of warre deſpiſed him, and when he had mocked him, he arayed him in white clothing, and ſent him againe to Pilate.*

12 * *And*

12 And Herode and Pilate were made friends that day; for before they were enemies one to another.

13 And Pilate calling together the chiefe Prieſts and magiſtrates and the people,

14 ſaid to them, You have preſented unto me this man, as averting the people, and behold I examining him before you, have found no cauſe in this man of thoſe things wherein you accuſe him.

15 No, nor Herod neither; for I ſent you to him, and behold, nothing worthy of death is done to him.

16 I will chaſten him therefore and diſmiſſe him.

17 And he of neceſſity had to releaſe unto them upon the feaſt day, one.

18 But the whole multitude together cried out, ſaying, Diſpatch him, and releaſe us Barabbas.

19 Who was for a certaine ſedition made in the city and murder, caſt into priſon.

20 And Pilate againe ſpake to them, deſirous to releaſe IESVS.

21 But they cryed againe, ſaying, Crucifie, crucifie him.

22 And he the third time ſayd to them, Why, what evill hath this man done? I find no cauſe of death in him. I will correct him therefore and let him goe.

23 But they were inſtant with loud voices requiring that he might be crucified. And their voyces prevailed.

24 And Pilate adjudged their petition to be done.

25 And hee releaſed unto them him that for murder and ſedition had beene caſt into priſon, whom they demanded: but IESVS he delivered to their pleaſure.

26 And when they led him, they tooke one Simon of Cyrene comming from the countrey: and they layd the croſſe upon him to carie after IESVS.

27 And there followed him a great multitude of people, and of women which bewailed and lamented him.

28 But IESVS turning to them, ſayd, Daughters of Hieruſalem, weepe not upon me, but weepe upon your ſelves, and upon your children.

29 For behold the dayes ſhall come, wherein they will ſay, bleſſed are the barren, and the wombes that have not borne, and the pappes that have not given ſucke.

30 *Then ſhall they beginne to ſay to the mountaines, Fall upon us: and to the hilles, Cover us.* Oſ.10,8.

31 For if in the greene wood they doe theſe things, in the dry what ſhall be done?

32 And there were led alſo other two malefactours with him to be executed.

33 And after they came to the place which

Matt.27.15. marke 15.6. john 18.39.

12 *And the ſame day Pilate and Herode were made friendes together: For before they were at enmity betweene themſelves.*

13 *And Pilate, when he had called together the chiefe Prieſts, and the Rulers, and the people,*

14 *Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined him before you, have found no fault in this man, of thoſe things whereof ye accuſe him.*

15 *No, nor yet Herode: for I ſent you to him, and lo, nothing worthy of death is done to him.*

16 *I will therefore chaſten him, and let him looſe.*

17 *For of neceſſity hee muſt have let one looſe unto them at the feaſt.*

18 *And all the people cryed at once, ſaying, Away with him, and deliver to us Barabbas,*

19 *Which for a certaine inſurrection made in the city, and for murder, was caſt in priſon.*

20 *Pilate therefore ſpake againe to them, willing to let Ieſus looſe.*

21 *But they cryed ſaying, Crucifie him, crucifie him.*

22 *He ſayd unto them the third time, What evill hath he done? I have found no cauſe of death in him, I will therefore chaſten him, and let him goe.*

23 *And they were inſtant with loud voyces, requiring that he might be crucified: and the voyces of them, and of the high Prieſts prevailed.*

24 *And Pilate gave ſentence that it ſhould be as they required.*

25 *And he let looſe unto them, him that for inſurrection and murder was caſt into priſon, whom they had deſired, and he delivered Ieſus to their will.*

26 * *And as they led him away, they caught one Simon of Cyrene, comming out of the field, and on him layd they the croſſe, that he might beare it after Ieſus.* Matt.27.32. marke 15.21.

27 *And there followed him a great company of people, and of women, which alſo bewayled and lamented him.*

28 *But Ieſus turning backe unto them, ſaid,* Ye *daughters of Hieruſalem, weepe not for me, but weepe for your ſelves, and for your children.*

29 *For behold, the daies are comming, in the which they ſhall ſay, Happy are the barren, and the wombes that never bare, and the paps which never gave ſucke.*

30 *Then ſhall they begin to ſay to the mountaines, * Fall on us, and to the hils, Cover us.* Eſay 2.19. oſee.10.8. apoc.6.16.

31 *For if they doe theſe things in a greene tree, what ſhall be done in the dry?*

32 * *And there were two evill doers led with him, to be put to death.* Matt.27.38. marke 15.27. john 19.18.

33 *And after that they were come to the place*

which is called Calvarie, there they crucified him, and the theeves, one on the right hand and the other on the left.

34 And IESVS ſaid, Father forgive them, for they know not what they doe. But they dividing his garments, did caſt lots.

35 And the people ſtood † expecting, and the Princes with them derided him, ſaying, Others he hath ſaved, let him ſave himſelfe, if this be Chriſt, the elect of God. † Beholding.

36 And the ſoldiers alſo mocked him, comming to him and offering him vinegar,

37 ſaying, If thou be the King of the Iewes, ſave thy ſelfe.

38 And there was alſo a ſuperſcription written over him in Greeke and Latine, and Hebrew letters: THIS IS THE KING OF THE IEWES.

39 And one of thoſe theeves that were hanged, blaſphemed him, ſaying, If thou be Chriſt, ſave thy ſelfe, and us.

40 But the other anſwering, rebuked him, ſaying, Neither doeſt thou feare God, whereas thou art in the ſame damnation?

41 And we indeed juſtly, for we receive worthy of our doings: but this man hath done no evill.

42 And he ſaid to IESVS, Lord, remember me when thou ſhalt come into thy kingdome.

43 And IESVS ſaid to him, Amen I ſay to thee: this day thou ſhalt be with me || in Paradiſe.

44 And it was almoſt the ſixth houre: and there was made darkeneſſe upon the whole earth untill the ninth houre.

45 And the ‡ Sunne was darkened: and the vaile of the Temple was rent in the midſt.

‡This eclipſe was ſeene and wondred at as a thing above nature, of *Dionyſius Areopagita* at Thebes when he was yet a Pagan. *Dionyſ. epiſt. ad Polycarpum & ad Apollophanem.*

46 And IESVS crying with a loud voyce, ſaid, Father, *into thy hands I commend my ſpirit.* And ſaying this, he gave up the ghoſt. Pſal.30,6.

47 And the Centurion ſeeing that which was done, glorified God, ſaying, Indeed this man was juſt.

48 And all the multitude of them that were preſent together at that ſight, and ſaw the things that were done, returned knocking their breſts.

49 And all his acquaintance ſtood afarre off: and the women that had followed him from Galilee ſeeing theſe things.

50 * And behold a man named Ioſeph, which was a Senatour, a good man and a juſt, Matth.27,57. Marke 15,43. Iohn 19,38.

51 He had not conſented to their counſell and doings, of Arimathæa a city of Iewrie, who alſo himſelfe expected the kingdome of God.

52 This man came to Pilate, and asked the body of IESVS.

53 And taking it downe, wrapped it in ſindon, and laid him in a monument hewed of

33 *which is called Calvarie, there they crucified him, and the evill doers, one on the right hand, and the other on the left.*

34 *Then ſaid Ieſus, Father, forgive them, for they know not what they doe. And they parted his raiment, and caſt lots.*

35 *And the people ſtood beholding, and the rulers mocked him with them, ſaying, He ſaved other men, let him ſave himſelfe, if he be very Chriſt the choſen of God.*

36 *The ſouldiers alſo mocked him, comming to him, and offering him vineger,*

37 *And ſaying, If thou be the King of Iewes, ſave thy ſelfe.*

38 *And a ſuperſcription was written over him, with letters of Greeke, and Latine, and Hebrew,* THIS IS THE KING OF THE IEWES.

39 *And one of the evill doers, which were hanged, railed on him ſaying, If thou be Chriſt, ſave thy ſelfe and us.*

40 *But the other anſwering, rebuked him, ſaying, Feareſt thou not God, ſeeing thou art in the ſame damnation?*

41 *And we verely are righteouſly puniſhed, for we receive according to our deeds, but this man hath done nothing amiſſe.*

42 *And he ſaid unto Ieſus, Lord, remember me when thou commeſt into thy kingdome.*

43 *And Ieſus ſaid unto him, Verily I ſay unto thee, to day ſhalt thou be with me in Paradiſe.*

44 *And it was about the ſixth houre, and there was a darkeneſſe over all the earth, untill the ninth houre.*

45 *And the Sunne was darkened, and the vaile of the Temple was rent, even thorow the midſt.*

46 *And when Ieſus had cryed with a loud voyce, he ſaid, * Father into thy hands I will commend my Spirit: And when he had thus ſaid, he gave up the ghoſt.* Pſal.31.6.

47 *When the Centurion ſaw what was done, he glorified God, ſaying, Verily this was a righteous man.*

48 *And all the people that came together to that ſight, when they ſaw the things which were done, ſmote their breſts, and returned.*

49 *And all his acquaintance, and the women that followed him from Galilee, ſtood afarre off, beholding theſe things.*

50 * *And behold, there was a man named Ioſeph, a counſeller, and he was a good man, and a juſt.* Matth.27.57. marke 15.43. john 19.38.

51 *(The ſame had not conſented to the counſell and deed of them) which was of Arimathea, a city of the Iewes, which ſame alſo waited for the kingdome of God.*

52 *He went unto Pilate, and begged the body of Ieſus.*

53 *And when he had taken it downe, he wrapped it in a linnen cloth, and layd it in a ſepulchre that*

of ſtone, || wherein never yet any man had beene laid.

54 And it was the day of Paraſceve, and the Sabbath drew neere.

55 And the women that were come with him from Galilee, following after, || ſaw the monument, and how his body was laid.

56 And returning they prepared ſpices and ointments: and on the Sabbath they reſted according to the commandement.

that was hewen in ſtone, wherein never man before was laid.

54 *And that day was the preparing of the Sabbath, and the Sabbath drew on.*

55 *The women that followed after, which had come with him from Galilee, beheld the Sepulchre and how his body was laid.*

56 *And they returned, and prepared ſweet odours and ointments, but reſted the Sabbath day, according to the commandement.*

ANNOTATIONS CHAP. XXIII.

Rhem. 34 Forgive them.] *A perfect example of charity in our Saviour praying for his [illegible], which the firſt martyr S. Steven did follow, Act. 7. and the prayers of both were heard: Chriſts prayer taking [illegible] in the [illegible] and others, Stevens in Paul.*

Rhem. 1 43 In Paradiſe.] *Thou mayſt not hereupon deferre thy converſion or amendment, preſuming of [illegible] the laſt houre of thy life, nor looke to have ſalvation by faith and confeſſion of Chriſt without good workes, nor to goe ſtraight to heaven without ſatisfaction, penance, or puniſhment for thy former ſinnes and life ill ſpent, nor challenge ſecurity and certaine knowledge of thy ſalvation; for this good theeves caſe is not common, but a rare example of mercie and prerogative, but for the firſt point, learne onely not to deſpaire, though thou haſt beene ill to the laſt moment of thy life; for the ſecond, that faith, hope and charity, repentance, and good will be ſufficient, and good workes not required, where for want of time and opportunity they cannot be had; for the third, that Chriſt gave to this happie man for his zealous confeſſion of him and reprehending his fellow, not onely remiſſion of his ſinnes, but alſo by extraordinary grace; a pardon of all penance and ſatisfaction due either in this life or in the next for the ſame; even as the holy Church by his example and commiſſion giveth pardons alſo to ſome of her zealous children, of all puniſhment due for their offences, and ſuch goe ſtraight to heaven; laſtly, that every one hath not a revelation of his ſalvation as this man had, and therefore cannot be ſo ſure as he was.*

Pardon of due penance and ſatisfaction.

Fulke 1 No man ought to deferre converſion, but to repent as ſoone as he is called, as this theefe did, for God giveth not the grace of repentance, according to the will of man, but according to his owne pleaſure, and purpoſe. Neither muſt any man looke to obtaine ſalvation by faith, which is void of good workes. For ſuch was not the faith of this penitent theefe, but fruitfull of good workes, as the place and time could ſuffer. But to goe ſtraight to heaven, without ſatisfaction or puniſhment for his former ſinnes, every Chriſtian man may be aſſured, not onely by this example, but alſo by manifeſt teſtimonies of Scripture, if he die in the Lord, *Apoc.* 14.13. *Ioh.* 17.24. 1 *Cor.* 5.1. *Ioh.* 5.24 &c. And as for ſatisfaction and puniſhment for our former ſinnes, is not found in the Scripture, but is contrary to the generall doctrine of remiſſion of ſinnes by the free grace and mercy of God. For thereby every one that truly beleeveth and confeſſeth Chriſt, may challenge as certaine knowledge of his ſalvation by the generall promiſes of God in the Scriptures, as the theefe by theſe ſpeciall words of Chriſt uttered unto him. Neither was this good theefe ſaved by any other meanes, then all Chriſtians are ſaved, namely, by the free mercy of God in Ieſus Chriſt apprehended by faith: *Proſp. cont. Caſſ. c.* 24. *In latronis iuſtificatione etiam ſi nulla operantis gratiae intelligerentur indicia, nonne cum omnibus credentibus etiam ipſum acciperemus attractum? dicente Domino, Omnia mihi tradita ſunt à patre meo. Et cum exaltatus fuero, à terra omnia traham ad me. Procopius Gazeus in Gen.c.*3. *Cum per lignum in orbem exturriſſet mors, neceſſitas requirebat ut per alterum lignum, videlicet crucis, vita enicaret. Admiranda ſane Dei ſapientia primitiis vere poenitentibus, in* [illegible] *modum eos alloquendo* [illegible] *Hodie mecum eris in paradiſo.* Which *Angelomus in* 2 *Reg.* 22. confirmeth by the example of *Peter* and this theefe.

A lively faith. Satisfaction. Purgatory.

Drogo de ſacra Dom. paſſion. Nonatravit, decima Paradiſum intravit. He maketh this theefe to be *Adam* that is a patterne of all ſinners that are ſaved. *Iulian. Tolet prog. l.*2.*c.*1. *Quod ita deberi credi Dominus noſter Ieſus Chriſtus ſua authoritate firmavit, ubi latroni dicendo,* Hodie mecum eris in Paradiſo, *ſine ulla ambiguitate probavit, quod beatas animas ſuis exutas corporibus Paradiſus coeleſtis ſine ullo intervallo temporis ſuſcipiat.* Wherefore we ſhould learne, not onely not to deſpaire, but to beleeve ſtedfaſtly, that if we doe truly repent as this theefe did, we ſhall as certainely receive pardon for our ſinnes, at what time ſoever it be, as God promiſeth by *Ezechiel* 18.21. For God will not reject an humble and contrite heart, *Pſal.* 51.19. Secondly, that true faith is never void of good workes, as repentance, love of God and our neighbour, hatred of ſinne, confeſſion, and other externall workes, as time and opportunity may ſerve. Thirdly, that Chriſt gave remiſſion of ſinnes freely, and not of merit for zeale or reprehenſion of his fellow, but of his meere mercy and grace, by which he gave him faith and repentance: as he doth to all that are converted to him. So the Miniſters of the Church ought to aſſure penitent ſinners of forgiveneſſe and the kingdome of heaven, without any ſatisfaction or puniſhment for ſatisfaction, which is never required on their part in the holy Scriptures. Neither have they any cõmiſſion to require it of any of Gods Elect, or to delay the reward of any for whom Chriſt hath ſatisfied to his Father, as he hath for all that are redeemed by him. Laſt of all, every man that by faith applieth unto himſelfe the generall promiſes of God, may be as ſure of ſalvation, as he was. For they are as true of every one in ſingular, as they are of all in generall. *And this theefe was juſtified on the Croſſe* (ſaith S. *Auguſtine*) *by that conſummation and brevity (which the Apoſtle* Rom.10. *maketh generall to all men) who having all other members of his body faſtened on the croſſe, and having theſe two free, beleeved with his heart to righteouſneſſe, and confeſſed with his mouth to ſalvation; and immediatly obtained to heare, This day thou ſhalt be with me in Paradiſe. Ad Simplicia lib.*1.*q.*2. Likewiſe *Ambroſe* ſaith: *It is a moſt excellent example to deſire converſion, that pardon is ſo ſoone granted to the theefe, and that grace is more plentifull then his prayer: for our Lord doth alwayes grant more then is asked,* In *Luc. cap.* 23. The like comfort for all penitent ſinners, is gathered out of this example, by *Cypr. de Coen. Dom. ſerm.* 7. And *Chryſ. in Gen. hom.* 55. and in a manner by all the ancient Fathers. Therefore the Papiſts doe wickedly goe about to make it almoſt ſingular and extraordinary.

Certainty of ſalvation.

Rhem. 53 Wherein never.] *As in the wombe of Mary none was conceived before nor after him, ſo in this monument none was laid before nor after him: which prerogative (no doubt) was of Gods providence, this* Ioſeph *to keepe* [illegible] *afterward to be buried in it, then the other* Ioſeph *from copulation with the mother of our Lord. S.* Auguſtine.

Rhem. 1.2 55 Saw the monument.] *Theſe good women of great devotion obſerved the Sepulchre for the honour of the holy body. Whereupon the devotion of faithfull folke watching and viſiting on Good Friday and Eaſter eve the Sepulchre* made

Viſiting of the Sepulchre, or Sepulchres.

[illegible] *for* [illegible]

Fulke 2 [illegible] Or if [illegible] Chriſt, [illegible] body, why doe they not [illegible] with thornes, [illegible] naile it to a croſſe, as well as they bury it, and [illegible] of the Sepulchre.

Worſhip of [illegible]

CHAP. XXIIII.

Devout women not finding his body in the Sepulchre, 4 Angels tell them that he is riſen according to his owne prediction: 9 yet the Apoſtles will not beleeve it: 12 but neither Peter findeth his body there. 13 He walketh with two Diſciples, declaring all this unto them out of the Scriptures, and is knowne of them by breaking of bread. 36 The ſame day he appeareth to the Eleven and others being together, is felt of them, and eateth with them; finally teaching them out of the Scriptures not onely of his Paſſion and Reſurrection, 47 but alſo of his Catholike Church, 49 he promiſeth the holy Ghoſt to comfort them: 50 and ſo aſcendeth into heaven.

Easter Day. Matth. 28,1. Marke 16,1. Ioh. 20,1.

AND in the ‡ firſt of the Sabbath very early they came to the monument, carrying the ſpices which they had prepared.

2 And they found the ſtone rolled backe from the monument.

3 And going in, they found not the body of our Lord Iesvs.

4 And it came to paſſe: as they were aſtonied in their minde at this, behold two men ſtood beſide them in gliſtering apparell.

5 And when they feared and caſt downe their countenance toward the ground, they ſaid unto them, Why ſeeke you the living with the dead?

6 He is not here, but is riſen; remember how he ſpake to you, when he yet was in Galilee.

Luke 9,22.

7 Saying, * That the Sonne of man muſt be delivered into the hands of ſinners and be crucified, and the third day riſe againe.

8 And they remembred his words.

9 And going backe from the monument, they told all theſe things to thoſe Eleven, and to all the reſt.

10 And it was Mary Magdalene, and Ioane, and Mary of Iames, and the reſt that were with them, which ſaid theſe things to the Apoſtles.

11 And theſe words ſeemed before them as dotage, and they did not beleeve them.

Ioh. 20,3.

12 But * Peter riſing up ran to the monument: and ſtooping downe he ſaw the linnen clothes lying alone, and went away marvelling with himſelfe at that which was done.

Marke 16,12. The Goſpel upon Munday in Eaſter weeke.

13 * And behold, two of them went the ſame day into a towne which was the ſpace of ſixty furlongs from Hieruſalem, named Emmaus.

14 And they talked betwixt themſelves of all thoſe things that had chanced.

15 And it came to paſſe while they talked and reaſoned with themſelves, Iesvs alſo himſelfe approaching went with them.

16 But

Marke 16.1. Iohn 20.1.

*BVT * upon the firſt day of the Sabbaths, very early in the morning, they came unto the Sepulchre, bringing the ſweet odours, which they had prepared, and other women with them.*

2 *And they found the ſtone rolled away from the Sepulchre.*

3 *And they went in, but found not the body of the Lord Ieſus.*

4 *And it came to paſſe, as they were amazed thereat, behold, two men ſtood by them in ſhining garments,*

5 *And as they were afraid, and bowed downe their faces to the earth, they ſaid unto them, Why ſeeke ye the living among the dead?*

Math. 17.23. marke 9.31. luke 9.22.

6 *He is not here, but is riſen: * Remember how he ſpake unto you when he was yet in Galilee,*

7 *Saying, The Sonne of man muſt be delivered into the hands of ſinfull men, and be crucified, and the third day riſe.*

8 *And they remembred his words,*

9 *And returned from the Sepulchre, and told all theſe things unto thoſe Eleven, and to all the remnant.*

10 *It was Mary Magdalene, and Ioanna and Marie Iacobi, and other that were with them, which told theſe things unto the Apoſtles.*

11 *And their words ſeemed to them fained things, neither beleeved they them.*

Iohn 20.6.

12 * *Then aroſe Peter, and ran unto the Sepulchre, and when he had looked in, he ſaw the linnen clothes laid by themſelves, and departed, wondring in himſelfe at that which was come to paſſe.*

Marke 16.12.

13 * *And behold, two of them went that ſame day, to a village called Emmaus, which was from Hieruſalem about threeſcore furlongs.*

14 *And they talked together of all theſe things that had come to paſſe.*

15 *And it came to paſſe, that while they communed together, and reaſoned, Ieſus himſelfe drew neere, and went with them.*

Bb 2

16 But their eyes were held that they might not know him.

17 And he said to them, What are these communications that you conferre one with another walking, and are sad?

18 And one whose name was Cleophas, answering, said to him, Art thou onely a ſtranger in Hieruſalem, and haſt not knowne the things that have beene done in it, theſe dayes?

19 To whom he ſaid, What things? And they ſaid, concerning IESVS of Nazareth, who was a man a Prophet, mighty in worke and word before God and all the people,

20 And how our chiefe Prieſts and Princes delivered him into condemnation of death, and crucified him.

21 But wee hoped that it was hee that ſhould redeeme Iſrael: and now beſides all this, to day is the third day ſince theſe things were done.

22 But certaine women alſo of ours made us afraid: who before it was light, were at the monument,

23 And not finding his body, came, ſaying that they ſaw a viſion alſo of Angels, who ſay that he is alive.

24 And certaine men of ours went to the monument: and they found it ſo as the women ſaid, but him they found not.

25 And he ſaid to them, O fooliſh, and ſlow of heart to beleeve, in all things which the Prophets have ſpoken.

26 Ought not Chriſt to have ſuffered theſe things, and ſo to enter into his glory?

27 And beginning from Moſes and all the Prophets, he did interpret to them in all the Scriptures the things that were concerning him.

28 And they drew nigh to the towne whither they went: and he made ſemblance to goe further.

29 And they forced him, ſaying, Tarry with us, becauſe it is toward night, and the day is now farre ſpent. And he went in with them,

30 And it came to paſſe, whiles he ſate at the table with them, he || tooke bread, and bleſſed, and brake, and did reach to them.

31 And their eyes were opened, and they knew him: and he vaniſhed out of their ſight.

32 And they ſaid one to the other, Was not our heart burning in us, whiles he ſpake in the way, and opened unto us the Scriptures?

33 And riſing up the ſame houre they went backe into Hieruſalem: and they found the eleven gathered together, and thoſe that were with them,

34 Saying, that our Lord is riſen indeed, and hath appeared to Simon.

35 And they told the things that were done in the way: and how they knew him in the breaking of bread.☞

16 But their eyes were holden that they should not know him.

17 And he said unto them, What manner of communications are theſe that ye have one to another as ye walke, and are ſad?

18 And the one of them, whoſe name was Cleophas, anſwering, ſaid to him, Art thou onely a ſtranger in Hieruſalem, and haſt not knowne the things that are come to paſſe there in theſe dayes?

19 He ſaid unto them, What things? And they ſaid unto him, Of Ieſus of Nazareth, which was a Prophet, mighty in deed and word before God and all the people,

20 And how the high Prieſts and our Rulers delivered him to be condemned to death, and have crucified him.

21 But we truſted that it had been he which ſhould have redeemed Iſrael: and as touching all theſe things, to day is even the third day ſince they were done.

22 Yea, and certaine women alſo of our company made us aſtonied, which came early unto the Sepulchre,

23 And when they found not his body, they came, ſaying, that they had ſeene a viſion of Angels, which ſay that he was alive.

24 And certaine of them which were with us, went to the Sepulchre, and found it even ſo as the women had ſaid, but him they ſaw not.

25 And he ſaid unto them, O fooles, and ſlow of heart, to beleeve all that the Prophets have ſpoken:

26 Ought not Chriſt to have ſuffered theſe things, and to enter into his glory?

27 And he began at Moſes, and all the Prophets, and thorowly interpreted unto them in all the Scriptures, thoſe things which were written of himſelfe.

28 And they drew nigh unto the village which they went unto, and he made as though he would have gone further.

29 And they conſtrained him, ſaying, Abide with us, for it draweth towards night, and the day is far paſſed: And he went in to tarry with them.

30 And it came to paſſe, as he ſate at meat with them, hee tooke bread, and bleſſed it, and brake, and gave to them.

31 And their eyes were opened, and they knew him, and he † vaniſhed out of their ſight.

† Or, departed out of their ſight, or ceaſed to be ſeene of them.

32 And they ſaid one unto another, Did not our hearts burne within us, while he talked with us by the way, and opened to us the Scriptures?

33 And they roſe up the ſame houre, and returned againe to Hieruſalem, and found the Eleven gathered together, and them that were with them,

34 Saying, The Lord is riſen indeed, and hath appeared to Simon.

35 And they told what things were done in the way, and how he was knowne of them in the breaking of the bread.

The Goſpel upon Tueſday in Eaſter week
Marke 16,14.
John 20,19.

36 * And whiles they were ſpeaking theſe things, IESVS ſtood in the middes of them, and he ſaith to them, Peace be to you: it is I; feare not.

37 But they being troubled and frighted, imagined that they ſaw a ſpirit.

38 And he ſaid to them, Why are you troubled, and cogitations ariſe into your hearts?

39 See my hands and feet, that it is I my ſelfe; handle, and ſee: for a ſpirit hath not fleſh and bones, as you ſee me to have.

40 And when he had ſaid this, he ſhewed them his hands and feet.

41 But they yet not beleeving and marvelling for joy, he ſaid, Have you here any thing to be eaten?

42 But they offered him a piece of fiſh broiled, and a hony combe.

43 And when he had eaten before them, taking the remaines he gave to them.

44 And he ſaid to them, Theſe are the words which I ſpake to you, when I was yet with you, that all things muſt needs be fulfilled, which are written in the Law of Moſes, and the Prophets, and the Pſalmes of me.

45 Then he opened their underſtanding, that they might underſtand the Scriptures.

46 And he ſaid to them, That ſo it is written, and ſo it behooved Chriſt to ſuffer, and to riſe againe from the dead the third day:

47 ‡ And || penance to be preached in his name and remiſſion of ſinnes unto all nations, ☞ beginning from Hieruſalem.

48 And you are witneſſes of theſe things.

Act.1,8. 2,1.

49 * And I ſend the promiſe of my father upon you: but you, tarry in the city, till you be endued with power from high.

Ascention Day.
Marke 16,19.

50 And he brought them forth abroad into Bethania; and lifting up his hands he || bleſſed them.

Act.1,9.

51 * And it came to paſſe, whiles hee bleſſed them, he departed from them, and was carried into heaven.

52 And they adoring went backe into Hieruſalem with great joy:

53 And they were alwayes in the Temple praiſing and bleſſing God.

*36 * And as they thus ſpake, Ieſus himſelfe ſtood in the midſt of them, and ſaid unto them, Peace be unto you.*

Marke 16,14.
John 20,19.

37 But they were abaſhed and afraid, and ſuppoſed that they had ſeene a ſpirit.

38 And he ſaid unto them, Why are yee troubled, and why doe thoughts ariſe in your hearts?

39 Behold my hands and my feet, that it is even I my ſelfe: handle me and ſee, for a ſpirit hath not fleſh and bones, as yee ſee me have.

40 And when he had thus ſpoken, he ſhewed them his hands and his feet.

41 And while they yet beleeved not for joy, and wondred, he ſaid unto them, Have ye here any meat?

42 And they offered him a piece of broiled fiſh, and of an honie combe.

43 And hee tooke it, and did eat before them.

44 And he ſaid unto them; Theſe are the words which I ſpake unto you, while I was yet with you, that all muſt needes *bee fulfilled which were written of me in the Law of Moſes and in the Prophets, and in the Pſalmes.*

45 Then opened he their † wits, that they might underſtand the Scriptures,

† Or, miracles.

46 And ſaid unto them, Thus it is written, and thus it behooved Chriſt to ſuffer, and to riſe from death the third day:

47 And that repentance and remiſſion of ſinnes ſhould be preached in his Name among all nations, and muſt begin at Hieruſalem.

48 And ye are witneſſes of theſe things.

*49 * And behold, I will ſend the promiſe of my Father upon you: But tarry ye in the city of Hieruſalem, untill ye be indued with power from on high.*

John 15.26.
Acts 1.4.

50 And he led them out into Bethanie, and lift up his hands and bleſſed them.

*51 * And it came to paſſe, as he bleſſed them, he departed from them, and was carried up into heaven.*

Marke 16,19.
act.1.9.

52 And when they had worſhipped him, they returned to Hieruſalem, with great joy:

53 And were continually in the Temple praiſing and lauding God. Amen.

MARGINALL NOTES. CHAP. XXIIII.

RHEM. 1 1 First of the Sabbath.] *That is firſt after the Sabbath, which is (ſaith S.*Hier.q.4. ad Hedib.) dies Dominica, *our Lords day, wherein he aroſe; for the weeke is divided into the Sabbath, and the 1.2.3.4.5.6. of the Sabbath, and the Apoſtle* (1 Cor.16,2.) *commanded a collection of money to be made on the firſt of the Sabbath, whereby we learne, both the keeping of Sunday, and the Churches count of dayes by the 2,3,4. of the Sabbath, to be Apoſtolicall, which S.* Sylveſter *afterward named 2,3,4. feriam, &c.* Breviar.Roman.Decemb.31.

FVLKE 1 The obſervation of the Lords day, is taught in the Scripture to be Apoſtolicall, and not grounded upon uncertaine Tradition unwritten, as other Papiſts affirme.

The Lords day.
The Scriptures ſufficient.

RHEM. 2 47 And ª penance.] *As he ſhall be Anathema (ſaith S.*Auguſtine) *which preacheth that Chriſt neither ſuffered nor roſe againe, becauſe we learne by the Goſpel,* That it behooved Chriſt to ſuffer, and to riſe againe the third day: *ſo he ſhall alſo be Anathema, whoſoever preacheth the Church to be elſewhere then in the communion of all nations: becauſe by the ſelfe ſame Goſpel we learne in the words next following,* and penance to be preached in his name and remiſſion of ſinnes thorowout all nations, Aug.ep.48.

FVLKE 2 The Papiſts are under this curſe, which preach that the Church conſiſteth in communion of the Romiſh Pope, and not in the communion of all nations.

The Popiſh communion.

ANNOTATIONS. CHAP. XXIIII.

RHEM. 3 [illegible] bread.] *The Fathers in divers places take this to be meant of the bleſſed* [illegible]. *Auctor operis imperfecti hom.*17. *S.Auguſtine l.*3.*de conſenſu Evang.c.*25.& *Ser.*140.*de temp.*& *ep.*59.*ad Paulinum q.*5. [illegible] *in the next Epiſtle before that among S.Auguſtines. Venerable Bede alſo upon this place.* Theophylact *upon this place. And that it ſhould be meant of the holy Sacrament, the forme of ſolemne taking the bread into his hands, bleſſing it, breaking it, and reaching it to his Diſciples (exceeding proper to the conſecration, and common to none other vulgar benediction, nor any where uſed but in Chriſts miraculous multiplying the loaves) and the ſingular effect in notifying Chriſt unto them doe prove. And if it be the Sacrament (as it is moſt probable) then is it an evident example and warrant of miniſtration in one kinde.*

The bleſſed Sacrament in one kinde.

FULKE 3 Although this were to be underſtood, of the celebration of the Lords Supper, (as ſome of the ancient Fathers doe thinke) yet it is no example, nor warrant of miniſtration in one kinde. For the breaking of bread, ſhould be here taken figuratively for the whole Sacrament, by *Synecdoche*, which is uſed when a part is named for the whole. And *Chryſoſtome* upon that promiſe of Chriſt, (that he will drinke the cup of the fruit of the vine, anew in the kingdome of his Father) ſaith expreſly, *Poſt reſurrectionem in nuda myſterij menſa vino uſus eſt. Ex geninine autem ait vitis, quæ certè vinum non aquam producit. After his reſurrection in the bare table of this myſterie, he uſed wine. Of the fruit of the vine* (ſaith he) *which verely bringeth forth wine and not water.* Neither is there any of the ancient Fathers which thinke that our Saviour Chriſt here gave the Sacrament, that gathereth example or warrant of miniſtration in one kinde. Finally, you cannot ſay, that he gave bread onely, as the Sacrament, except you will alſo ſay that he conſecrated in one kinde, which you all confeſſe to be unlawfull and ſacrilegious.

Communion in one kinde.

RHEM. 4 47 Penance to be preached.] *He ſhewed unto them out of the Scriptures, not onely the things that were now accompliſhed in himſelfe, but alſo that were yet to come about his Church: as, where it ſhould begin, to wit, at Hieruſalem: and how far it ſhould goe to wit, to all nations: that he might not ſuffer us* (ſaith S.Auguſtine) *to erre neither in the Bridegroome nor in the Bride. For this maketh manifeſtly againſt all Heretickes and Sciſmatickes, that ſet up new Churches in particular countreys, drawing the people from the foreſaid onely true Church, which from Hieruſalem ſo groweth* * *over all nations, till the end of the world come.*

The Catholike or univerſall Church. *De unit. Eccl.c.*10.

* Math.24,14.

FULKE 4 The univerſall Church of Chriſt, is whereſoever the Goſpel or doctrine of ſalvation is embraced, and not tied to the city or Congregation of Rome, which when it was a member of Chriſt, was a particular Church, and not the univerſall Church. S. *Hierome* miſliking the cuſtome of the Church of Rome, that a Prieſt ſhould be ordained by the teſtimony of a Deacon, ſaith: *Quid mihi profers unius urbis conſuetudinem? What doeſt thou bring forth unto me the cuſtome of one city?* But now Rome is neither the univerſall Church, nor any ſound part thereof: but the whore of Babylon, the ſeat of Antichriſt, *Apoc.*17,18.

RHEM. 5 50 Bleſſed them.] *Chriſt our high Prieſt,* * *prefigured ſpecially therein by* Melchiſedec, *often gave his bleſſing to his: ſometimes by words, as,* Peace be to you: *ſometimes by impoſing his hands: and now here by lifting up his hands over his Diſciples as it were for his farewell. In what forme, the Scripture doth not expreſſe, but very like it is that in forme of the croſſe, as* Iacob *the Patriarch bleſſed his nephewes for ſignification of Chriſts benediction; for now the croſſe began to be glorious among the faithfull: and the Apoſtles (as it is moſt certaine* * *by the Fathers which call it an ancient tradition) uſed that ſigne for an externall note of benediction. Yea S.* Auguſtine *ſaith* (in Pſal.30.Conc.3.) *that Chriſt himſelfe not without cauſe would have his ſigne to be fixed in our foreheads as in the ſeat of ſhamefaſtnes, that a Chriſtian man ſhould not be aſhamed of the reproach of Chriſt; and what forme can a Chriſtian man uſe rather to bleſſe himſelfe or others, then that which was dedicated in Chriſts death, and is a convenient memoriall of the ſame? Howſoever it be that the Biſhops and prieſts of Gods Church bleſſe with an externall ſigne, no man can reprehend, being warranted by Chriſts owne example and action.*

* Heb.7,6.
Ioh.20,21.26.
Mar.10,16.
Gen.48,14.
* Tertul.de coron. milit.c.3. Baſil.de Spir.ſanct.c.27.

Chriſt bleſſed divers wayes.

Bleſſing with the ſigne of the croſſe.

FULKE 5 Seeing the Scripture doth not expreſſe, in what forme Chriſt lifted up his hands, it is great preſumption to affirme, that it was in the ſimilitude of the croſſe. Neither is it any thing like, becauſe *Iacob* laid his hands overthwart, or a croſſe upon his nephewes heads, that Chriſt did ſo, ſeeing here was not the like cauſe: For *Iacob* laid his hands after that forme, becauſe the younger ſonne which ſhould be the greater, was placed at his left hand, and the elder at his right hand. Neither was the ſigne or figure of the croſſe in any eſtimation with the Apoſtles, or the faithfull in their time: *Valentinus* the Hereticke, was the firſt that made any great account of it, as teſtifieth *Irenæus l.* 1.*c.* 1. *Tertullian* indeed, reckoneth ſigning with the croſſe to be an old tradition, which yet it is no more certaine to have beene uſed by the Apoſtles, then other like ceremonies which he there nameth, as the taſting of milke and honey by them that were baptized, and the abſtinence from waſhing for a weeke after Baptiſme, oblations for birth dayes, and ſuch other long ſince aboliſhed, which they ſhould not have beene, if they had beene ordained by the Apoſtles, as neceſſary for Chriſtian religion. The like may be ſaid of *Baſils* teſtimony. S. *Auguſtine* in the place noted, ſpeaketh not of the ſigne of the croſſe, which Chriſt never commanded to be ſet on mens foreheads, but of the ſeale or marke wherewith the true worſhippers of Chriſt are marked, *Apoc.* 7. in their foreheads, to ſignifie that they ſhould not be aſhamed to confeſſe the reproach of Chriſt, which is the glory of the Chriſtians. Finally, when you aske what forme a Chriſtian man can uſe to bleſſe himſelfe, rather then the ſigne of the croſſe? I would firſt know, how a Chriſtian man can bleſſe himſelfe, ſeeing the Apoſtle ſaith, it is without all controverſie, that the leſſer is bleſſed of the greater or better, *Heb* 7.7.

The ſigne of the croſſe, or croſſing.

Secondly, that the ſigne of the croſſe is dedicated in the death of Chriſt, rather then the ſignes of other things that were likewiſe inſtruments of his Paſſion.

Thirdly, how is it a convenient memoriall of Chriſts death, which is not ordained of Chriſt, nor taught by his Apoſtles to be ſuch.

But you ſay howſoever it be, *that Biſhops and prieſts doe bleſſe with an externall ſigne, no man can reprehend, being warranted by Chriſts owne example and action:* As though every action of Chriſt, were an example for us to follow. But admitting this to be an example, and action to be followed, Popiſh Biſhops and Prieſts are juſtly to be reprehended, becauſe they are not content with that externall action of Chriſt, which they reade in the holy Scripture, of impoſition or lifting up of hands, but they will uſe another, whereof they have no warrant in the Scriptures, which it is not like that Chriſt at any time did uſe.

THE

THE ARGUMENT OF

S^t. IOHN'S GOSPEL.

SAint Iohns Goſpell may be divided into foure partes.

The firſt part is of the actes of Chriſt before his ſolemne manifeſtation of himſelfe, while Iohn Baptiſt *was yet baptizing: Chap.*1,2,3,4.

*The ſecond, of his acts in Iury (having now begun his ſolemne manifeſtation in Galilee, Mat.*4,12.) *the ſecond Eaſter or Paſche of his Preaching: Chap.*5. *For of the firſt Paſche, we had in the firſt part. Chap.*2,13. And the Paſche of a the Iewes was at hand. *And that feaſt whereof we have in this ſecond part, Chap.*5,1: After this there was a feſtivall day of a the Iewes, *is thought of good authors, to be the feaſt of Paſche.*

*The third part is, of his actes in Galilee, and in Iury, about the third Paſche, and after it: Chap.*6, *to the* 12. *For ſo we have chap.*6,4: and Paſche the feſtivall day of a the Iewes was at hand.

*The fourth part is of the fourth Paſche (which we have in the end of the chap.*11,55: And the Paſche of a the Iewes was at hand) *that is to ſay of the holy weeke of his Paſſion in Hieruſalem: ch.* 12. *unto the end of the booke.*

By which diviſion it is manifeſt, that the intent of this Evangeliſt writing after the other three, was, to omit the actes of Chriſt in Galilee, becauſe the other three had written them at large: and to report his actes done in Iury, which they had omitted.

And this he doth, becauſe Iury with Hieruſalem and the Temple, being the principall part of the Countrey; there abode the principall of the Iewes, both for authority, and alſo for learning in the Law, or knowledge of the Scriptures; and therefore that was the place, where our Lord IESVS *finding in the head it ſelfe, and in the leaders of the reſt, ſuch wilfull obſtinacy and deſperate reſiſtance, as the Prophets had foretold, did by this occaſion, much more plainely then in Galilee, both ſay and prove, at ſundry times; even every yeare of his Preaching, himſelfe to be the CHRIST that had beene ſo long promiſed unto them, and expected of them: and the ſame CHRIST to be not onely a man, as they imagined, but alſo the naturall, conſubſtantiall, and coeternall Sonne of God the Father, who now had ſent him. Therefore theſe were the words and deeds that ſerved beſt the purpoſe of this Evangeliſt, being, to ſhew the glory and excellency of this perſon IESVS, that thereby the Gentiles might ſee, how worthily Hieruſalem and the Iewes were reprobated, who had refuſed, yea, and crucified ſuch an one: and how well, and to their owne ſalvation themſelves might doe, to receive him and to believe in him. For this to have beene his purpoſe, himſelfe declareth in the end, ſaying:* Theſe are written, that you may believe that IESVS is CHRIST the Sonne of God: and that believing, you may have life in his name.

a This ſpeech very common in this Goſpel, as appeareth by the places here marked, declareth that he writeth to the Gentiles.

Iren.l.2.c.

Io.20,31.

And hereupon it is, that S. Hierome *writeth thus in his life:* Iohn the Apoſtle, a whom IESVS loved very much, the b ſonne of *Zebedee*, b the brother of *Iames* the Apoſtle, c whom *Herod* after our Lords Paſſion beheaded, laſt of all wrote the Goſpel, at the requeſt of the Biſhops of Aſia, againſt *Cerinthus*, and other Heretikes, and ſpecially againſt the aſſertion of the Ebonites then riſing, who ſay that Chriſt was not before MARIE. Whereupon alſo he was compelled to utter his Divine Nativity. *Of his three Epiſtles, and of his Apocalypſe, ſhall be ſaid in their owne places.*

Hier. in Catal.
a Io.21,20.
b Mat.4,21.
c Act.12,2.

It followeth in S. Hierome, *that* In the ſecond perſecution under *Domitian*, fourteene yeeres after the perſecution of *Nero* he was exiled into the Ile Patmos. But after that *Domitian* was ſlaine, and his acts for his paſſing cruelty repealed by the Senate: under *Nerva* the Emperour he returned to Epheſus, and there continuing unto the time of *Traiane* the Emperour, he founded and governed all the Churches of Aſia, and worne with old age, he died the threeſcore and eighth yeare after the Paſſion of our Lord, and was buried beſides the ſame city.

Whoſe excellency the ſame holy Doctor thus briefly deſcribeth lib. 1. Adverſ. Iovinianum.

IOhn *the Apoſtle, one of our Lords Diſciples, who was the yongeſt among the Apoſtles, and whom the faith of Chriſt found a virgin, remained a virgin, and therefore is* a *more loved of our Lord, and* a *lieth upon the breſt of* IESVS*: and that which* Peter *durſt not aske,* a *he deſired him to aske: and after the reſurrection, when* Mary Magdalen *had reported that our Lord was riſen againe, both of them ran to the ſepulchre,* b *but he came thither firſt: and when they were in the ſhip and fiſhed in the lake of Genezareth,* IESVS *ſtood on the ſhore, neither did the Apoſtles know whom they ſaw:* c *onely the virgin knoweth the virgin, and ſayth to* Peter, It is our Lord. *This* Iohn *was both an Apoſtle, and Evangeliſt, and Prophet; an Apoſtle, becauſe he wrot to the Churches as a Maſter: an Evangeliſt, becauſe he compiled a booke of the Goſpel, which* (except Matthew) *none other of the twelve Apoſtles did: a Prophet, for he ſaw in the Ile Patmos, where he was baniſhed by* Domitian *the Emperour for the teſtimony of our Lord, the Apocalyps, containing infinite myſteries of things to come.* Tertullian *alſo reporteth, that at Rome being caſt into a barrell of hot boyling oyle, he came forth more pure and freſher or livelier, then he went in. Yea and his Goſpell it ſelfe much differeth from the reſt.* Matthew *beginneth to write as of a man:* Marke *of the Prophecy of* Malachie *and* Eſay: Luke *of the Prieſthood of* Zachary*: the firſt hath the face of a man, becauſe of the genealogie: the ſecond the face of a lion, for the voyce of one crying in the deſert: the third the face of a calfe, becauſe of the Prieſthood. But* Iohn *as an Eagle flyeth to the things on high, and mounteth to the Father himſelfe, ſaying:* In the beginning was the WORD, and the WORD was with God, and God was the WORD. *Thus farre S.* Hierome.

a Io.13,23,24. & c.21,20.

b Io.21,4.

c Io.21,7.

RHEM. 1 *Upon this Goſpel there are the famous commentaries of S.* Auguſtine, *called* Tractatus in Evang. Ioan. tom. 9. *and twelve bookes of S.* Cyrils *commentaries.*

FULKE 1 There are but eight bookes of S. *Cyrillus* commentaries remaining, foure of them being loſt. In ſteed of which *Iodocus Clichtoveus*, added foure of his owne writing, namely the fifth, the ſixth, the ſeventh, and the eight, which of theſe great learned Doctors of Rhemes, are counted for the bookes of *Cyrillus*, and ſometime devoutly alleaged, as the authority of *Cyrillus*: as in the Preface and c.10. v.29. of this Goſpel, and elſewhere.

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING TO SAINT IOHN.

CHAP. I.

The preface of the Euangeliſt, commending Chriſt (as being God the Sonne incarnate) to the Gentiles, and ſetting out the blindneſſe of the Iewes in not receiuing him. 19 Then the teſtimonies of Iohn Baptiſt, firſt to the ſolemne legacy of the Iewes: 29 ſecondly, when he ſaw Iesvs *come to him: 35 thirdly, to his owne diſciples, putting them ouer from himſelfe to* Iesvs. *Who made it plainer to them that he is Chriſt: 40 and ſo beginneth alſo to haue Diſciples.*

The 1. part. The Actes of Chriſt before his manifeſtation, whiles Iohn Baptiſt was yet baptizing.

The Tranſlation of Rhemes.

IN THE beginning || was the Word, and the Word was || with God, and || God was the Word.

2 This was in the beginning with God.

The Goſpel at the third Maſſe upon Chriſtmas day. And every day at the end of Maſſe.

3 All things were made by || him: and without him was made † nothing. That which was made,

† Nothing that was made.

4 In him was life, and the life was the light of men:

5 And the light ſhineth in darkeneſſe, and the darkeneſſe did not comprehend it.

6 There was a man ſent from God, whoſe name was Iohn.

7 This man came for teſtimony: to give teſtimony of the light, that all might beleeve through him.

8 He was not the light, but to give teſtimony of the light.

9 It was the true light, which lightneth every man that commeth into this world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came into his owne, and his owne received him not.

12 But as many as received him, || he gave them power to be made the ſonnes of God, to thoſe that beleeve in his name.

13 Who, not of blood, nor of the will of fleſh, nor of the will of man, but of God are borne.

Et Verbvm Caro Factvm Est.

14 And || The Word Was Made Flesh, and dwelt in us (and we ſaw the glory of him, glory as it were of the onely-begotten of the Father) full of grace and verity. ꝏ

15 Iohn giveth teſtimony of him, and cryeth ſaying, This was he of whom I ſpake, He that ſhall come after me, ‡ is made before me: becauſe he was before me.

‡ He is preferred and made of more dignity and excellency then I, becauſe he was before me, and all things, eternall God.

16 And of his fulneſſe all we have received, and grace for grace.

17 For the Law was given by Moſes, grace and verity was made by Iesvs Chriſt.

18 God || no man hath ſeene at any time: the only begotten Sonne which is in the boſome of the father, he hath declared.

19 And

The Tranſlation of the Church of England.

IN the beginning was the word, and the word was with God, and † God was that word.

† Or, and that word was God.

2 * *The ſame was in the beginning with God.*

Gen. 1. 1.

3 *All things were made by it, and without it, was made nothing that was made.*

4 *In it was life, and the life was the light of men.*

5 *And the light ſhineth in the darkeneſſe, and the darkeneſſe comprehended it not.*

6 * *There was a man ſent from God, whoſe name was Iohn:*

Matth. 3. 1. marke 1. 2. luke 3. 2.

7 *The ſame came for a witneſſe, that he ſhould beare witneſſe of the light, that all men through him might beleeve.*

8 *He was not that light, but was ſent to beare witneſſe of the light.*

9 *That* light *was the true light, which lighteth every man that commeth into the world.*

10 *He was in the world,* * *and the world was made by him, and the world knew him not.*

Heb. 11. 4.

11 *He came into his owne, and his owne received him not.*

12 *But as many as received him, to them gave he † power to be the ſonnes of God,* even *to them that beleeved on his name,*

† Or, dignity.

13 *Which † were borne not of blood, nor of the will of the fleſh, nor yet of the will of man, but of God.*

† Or, was made

14 * *And the ſame word became fleſh, and dwelt among us (and wee ſaw the glory of it, as the glory of the onely begotten ſonne* that came *from the Father) full of grace and trueth.*

Matt. 1. 16. luke 2. 7.

15 *Iohn beareth witneſſe of him, and cryed, ſaying, This was he of whom I ſpake, He that commeth after me, is preferred before me, for he was † before me.*

† Or, worthier then I.

16 *And of his * fulneſſe have all we received, and grace for grace.*

Coloſſ. 1. 19.

17 *For the law was given by Moſes, but grace and truth came by Ieſus Chriſt.*

18 * *No man hath ſeene God at any time, the onely begotten ſonne, which is in the boſome of the father, he hath declared him.*

1 Iohn 4. 12. 1 tim. 6. 16.

19 *And*

The Goſpel upon the 3. Sunday in Advent.

19 And this [illegible] the Iewes ſent from [illegible] Prieſts and Leuites to [illegible] him, Who art thou?

20 And he confeſſed, and did not deny: and he [illegible] That I am not Christ.

21 And they asked him, What then? Art thou * Elias? And he ſaid, I am not. Art thou ‡ * the Prophet? And he anſwered, No.

Deut. 18, 15. Mal. 4, 5.

‡ By like the Iewes ignorantly underſtood not the place in Deuteronomy, of Chriſt, and therefore they aske alſo whether he be the Prophet there ſpoken of. See alſo c. 7, 40.

22 They ſaid therefore unto him, Who art thou, that we may give an anſwere to them that ſent us? what ſayeſt thou of thy ſelfe?

23 He ſaid, * *I am the voice of one crying in the deſert, make ſtraight the way of our Lord,* as Eſay the Prophet ſaid.

Eſa. 40, 3.

24 And they that were ſent, were of the Phariſees.

25 And they asked him, and ſaid to him, Why then doeſt thou baptize, if thou be not Chriſt, nor Elias, nor the Prophet?

26 Iohn anſwered them ſaying, * ‡ I baptize in water: but there hath ſtood in the middeſt of you whom you know not.

Mat. 3, 11. Mar. 1, 8. Luke 3, 16.

27 The ſame is he that ſhall come after me, that is made before me: whoſe latchet of his ſhoe I am not worthy to unlooſe.

28 Theſe things were done in Bethania beyond Iordan, where Iohn was baptizing. ꝏ

The Goſpel on the octave of the Epiphanie.

29 The next day Iohn ſaw Iesvs comming to him, and he ſaith, *Behold the lambe of God, behold him that taketh away the † ſinne of the world.*

† ſinnes Agnvs Dei at Maſſe.

30 This is he of whom I ſaid, After me there commeth a man, which is made before me: becauſe he was before me.

31 And I knew him not, but that he may be manifeſted in Iſrael, therefore came I baptizing in water.

32 And Iohn gave teſtimony, ſaying, That I ſaw || the Spirit deſcending as a dove from heaven, and he remained upon him.

33 And I knew him not: but he that ſent me to baptize in water, he ſaid to me, He upon whom thou ſhalt ſee the Spirit deſcending and remaining upon him, he it is that baptizeth in the holy Ghoſt.

34 And I ſaw: and I gave teſtimony that this is the ſonne of God. ꝏ

The Goſpel upon S. Andrewes eve.

35 The next day againe Iohn ſtood, and two of his diſciples.

36 And beholding Iesvs walking, he ſaith, Behold the lambe of God.

37 And the two diſciples heard him ſpeaking, and they followed Iesvs.

38 And Iesvs turning, and ſeeing them following him, ſaith to them, What ſeeke you? Who ſaid to him, Rabbi (which is called by interpretation, Maſter) where dwelleſt thou?

39 He ſaith to them, Come and ſee. They came, and ſaw where he abode and they

taried

19 *And this is the record of Iohn, when the Iewes ſent Prieſts and Leuites from Hieruſalem [illegible]*

20 *[illegible], and ſaid plainely, I am not that Chriſt.*

21 *And they asked him, What then? Art thou Elias? And hee ſayth, I am not. Art thou that Prophet? And hee anſwered, No.*

22 *Then ſaid they unto him, what art thou, that we may give an anſwere to them that ſent us? What ſayeſt thou of thy ſelfe?*

23 * *He ſayd,* I am *the voyce of a cryer in the wilderneſſe: Make ſtraight the way of the Lord, as ſaid the Prophet Eſaias.*

Eſa. 40. 3. matth. 3. 3. luke 3. 4.

24 *And they which were ſent, were of the Phariſees.*

25 *And they asked him, and ſaid unto him, why baptizeſt thou then, if thou bee not that Chriſt, nor Elias, neither † a Prophet?*

† Or, that Prophet.

26 *Iohn anſwered them, ſaying, I baptize with water; but there ſtandeth one among you, whom ye know not,*

27 * *He it is, which though he came after me, was before me, whoſe ſhoes latchet I am not worthy to unlooſe.*

Matt. 3. 2. mar. 1. 7. luke 3. 16. acts 19. 4.

28 *Theſe things were done in † Bethabara beyond Iordane, where Iohn was baptizing.*

† Or, ſome reade Bethania.

29 *The next day, Iohn ſeeth Ieſus comming unto him, and ſaith, Behold the Lambe of God which taketh away the ſinne of the world.*

30 *This is he of whom I ſaid, After mee commeth a man, which is preferred before me: for he was before me.*

31 *And I knew him not: but that he ſhould be declared to Iſrael, therefore am I come baptizing with water.*

32 * *And Iohn bare record, ſaying, I ſaw the Spirit deſcending from heaven, like unto a dove, and it abode upon him.*

Matt. 3. 16. marke 1. 10. Luke 3. 22.

33 *And I knew him not: but he that ſent me to baptize with water, the ſame ſaid unto me, Upon whom thou ſhalt ſee the Spirit deſcending, and tarying ſtill on him, the ſame is he which baptizeth with the holy Ghoſt.*

34 *And I ſaw, and bare record, that this is the ſonne of God.*

35 *The next day after, Iohn ſtood againe, and two of his diſciples.*

36 *And when he beheld Ieſus walking, he ſaith, Behold the Lambe of God.*

37 *And the two diſciples heard him ſpeake, and they followed Ieſus.*

38 *And Ieſus when he turned about, and ſaw them following* him, *ſaith unto them, What ſeeke ye? They ſaid unto him, Rabbi, (which is to ſay if one interpret it, Maſter) where dwelleſt thou?*

39 *He ſayth unto them, Come and ſee. They came, and ſaw where he dwelt, and abode*

with

[illegible] with him that day: and it was about the tenth houre.

40 And Andrew the brother of Simon Peter was one of the two that had heard of Iohn, and followed him.

41 He findeth firſt his brother Simon, and ſaith to him, We haue found ‡ MESSIAS, which is being interpreted, CHRIST.

‡ Meſſias in Hebrew, in Greeke Chriſt, in Engliſh Annointed, to ſignifie the ſpirituall oyle of grace aboue his brethren. Pſal. 44.

42 And he brought him to IESVS. And IESVS || looking upon him, ſaid, Thou art Simon the ſonne of Iona: Thou ſhalt bee called ‡ Cephas, which is interpreted, Peter.

43 On the morrow he would goe foorth into Galilee, and he findeth Philip. And IESVS ſaith to him, Follow me.

44 And Philip was of Bethſaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and ſaith to him, Him whom Moſes in the law, and the Prophets wrote of: we haue found IESVS the ſonne of Ioſeph, of Nazareth.

46 And Nathanael ſaid to him, From Nazareth can there be any good? Philip ſaith to him, Come and ſee.

47 IESVS ſaw Nathanael comming to him, and he ſaith to him, Behold an Iſraelite in very deede, in whom there is no guile.

The Goſpel in a Votiue Maſſe of the holy Angels.

48 Nathanael ſaith to him, How knoweſt thou me? IESVS anſwered and ſayd to him, Before that Philip did call thee, when thou waſt under the fig-tree, I ſaw thee.

49 Nathanael anſwered him, and ſayth, Rabbi, thou art the ſonne of God, thou art the king of Iſrael.

50 IESVS anſwered, and ſaid to him, Becauſe I ſaid unto thee, I ſaw thee under the fig-tree, thou beleeueſt: greater then theſe things ſhalt thou ſee.

51 And he ſaith to him, Amen, Amen I ſay to you, You ſhall ſee the heauen opened, and the * Angels of God aſcending and deſcending upon the Sonne of man.

Gen. 28,12.

with him that day: for it was about the tenth houre.

40 One of the two which heard Iohn ſpeake, and followed him, was Andrew, Simon Peters brother.

41 The ſame findeth his brother Simon firſt, and ſaith unto him, We haue found the Meſſias, which is by interpretation, the † annointed,

† Or, the Chriſt.

42 And brought him to Ieſus. And when Ieſus beheld him, he ſaid, Thou art Simon the ſonne of Iona, thou ſhalt be called Cephas which is by interpretation, a ſtone.

43 The day following, Ieſus would goe forth into Galilee, and findeth Philip, and ſaith unto him, Follow me.

44 Philip was of Bethſaida, out of the city of Andrew and Peter.

45 Philip findeth Nathanael, and ſaith unto him, We haue found him *of whom * Moſes in the Law and the * Prophets did write, Ieſus of Nazareth the ſonne of Ioſeph.*

Gen. 49.10. Eſay 4.2.

46 And Nathanael ſaid unto him, Can there any good thing come out of Nazareth? Philip ſaith unto him, Come and ſee.

47 Ieſus ſaw Nathanael comming to him, and ſaith of him; Behold a right Iſraelite, in whom is no guile.

48 Nathanael ſayth unto him, Whence knoweſt thou me? Ieſus anſwered, and ſaid unto him, Before that Philip called thee, being under the fig-tree, I ſaw thee.

49 Nathanael anſwered, and ſaith unto him, Rabbi, thou art even the very ſonne of God, thou art the king of Iſrael.

50 Ieſus anſwered, and ſaid unto him, Becauſe I ſaid unto thee, I ſaw thee under the figge tree, thou † beleeueſt: thou ſhalt ſee greater things then theſe.

† Or, beleeueſt thou?

51 And he ſaid unto him, Verily, verily I ſay unto you, heereafter ſhall ye ſee heauen open, and the angels of God aſcending and deſcending upon the Sonne of man.

MARGINALL NOTES. CHAP. I.

RHEM. 1. 26 I baptize in water.] *He doth often heere ſignifie the great difference of his baptiſme and of Chriſts, as of his perſon and Chriſts. See Annot.* Mat. 3.

FVLKE 1 *Iohn* acknowledgeth, that he is onely a miniſter of the externall action and element, and that Chriſt is the author and giuer of the ſpirituall grace: other difference he ſheweth not. Iohns baptiſme.

RHEM. 2 42 *Cephas*, which is interpreted.] Cephas *in Syriake, and* Peter *in Greeke, in Engliſh,* Rocke. See *Mat.* 16, 18. Peters prerogatiue.

FVLKE 2 *Cephas* ſignifieth any ſtone, ſuch as *Peter* was one, appointed to be one of the twelue foundation ſtones of the Church. But if the Pope cannot erre in his decretall Epiſtles, *Anacletus* ſaith it ſignifieth *an head, or beginning, or firſt.* Diſt. 22. cap. Sacro ſanct. Anacl. Ep. 3, Vigilius Euthero.

ANNOTATIONS. CHAP. I.

RHEM. 1 Was the word.] *The ſecond perſon in Trinity which is the naturall, onely, and eternall Sonne of God the Father, is called the WORD: not as the holy Scriptures or ſpeeches of the Prophets and Apoſtles (written and ſpoken by Gods commandement for the uttering of his diuine will towards man) be called his word; but in a more diuine, and ineffable ſort, to expreſſe unto us in a ſort, by a terme agreeable to our capacity, that the Sonne of God ſo is, and ſo from euerlaſting is borne of God the Father, as our prime conceit (which is our internall and mentall word) is and iſſueth out of our intelligence and mind. This WORD then, Sonne, or ſecond Perſon in the holy Trinity, was and had his being then already, when other creatures (of what ſort ſo euer) had but their beginning, & therefore cannot be a creature, as many Heretikes before the writing of this Goſpel thought, and as the Arrians after taught. And this firſt ſentence of the Goſpel not onely the faithfull, but the Platoniſtes did ſo admire (as S.* Auguſtine *writeth) that they wiſhed it to be written in gold.*

How God the Sonne is called the WORD.

Auguſt. de Ciu. Dei l. 10. c. 29.

The Platoniſts.

RHEM. 3 1 With God.] *Becauſe a man might ſay, If the WORD was before any thing were created, where or how could he be? the Euangeliſt preuenting that carnall conceipt, ſaith firſt, that he was with God, whoſe being dependeth not* upon

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[illegible] *you may perceiue the blaſphemy of* Caluin, [illegible] *but of himſelfe: and yet ſuch are the things that our* [illegible] *by commandement.*

FVLKE. 3 [illegible] of *Caluin*, who teacheth none otherwiſe of the Godhead of Chriſt, then the Papiſts [illegible], of God the Father, in reſpect of perſon [illegible]; yet very God of [illegible] the ſame Godhead that the Father is God, which is not multiplyed by communication of [illegible], but is one and moſt ſingular in all the three perſons. Which moſt holy and perpetuall doctrine of the Church, he hath maintained in his writings, againſt the Arians, Sabellians, and Tritheites of [illegible], where [illegible] of this Church [illegible] oppoſed themſelues [illegible]. See chap. 10. ſect. 3. Slander.

RHEM. 4 1 God was the Word.] *Leſt we ſtay upon the premiſſes, which ſet forth the relation and diſtinction of the ſecond Perſon from the firſt, might thinke that the Father onely were God, the Euangeliſt expreſly teacheth, the WORD to be God; for though the words ſtand otherwiſe (becauſe we haue of purpoſe followed the elegancy which the Euangeliſt himſelfe obſerued in placing them ſo, and therefore they ſtand ſo both in Greeke and Latine) yet ſurely the conſtruction is thus,* THE WORD was God, *and as (in his firſt Epiſtle the ſame Apoſtle writeth)* true God: *leſt any might ſay (as the Arians did) that he was God indeed, but not truely and naturally, but by common adoption or calling as good men in the Church may be called the ſonnes of God. What wonderfull wrangling and tergiuerſation the Arians uſed to auoid the euidence of this place, we ſee in S.* Auguſtine l. 3. de Doct. Chriſt. c. 2. *euen ſuch as the Proteſtants doe, to auoid the like words,* This is my body, *concerning the Bleſſed Sacrament.*

The WORD God by nature.

1 Ioh. 5.20.

The Proteſtants are like the wrangling Arians.

FVLKE 4 The Proteſtants are nothing like the Arians, for they acknowledge the words of Chriſt to be true, in ſuch ſenſe as he ſpake them, and as the ancient Fathers of the Church did take them, and expound them, for many hundred yeres after Chriſt, as in places conuenient is proued: ſee the notes upon *Matth.* 26. *Mar.* 14. [illegible] Slander.

RHEM. 3 By him.] *Againe, by this be ſignified the eternity, diuinity, omnipotency, and equality of the WORD or Sonne, with God the Father, becauſe by him all things were created; all things he ſayth, both viſible of this world: and inuiſible, as Angels and all ſpirituall creatures. Whereupon it is euident alſo, that himſelfe is no creature, being the creator of all: neither is ſinne of his creation, being a defect of a thing, rather then a thing it ſelfe; and therefore neither of nor by him.*

The WORD not a creature but the creator.

RHEM. 5 12 Hee gaue them power.] *Free-will to receiue or acknowledge Chriſt, and power giuen to men, if they will, to be made by Chriſt the ſonnes of God: but not forced or drawne thereunto by any neceſſity.* Free-will.

FVLKE 5. Men haue no freedome of will, to accept the grace of God offered, untill they be by grace preuented. And although they be not forced or drawne by neceſſity, yet they are by the grace of God made willing, which by nature were altogether unwilling. The word which they haue heere tranſlated power, ſignifieth dignity, or authority, which is giuen onely of Gods grace (as the words of the text are manifeſt) to them that receiue Chriſt by faith: which is not *of him that willeth, nor of him that runneth, but is the gift of God.* Eph. 2.8. Rom. 9.16. *By this power* (ſayth *Cyrillus* upon this place) *he underſtandeth adoption and grace, afterward moſt ſafely he inferred: that they are borne of God, that he might ſhew the greatneſſe of grace, which ioyneth together ſtrangers from God, and maketh them the ſonnes of God, and of loue giueth freely the nobility of the Lord to his ſeruants.* Euſ. Emiſſ. hom. in nat. Dom. *Quid enim illis maius dari potuit, quam ut eſſent filij Dei: ſi enim filij (ut ait Apoſtolus) & heredes?* Free-will.

RHEM. 6 14 The Word made fleſh.] *This is the high and diuine teſtimony of Chriſts incarnation, and that he vouchſafed to become man; for the acknowledging of which inexplicable benefit, and giuing humble thankes for the ſame, all Chriſtian people in the world by tradition of the Fathers, proſtrate themſelues or kneele downe, when they heare it ſung or ſayd at the holy Maſſe, either in this Goſpell: or in the Creede by theſe words,* ET HOMO FACTVS EST.

Humble kneeling at the ſolemne words of Chriſts incarnation.

FVLKE 6. Blind devotion of ignorant Papiſts, who underſtand not the words, much leſſe the myſtery expreſſed in theſe words, *Verbum caro factum eſt,* or *Homo factus eſt,* at which they kneele (as you ſay) although I ſuppoſe it is not generally obſerued of all Papiſts. Superſtition.

RHEM. 18 No man hath ſeene.] *Neuer man in this mortality ſaw God in the very ſhape and naturall forme of the diuine eſſence, but men ſee him onely in the ſhape of viſible creatures, in or by which it pleaſeth him to ſhew himſelfe unto many diuerſly in this world: but neuer in ſuch ſort as when he ſhewed himſelfe in the perſon of the Sonne of God, being made truely man and conuerſing with men.*

How mortall men ſee God.

32 The Spirit.] *Heere is an euident teſtimony of the third Perſon in Trinity, which is the holy Ghoſt: ſo that in this one Chapter we finde expreſly againſt all Heretikes, Iewes, and Pagans, ſet foorth the truth of the Churches doctrine concerning the whole Trinity.*

The bleſſed Trinity.

RHEM. 7. 42 Looke upon him.] *This beholding of* Simon, *inſinuateth Chriſts deſignement and preferring of him to be the chiefe Apoſtle, the Rocke of the Church, and his Vicar; and therefore upon that Diuine prouidence and intention he accordingly changeth his name, calling him for* Simon, Cephas, *which is a Syriake word, as much to ſay as Rocke or ſtone. And S.* Paul *commonly calleth him by his name* Cephas, *whereas other both Greekes and Latines call him altogether by the Greeke word,* Peter, *which ſignifieth the ſelfe ſame thing. Whereof S.* Cyrill *ſayth, that our Sauiour by foretelling that his name ſhould no more now be* Simon, *but* Peter, *did by the word it ſelfe aptly ſignifie, that on him, as on a Rocke and Stone moſt firme, he would build his Church.*

Peter by his new name deſigned to be the Rocke of the Church. *Cephas. Petrus. Lib. 2. c. 12. in Ioan.*

FVLKE 7 A wretched concluſion: *Chriſt looked upon* Peter; ergo, *he appointed and preferred him to be chiefe Apoſtle, the rocke of his Church, and his Vicar.* The addition of his name *Cephas*, proueth that he was appointed to be a ſtone, whereon the Church ſhould be builded, but not a ſingular or the onely rocke thereof, no more then the addition of *Boanerges* prooueth that *Iames* and *Iohn* were the onely children of thunder, or that *Barnabas* was the onely ſonne of Conſolation. Neither was the name of *Simon* changed, for he was ſtill called *Simon*, by our Sauiour Chriſt, *Matt.* 16.17. ch. 17.25. *Luke* 22.31. & *Iohn* 21.15. and by *Iames Acts* 15.14. That Chriſt builded his Church upon *Peter*, as upon a rocke, and moſt firme ſtone, (as *Cyrillus* ſayth) it is no controuerſie, ſeeing hee built it ioyntly upon the foundation of all the Apoſtles: and the faith and doctrine of *Peter*, which was the faith and doctrine of all the Apoſtles, is the rocke, whereupon the Church is builded, and not the perſon of *Peter*, as the ſame *Cyrill* teſtifieth, *Dialog. de Trinit. lib.* 4. *in Eſai. lib.* 4. Peters prerogatiue.

CHAP. II.

RHEM. 1 *At the requeſt of his mother he worketh his firſt miracle, turning water into wine at a marriage in Galilee, although the time of his manifeſtation be not yet come. 12 Then in Hieruſalem at Paſche, being but one, and yet obſcure, hee throweth out of the Temple, moſt miraculouſly all the merchants. 18 And being yet of the blind Iewes* asked [illegible] *He [illegible] ... but he [illegible] ... [illegible]*

The [illegible] Mary maketh no expresse [illegible] our [illegible] Christ, to [illegible] any [illegible] [illegible] at her request, but according to his owne [illegible] good will.

[illegible] Epyphany.

AND the third day there was a mariage made in Cana of Galilee: and the mother of IESVS was there.

2 And || IESVS also was called, and his Disciples to the mariage.

3 And the wine failing, the mother of IESVS saith to him, || They have no wine.

4 And IESVS sayth to her, || What is to me and thee woman? my houre commeth not yet.

5 His mother sayth to the ministers, || Whatsoever he shall say to you doe ye.

6 And there were set there sixe waterpots of stone, according to the purification of the Iewes, holding every one two or three measures.

7 Iesus saith to them, Fill the waterpots with water. And they filled them up to the toppe.

8 And IESVS saith to them, Draw now, and cary to the chiefe steward. And they caried it.

9 And after the chiefe steward tasted the † water made wine, and knew not whence it was, but the ministers knew that had drawen the water: the chiefe steward calleth the bridegrome,

10 And saith to him, Every man first setteth the good wine: and when they have wel drunke, then that which is worse. But thou hast kept the good wine untill now.

11 This beginning of miracles did IESVS in Cana of Galilee: and he manifested his glory, and his Disciples beleeved in him.

12 After this he went downe to Capharnaum himselfe and his mother, and his brethren, and his disciples: and there they remained not many daies.

The Gospel upon Munday in the fourth weeke of Lent.

13 And the Pasche of the Iewes was at hand, and IESVS went up to Hierusalem:

14 And hee found in the Temple them that sold oxen and sheepe and doves, and the bankers sitting.

15 And when he had made as it were a whip of little coardes, he || cast them all out of the temple, the sheepe also and the oxen, and the money of the bankers he powred out, and the tables he overthrew.

16 And to them that sold doves, he said, Take away these things hence, and make not the house of my father, a house of merchandise.

17 And his disciples remembred that it is written, *The zeale of thy house hath eaten me.*

Psal 68,10.

18 The Iewes therefore answered and said to him, What signe doest thou shew us, that thou doest these things?

19 IESVS answered and said to them,

*Dissolue

AND the third day there was a mariage in Cana [illegible] of Galilee; and the mother of Iesus was there. † Or, towne.

2 And both Iesus was called, and his Disciples unto the mariage.

3 And when they wanted wine, the mother of Iesus saith unto him, They have no wine.

4 Iesus saith unto her, Woman, what have I to doe with thee? mine houre is not yet come.

5 His mother saith unto the † ministers, Whatsoever he sayth unto you, doe it. † Or, servants.

6 And there were set there sixe water pots of stone, after the manner of the purifying of the Iewes, conteyning two or three † firkins a peece. † Or, measures.

7 Iesus saith unto them, fill the water pots with water. And they filled them up to the brimme.

8 And he saith unto them, Draw out now, and beare unto the governour of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine (and knew not whence it was, but the ministers which drew the water knew) the governour of the feast calleth the bridegroome,

10 And saith unto him, Every man at the beginning doeth set foorth good wine, and when the ghestes have well drunke, then that which is worse: but thou hast kept the good wine untill now.

11 This beginning of miracles did Iesus in Cana of Galilee, and shewed his glory: and his Disciples beleeved on him.

12 After this he went downe to Capernaum, and his mother, and his brethren, and his Disciples, and there continued not many dayes.

13 And the Iewes Passeover was at hand, and Iesus went up to Hierusalem.

16 And found sitting in the Temple those that sold oxen, and sheepe, and doves, and changers of money.

15 And when he had made as it were a scourge of small cordes he drove them all out of the Temple, with the sheepe and oxen, and powred out the changers money, and overthrew the tables:

16 And said unto them that solde doves Have these things hence, and make not my Fathers house an house of merchandise.

*17 And his disciples remembred that it was written, * The zeale of thine house hath even eaten me.* Psal.69.10.

18 Then answered the Iewes, and said unto him, What token shewest thou unto us, seeing that thou doest these things?

19 Iesus answered, and said unto them,

** Destroy*

[illegible]

[illegible] the Passe[illegible] many beleeved in his name, seeing his signes which he did.

24 But || IESVS did not commit himselfe unto them, for that he knew all men,

25 And because he had no neede that any should give testimony of man: for he knew what was in man.

[illegible]

21 But he spake of the Temple of his body.

[illegible] therefore he was risen [illegible] his Disciples remembred that he [illegible] and they beleeved the Scripture, and the word which Iesus had said.

23 Now when he was in Hierusalem at the Passeover, in the feast day, many beleeved in his name, when they saw the miracles which he did.

24 But Iesus did not commit himselfe unto them, because he knew all men,

25 And had need that any should testifie of man: for he knew what was in man.

MARGINALL NOTES. CHAP. II.

RHEM. 2

2 Water made wine.] *He that seeth water turned into wine, needeth not dispute or doubt how Christ changed bread into his body.*

FVLKE 2

He that seeth water turned into wine, and seeth that by all senses it is judged so [illegible] know, how bread is turned into the naturall body of Christ, contrary to the judgement of [illegible] the Scripture never mentioneth any such conversion: yea when it is [illegible] the Scripture [illegible] body [illegible] never leeseth the essentiall properties of a body, he hath need to know, how the body of Christ can [illegible] a shape, wherein it hath no essentiall properties of a naturall organicall body.

Transubstantiation.

ANNOTATIONS. CHAP. II.

RHEM. 2

2 IESVS also was called.] *By his vouchsafing to come with his to the mariage, he approveth the [illegible] the faithfull in meeting at honest feasts and recreations for maintenance of love, peace, and amity [illegible] he reproveth the heresie of Tatian, Marcion, and such like condemning wedlocke: lastly (as S. Cyril saith) [illegible] and blessed the mariage of the faithfull in the new Testament making it a new creature [illegible] and [illegible] of the manifold maledictions and disorders wherein it was before. By which benediction the often divorces, [illegible] and pluralities of wives, and the womens servile subjection and impurity of that case, [illegible] to the primitive institution, and so Christian mariage made a Sacrament. See S. Aug. de nupt. & concup. lib. 1. [illegible] 21. lib. 1. de adult. conjug. c. 8.*

Christ with his presence honoreth and approveth marriage.

Cyril. in 2 Ioan.

FVLKE 3

The onely presence of Christ at the marriage, is not sufficient to make it a Sacrament; [illegible] the Lords Supper are Sacraments. But his word of institution, must come to the outward element, [illegible] may bee made a Sacrament: as *Augustine* teacheth expresly, *Tract. 70. in Ioan. de Catachysmo. cap. 3. S.* [illegible] in the places by you quoted, nameth marriage a *Sacrament*, as he doth many other things: but not a Sacrament of the new Testament, the institution whereof, he acknowledgeth to have beene before mans fall, *De* [illegible] lib. [illegible] 21. the same teacheth the master of the sentences, *lib. 4. dist. 2.*

Marriage no Sacrament.

RHEM. 4

3 They have no wine.] *Our Lady many wayes understood that now the time approached of manifesting himselfe to the world by miracles and preaching, and nothing doubted but that he would now begin at her request. Whereby we learne that Christ ordinarily giveth not his graces, but humbly asked and requested thereunto, and that [illegible] intercession is more then vulgarly effectuall, and that he denieth her not any.*

[illegible] intercessions.

FVLKE 4

Whether the blessed Virgine knew the time of the manifestation of Christ, it is not certaine: but it is most certaine, that Christ knew his owne time better then she, and therefore had no need to be admonished by her. Although the words doe import no request, but onely signifie that the wine failed. Whereby she might meane, that she did modestly referre it to his pleasure, whether he would supply the want of the wine by some godly exhortation, or by working a miracle. If she were perswaded that he would begin his miracles at her request (as you are bold without all warrant to affirme) she was much deceived: for he would not yeeld to her motion, whatsoever her meaning was. Therefore this place nothing favoureth her intercession to Christ, and much lesse our prayers to her.

The intercession of the blessed Virgine.

RHEM. 5

4 What is to me and thee?] *Because this speech is subject to divers senses, we keepe the words of our text lest by turning it into any English phrase, we might straighten the holy Ghosts intention to some certaine sense either not intended, or not onely intended, and so take away the choice and indifferencie from the reader, whereof (in holy Scripture specially) all Translators must beware. Christ then may meane here, What is that, woman, to me and thee being but strangers, that they want wine? as some interpret it; or (which is the more proper use of that kinde of speech in holy writ) what have I to doe with thee? that is, why should I have respect to thy desire in this case? In matters touching my charge, and the commission of my Father for preaching, working miracles, and other graces, I must not be tied to flesh and blood. Which was not a reprehension of our Lady, or signification that he would not heare her in this or other things pertaining to Gods glory or the good of men: for the event sheweth the contrary; but it was a lesson to the company that heard it, and namely to his Disciples, that respect of kinred should not draw them to doe any thing against reason, or to be the principall motion why they doe their duties, but Gods glory.*

Translation of holy Scriptures.

FVLKE 5

The phrase is no more subject to divers senses here, then *Matth.* 8. 29. where the onely sense is, What have we to doe with thee, Iesus thou Sonne of God. Therefore your latter interpretation is right. Christ had nothing to doe with his mother, nor she with him, in matters pertaining to his office, and commission of his Father. And therefore his words were a reprehension of her intermedling, with that wherein she had nothing to doe. For we may not so excuse her, that we accuse our Saviour Christ, who did not reprehend her unjustly, but as

The blessed Virgine not free from sinne.

Cc she

[illegible] (in [illegible]

Rhem. 6 [illegible] to marke [illegible] ordinary time [illegible] due.

Our Lady doubteth not but Chriſt will grant her petition. l. 2. in Io. c. 23.

Fvlke 6 [illegible] unto her: but [illegible] tooke [illegible] longer taking [illegible] her the contrary [illegible] requireth perfe[illegible] *our Lady by the divine prudence, &c.* the [illegible] olent and [illegible] upon her to ad[illegible] you [illegible] wiſdome not be excuſed of blaſphemy, whatſoever your meaning [illegible] *by divine prudence.* Further [illegible] not, [illegible] beſide the [illegible], ſeeing the Goſpel make[illegible] pe[illegible] but Chriſt will gr[illegible] perſwaſion of a miracle, ſeeing he had [illegible] ely not prom[illegible] any [illegible] neither co[illegible] offering to intermeddle [illegible] matters [illegible] not appertaine unto [illegible] but a [illegible] ly [illegible] you will not acknowledge that Chriſt [illegible] and [illegible] her. Againe, [illegible] blindneſſe [illegible] preſly, *his time was not come, but that ſhe had no repulſe though he ſeemed to ſay, his time was not come.* Shall we beleeve you, or the Evangeliſt? which reporteth that he ſaid, *my time is not yet come.* Finally, where you ſay, *ſhe doubted not but he would begin a little before his ordinary time for her ſake,* as *S. Cyril* thinketh he did, it is monſtrous preſumption to aſcribe ſuch perſwaſions to the bleſſed Virgine, wherein ſhe ſhould have grievouſly offended: if being before admoniſhed that he had nothing to doe with her in ſuch matters, and that his time was not yet come, contrary to his expreſſe word, ſhe ſhould have conceived ſuch preſumptuous perſwaſions as you aſcribe unto her. Neither doth *Cyril* thinke (as you ſay) neither can any ſuch thought be gathered out of the words of that [illegible]: *He ſheweth (ſaith Cyril) how great honour is due to parents, when ſtraightway he for his mother, commeth* [illegible] *as much as was in him he had deferred for a ſhort time.* Theſe words of *Cyril* declare, that he tarried the full time which in his divine wiſedome he ſaw to be moſt expedient for working this miracle.

The Virgin *Mary* juſtly reprehended

Rhem. 7 15 Caſt them out.] *By this chaſtiſing corporally the defilers and abuſers of the Temple, he doth not onely ſhew his power, that being but one poore man he could by force execute his pleaſure upon ſo many ſturdy fellowes: but alſo his* [illegible] *authority over all offenders, and that not upon their ſoules onely, as by excommunication and ſpirituall pe*[illegible] *ſo farre as is requiſite for the execution of ſpirituall juriſdiction, upon their bodies and goods alſo. That the* [illegible] *may learne, how farre and in what caſes, for juſt zeale of Chriſts Church, they may uſe and exerciſe both* [illegible] *and temporally their forces and faculties againſt offenders, ſpecially againſt the profaners of Gods Church,* [illegible] *to the Apoſtles alluſion, 1 Cor. 3.* If any defile the Temple of God, him will God deſtroy.

Profaners of Gods Church are to be puniſhed in ſoule and body by the Spirituall power.

Fvlke 7 [illegible] as King and high Prieſt, yea very God, had all authority to puniſh offenders, in ſoule, body, and goods: but [illegible] miniſters of the Church his ſervants by this example, may not take upon them temporall puniſhment of men, in body and goods at their pleaſure: whereby you inſinuate the Antichriſtian power, which the Pope would uſurpe, not onely to excommunicate Princes, but alſo to procure conſpiracies againſt their lives, to murder them, and to deprive them of their kingdomes and dignities, contrary to the manifeſt Scriptures, and the judgement of all the godly Fathers of the Primitive Church. For it is manifeſt that Chriſt in this place, uſeth his Divine authority, as he declareth by raiſing up the temple of his body, after it was by them put to death, *Cyr. in Ioan. l. 2. c. 32. Chryſ. in Ioan. hom. 22.* None but Antichriſt therefore, that boaſteth himſelfe as God, will preſume to doe that which Chriſt here did, by the ſame warrant that he did it. The civill authority of Magiſtrates, is otherwiſe ſufficiently eſtabliſhed over mens bodies and goods.

The tyranny of Antichriſt.

Rhem. 8 24 Iesvs committed not himſelfe.] S. Auguſtine *applieth this their firſt faith and beleefe in Chriſt, ſuddenly raiſed upon the admiration of his wonders, but yet not fully formed or eſtabliſhed in them, unto the faith of Novices or Catechumens in the Church: and Chriſts not committing his perſon to them as yet, to the Churches like warineſſe and wiſdome, in not opening nor giving to them our Lord in the bleſſed Sacrament, becauſe all were not to be truſted with that high* [illegible] *without full triall of their faith.*

Tract. in Io. 11. The bleſſed Sacrament is not to be given to novices or younglings in faith.

Fvlke 8 Howſoever this doctrine be grounded upon the text, the Papiſts practiſe commonly againſt it, who give the Sacrament commonly to them who were never inſtructed in the myſteries of Chriſtian Religion, if they once come to yeeres of diſcretion, although they know neither the Lords Prayer, ten Commandements, Articles of faith, or any thing elſe neceſſary to ſalvation: except it be to pronounce the words ill favouredly, in a tongue whereof they have none underſtanding.

Ignorance in the Popiſh Church.

CHAP. III.

He teacheth Nicodemus, that to come to the kingdome of God, Baptiſme is neceſſary, as being our Regeneration. 10 *Which point Nicodemus as then not underſtanding,* 14 *he ſheweth that they muſt beleeve him, and what good cauſe there is for them ſo to doe.* 22 *After this he alſo baptizeth, and Iohn likewiſe at the ſame time.* 25 *Whereupon a queſtion being moved, Whether Baptiſme is better,* 27 *Iohn anſwereth it by ſaying, that he is ſo far inferiour to Chriſt, as a meere man to God moſt high.*

Rhem. 1

Fvlke 1 Spirituall Baptiſme with the holy Ghoſt, is neceſſary to ſalvation, as our regeneration: whereof the outward Baptiſme is a ſeale, not to be neglected where it may be had according to Gods inſtitution.

The neceſſity of Baptiſme.

The Goſpel upon holy Rood day, Mai 3.

AND there was a man of the Phariſees named Nicodemus, a Prince of the Iewes.

2 This man came to Iesvs by night, and ſaid to him, Rabbi, we know that thou art come from God a maſter, for no man can doe

these

THere was a man of the Phariſees, named Nicodemus, a Ruler of the Iewes:

2 The ſame came to Ieſus by night, and ſaid unto him, Rabbi, wee know that thou art a teacher come from God: for no man can doe

theſe

[illegible] which thou doeſt, unleſſe God be with him.

3 Iesvs anſwered, and ſaid to him, Amen, Amen I ſay to thee, Vnleſſe a man be borne againe, he cannot ſee the kingdome of God.

4 Nicodemus ſaid to him, How can a man be borne, when he is old? can he enter into his mothers wombe againe and be borne?

5 Iesvs anſwered, Amen, Amen I ſay to thee, Vnleſſe a man be ‖ borne againe of water and the Spirit, he cannot enter into the kingdome of God.

6 That which is borne of the fleſh, is fleſh: and that which is borne of the ſpirit, is ſpirit.

7 Marvell not, that I ſay to thee, You muſt be borne againe.

8 The Spirit breatheth where the will: and thou heareſt his voyce, but thou knoweſt not whence he commeth and whither he goeth: ſo is every one that is borne of the Spirit.

‡ We follow rather S. Aug. & thoſe ancient fathers, which moſt commonly underſtand this place of the holy Ghoſt, & not of the winde: although both ſenſes be good.

9 Nicodemus anſwered, and ſaid to him, How can theſe things be done?

10 Iesvs anſwered, and ſaid to him, Thou art a maſter in Iſrael, and art thou ignorant of theſe things?

11 Amen, Amen I ſay to thee, that we ſpeake that which we know, and that which we have ſeene we teſtifie, and our teſtimonie you receiue not.

12 If I have ſpoken to you earthly things, and you beleeve not: how if I ſhall ſpeake to you heavenly things, will you beleeve?

13 And no man hath aſcended into heaven, but hee that deſcended from heaven, the Sonne of man which is in heaven.

14 And as * Moyſes exalted the ſerpent in the deſert, ſo muſt the Sonne of man bee exalted:

Nu. 21, 9.

15 That euery one which beleeveth in him, periſh not, but may have life everlaſting.

The Goſpel vpon Munday in the Whitſon weeke.

16 For ſo God loved the world, that hee gaue his onely-begotten ſonne: that euery one that beleeueth in him, periſh not, but may haue life euerlaſting. ☜

17 For God ſent not his Sonne into the world, to judge the world, but that the world may be ſaued by him.

18 He that beleeueth in him, is not judged; but hee that doth not beleeue, ‖ is already judged: becauſe hee hath not beleeued in the name of the onely-begotten ſonne of God.

19 And this is the judgement: becauſe the light is come into the world, and men have loued the darkeneſſe rather then the light: for their workes were evill.

20 For every one that doth ill, hateth the light, and commeth not to the light, that his workes may not be controuled.

21 But hee that doth veritie, commeth to the light, that his workes may be made manifeſt, becauſe they were done in God. ☜

22 After

theſe miracles that thou doeſt, except God bee with him.

3 Ieſus anſwered, and ſaid unto him, Verily, verily I ſay unto thee, except a man be borne from above, hee cannot ſee the kingdome of God.

4 Nicodemus ſaith unto him, How can a man be borne when hee is old? can he enter the ſecond time into his mothers wombe, and bee borne?

5 Ieſus anſwered, Verily, verily I ſay unto thee, except a man bee borne of water and of the ſpirit, hee cannot enter into the kingdome of God.

6 That which is borne of the fleſh, is fleſh, and that which is borne of the ſpirit, is ſpirit.

7 Marveile not thou that I ſayd unto thee, Yee muſt be borne from above.

8 The winde bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it commeth, and whither it goeth: So is every one that is borne of the ſpirit.

9 Nicodemus anſwered, and ſaid unto him, How can theſe things be?

10 Ieſus anſwered, and ſaid unto him, Art thou a maſter of Iſrael, and knoweſt not theſe things?

11 Verily, verily I ſay unto thee, Wee ſpeake that we do know, and teſtifie that we have ſeen: and ye receive not our witneſſe.

12 If I have told you earthly things, and yee beleeve not: how ſhall yee beleeve if I tell you of heavenly things?

13 And no man hath aſcended up to heaven, but he that came downe from heaven, even the ſonne of man which is in heaven.

*14 * And as Moſes lift up the ſerpent in the wilderneſſe: even ſo muſt the Sonne of man be lift up:*

Num. 21, 9.

15 That whoſoever beleeveth in him, ſhould not periſh, but have eternall life.

*16 * For God ſo loved the world, that he gave his onely begotten ſonne: that whoſoever beleeveth in him, ſhould not periſh, but have everlaſting life.*

1. Iohn 4. 9.

17 For God ſent not his ſonne into the world to condemne the world: but that the world through him might be ſaved.

18 Hee that beleeveth on him is not condemned: but hee that beleeveth not, is condemned already, becauſe hee hath not beleeved in the name of the onely begotten ſonne of God.

*19 And this is the condemnation, * that light is come into the world, and men loved darkeneſſe rather then light: becauſe their deeds were evill.*

Iohn 1. 4.

20 For every one that evill doeth, hateth the light, neither commeth to the light, leſt his deeds ſhould be reproved.

21 But hee that doth truth, commeth to the light, that his deeds may be made manifeſt, that they are wrought in God.

22 After theſe things IESVS came and his Diſciples into the countrey of Iewry: and there he abode with them, and baptized.

23 And Iohn alſo was baptizing in Ænon beſide Salim; becauſe there was much water there, and they came, and were baptized.

24 For Iohn was not yet caſt into priſon.

25 And there roſe a queſtion of Iohns Diſciples with the Iewes concerning purification.

26 And they came to Iohn, and ſaid to him, Rabbi, he that was with thee beyond Iordan, to whom * thou didſt give teſtimony, behold he baptizeth, and all come to him.

Ioh.1,19.

27 Iohn anſwered, and ſaid, A man can not receive any thing, unleſſe it be given him from heaven.

28 Your ſelves doe beare me witneſſe, * that I ſaid, I am not CHRIST: but that I am ſent before him.

Ioh.1,20.

29 He that hath the Bride, is the Bridegroome: but the friend of the Bridegroome that ſtandeth and heareth him, rejoyceth with joy for the voyce of the Bridegroome. This my joy therefore is filled.

30 He muſt increaſe, and I diminiſh.

31 ‖ He that commeth from above, is above all. He that is of the earth, of the earth he is, and of the earth he ſpeaketh. He that commeth from above, is above all.

32 And what he hath ſeene and heard, that he teſtifieth: and his teſtimony no man receiveth.

33 He that hath received his teſtimony, hath ſigned that God is true.

34 For he whom God hath ſent, ſpeaketh the words of God; for God doth not give the Spirit by meaſure.

35 The Father loveth the Sonne: and he hath given all things in his hand.

36 He that beleeveth in the Sonne, hath life everlaſting: but he that is incredulous to the Sonne, ſhall not ſee life; but the wrath of God remaineth upon him.

22 After theſe things, came Ieſus and his Diſciples into the land of Iury, and there he taried with them, and baptized.

*23 * And Iohn alſo was baptizing in Ænon, neere to Salim, becauſe there was much water there: and they came, and were baptized.*

Iohn 4.1.

24 For Iohn was not yet caſt into priſon.

25 And there aroſe a queſtion betweene Iohns Diſciples and the Iewes, about purifying.

*26 And they came unto Iohn, and ſaid unto him, Rabbi, he that was with thee beyond Iordan, * to whom thou bareſt witneſſe, behold, the ſame baptizeth, and all men come to him.*

Iohn 1.19.

27 Iohn anſwered, and ſaid, A man can receive nothing, except it be given him from heaven.

*28 Ye your ſelves are witneſſes, how that I ſaid, * I am not that Chriſt, but am ſent before him.*

Iohn 1.20.

29 He that hath the Bride is the Bridegroome: but the friend of the Bridegroome, which ſtandeth and heareth him, rejoyceth greatly becauſe of the Bridegroomes voyce: This my joy therefore is fulfilled.

30 He muſt increaſe, but I muſt decreaſe.

31 He that commeth from on high, is above all: he that is of the earth, is earthly, and ſpeaketh of the earth: he that commeth from heaven, is above all.

32 And what hee hath ſeene and heard, that he teſtifieth: and no man receiveth his teſtimonie.

*33 He that hath received his teſtimonie, * hath ſet to his ſeale that God is true.*

Rom.3.4.

34 For he whom God hath ſent, ſpeaketh the words of God: For God giveth not the Spirit by meaſure unto him.

*35 * The Father loveth the Sonne, and hath given all things into his hand,*

Matth.10.26.

*36 * He that beleeveth on the Sonne, hath everlaſting life: he that beleeveth † not the Sonne, ſhall not ſee life: but the wrath of God abideth on him.*

Habac.2.4.
1 Iohn 5.10.
† Or, he that obeyeth not the Sonne.

ANNOTATIONS CHAP. III.

RHEM. 2 5 Borne againe of water.] *As no man can enter into this world nor have his life and being in the ſame, except he be borne of his carnall parents: no more can a man enter into the life and ſtate of grace which is in Chriſt, or attaine to life everlaſting, unleſſe he be borne and baptized of water and the holy Ghoſt. Whereby we ſee firſt, this Sacrament to be called our regeneration or ſecond birth, in reſpect of our naturall and carnall which was before. Secondly, that this Sacrament conſiſteth of an externall element of water, and internall vertue of the holy Spirit: wherein it excelleth* Iohns *Baptiſme, which had the externall element, but not the ſpirituall grace. Thirdly, that no man can enter into the kingdome of God nor into the fellowſhip of holy Church, without it. Whereby the* * *Pelagians and Calviniſts be condemned that promiſe life everlaſting to young children that die without Baptiſme, and all other that thinke onely faith to ſerve, or the externall element of water ſuperfluous or not neceſſary: our Saviours words being plaine and generall. Though in this caſe, God which hath not bound his grace, in reſpect of his owne freedome, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or elſe depart this life with vow and deſire to have that Sacrament, but by ſome remedileſſe neceſſity could not obtaine it. Laſtly, it is proved that this Sacrament giveth grace ex opere operato, that is, of the worke it ſelfe (which all Proteſtants deny) becauſe it ſo breedeth our ſpirituall life in God, as our carnall birth giveth the life of the world.*

Baptiſme in water neceſſary to ſalvation.

* *Aug. hæreſ.88.* Baptiſme in two caſes not neceſſary, but otherwiſe wiſe ſupplied.

FVLKE 2 It is not neceſſary in this place by water to underſtand materiall water, but rather the purifying grace of Chriſt, as in the 4. *Chap. verſ.11.* whereof the waſhing with water in Baptiſme, is an outward ſigne or ſeale, which alſo is termed fire, *Matth.* 3. 11. The water therefore in Baptiſme is not our regeneration properly, but a Sacrament and ſeale thereof. *Iſidorus Origin. lib. 7. Cap. de Spirit. Sancto. Aliud eſt aqua Sacramenti, aliud aqua quæ ſignificat Spiritum Dei. Aqua enim Sacramenti viſibilis eſt, aqua Spiritus ſancti inviſibilis eſt. Iſta abluit corpus & ſignificat quid fit in anima: per illum autem Spiritum ſanctum anima mundatur & ſaginatur.*

The neceſſity of Baptiſme.

Secondly, where you ſay, that *Iohns baptiſme, had not the ſpirituall grace*, it is falſe: for it had remiſſion of ſins ioyned with it, *Mar.* 1.4. although not of the miniſtery of *Iohn*, but of Chriſt the fountaine of all grace.

Iohns Baptiſme.

Thirdly, where you ſay, No man can enter into the kingdome of heauen, without externall Baptiſme, you teach the contrary your ſelfe ſoone after, ſaying, that in two caſes, it is not neceſſary. And S. *Auguſtine* affirmeth as much, ſaying, *That the viſible Sacrament is then ſupplied inuiſibly, when not the contempt of religion, but the article of neceſſity excluded the myſterie of baptiſme.* De Baptiſ. cont. Don. lib 4. cap. 22.

Fourthly, you ſlander *Caluin*, to match him with the Pelagians, which promiſed eternall life to all infants, without Baptiſme, in reſpect of their innocencie, denying Originall ſinne. Whereas *Caluin* holdeth all infants under the ſentence of eternall damnation for the guilt of Originall ſinne, yet excepteth the Elect who are borne againe by the Spirit of God, although the Sacrament of Baptiſme be ſometime lacking, not through their default, but becauſe they are prevented by death. In which caſe it is otherwiſe ſupplied, as in your two caſes.

Slander.

Fiftly, you ſlander *Caluin* and us, whom you charge to thinke, that onely faith doth ſo ſerve, that the externall element of water is ſuperfluous or not neceſſary when is may be had according to Chriſts inſtitution. For in ſome caſes you confeſſe it not neceſſary. And indeed the words of our Saviour Chriſt, are not properly of the externall Sacrament, more then *Ioh. 6.* of the other Sacrament. *Except you eat the fleſh of the Sonne of man, and drinke his bloud, you have no life in you.* Whereas all infants are excluded from that Sacrament, and conſequently ſhould be excluded from life, if the words were meant of the outward Sacrament. And the Fathers of the ancient Church, which thought Baptiſme was neceſſary, did likewiſe thinke the Communion to be as neceſſary for infants, as *Auguſtine, Innocentius* Biſhop of Rome, and all the Churches of their time, for any thing that we can gather by their writings. Finally, when the word of water in this text, ſignifieth the purifying grace of Chriſt, rather then the outward element of Baptiſme, here can be no Argument drawne out of this place, that Sacraments conferre grace of the worke wrought, but according to the diſpenſation of Gods Spirit, which worketh according to his owne pleaſure, as in this Chapter, verſe 8. and 1. *Cor.* 12.

Slander.

Worke wrought.

RHEM. 18 Is judged already.] *He that beleeveth in Chriſt with faith which worketh by charity (as the Apoſtle ſpeaketh) ſhall not be condemned at the latter day, nor at the houre of his death; but the Infidell, be he Iew, Pagan, or Heretike, is already (if he die in his incredulity) by his owne profeſſion and ſentence condemned, and ſhall not come to judgement either particular or generall, to be diſcuſſed according to his workes of mercy done or omitted. In which ſenſe S.* Paul *ſaith that the obſtinate Heretike is condemned by his owne judgement, preventing in himſelfe, of his owne freewill, the ſentence both of Chriſt, and of the Church.*

Gal.5,6.
Every infidel, and namely heretikes, are judged already.
Tit.3,11.

RHEM. 3 31 He that commeth from above.] *As though he ſhould ſay, No marvell that men reſort to Chriſt ſo faſt,*[1] *and make leſſe account of me; for, his Baptiſme, and his Preaching, and his Perſon, are all from heaven immediatly. He bringeth all from the very boſome, mouth, and ſubſtance of God his Father; whatſoever is in me, is but a little drop of his grace. His Spirit and graces are above all meaſures or meet gifts; even according to his Manhood: and all power temporall and ſpirituall, the kingdome and the Prieſthood, and all ſoveraignty in heaven and earth, are beſtowed upon him as he is man alſo.*

The excellencie of Chriſts power and graces.

FVLKE 3 The Doctrine and Baptiſme of *Iohn* was from heaven, though there was infinite difference betweene the miniſtery of *Iohn*, and the Majeſtie of Chriſt.

Iohns Baptiſme.

CHAP. IIII.

RHEM. 1 *Leaving Iewry becauſe of the Phariſees, in the way to Galilee he talketh with a Samaritane woman, telling her that he will give her water of everlaſting life, 16 ſhewing himſelfe to know mens ſecrets, 19 preferring the Iewes religion before the Samaritanes, but ours (the Chriſtian Catholike religion) before them both, 25 and uttering unto her that he is Chriſt, 28 which by her teſtimony and his preaching very many Samaritanes doe beleeve: he in the meane time foretelling his Diſciples, of the harveſt he will ſend them into. 45 The Galileans alſo receive him, where againe he worketh his ſecond miracle.*

FVLKE 1 Popery is not the Catholike Chriſtian Religion which Chriſt preferreth, ſeeing it conſiſteth as much as the Iewiſh or Heatheniſh, in externall obſervation and ceremonies not inſtituted of God, but deviſed by men, to overſhadow the light of the Goſpel, therefore worſhippeth God in vaine, not according to his word, in ſpirit and truth, *Matth.*15.9. *Col.*2.22,23.

Popery is not Catholike Chriſtian Religion.

When IESVS therefore underſtood that the Phariſees heard that IESVS maketh moe Diſciples, and baptizeth, then Iohn,

2 (Howbeit ‡ IESVS did not baptize, but his Diſciples)

3 He left Iewry, and went againe into Galilee.

4 And he had of neceſſity to paſſe thorow Samaria.

The Goſpel upon Friday in the third week in Lent.

5 He commeth therefore into a city of Samaria which is called Sichar: * beſide the mannour that Iacob gave to Ioſeph his ſonne.

Gen.48,2.

6 And there was there the fountaine of Iacob. IESVS therefore wearied of his journey, ſate ſo upon the fountaine. It was about the ſixth houre.

7 There commeth ‡ a woman of Samaria to draw water, IESVS ſaith to her, Give me to drinke.

‡ This woman is a figure of the Church, not yet juſtified, but now to be juſtified, *Aug. tract. 15. in Io.*

8 For his Diſciples were gone into the city, to buy meats.

After that the Lord knew how the Phariſees had heard that Ieſus made and baptized moe Diſciples then Iohn,

2 (Though that Ieſus himſelfe baptized not, but his Diſciples:)

3 He left Iewry, and departed againe into Galilee.

4 For it was ſo that he muſt needs goe thorow Samaria.

*5 Then commeth hee to a city of Samaria, which is called Sychar, neere to the poſſeſſion * that Iacob gave to his ſonne Ioſeph.*

Gen.33.19.
& 48.22.
Ioſ.24.32.

6 And there was Iacobs well. Ieſus then being weary of his journey, ſate thus on the well: and it was about the ſixth houre.

7 And there commeth a woman of Samaria to draw water: Ieſus ſaith unto her, Give me drinke.

8 For his Diſciples were gone away unto the towne to buy meat.

9 Therefore that Samaritane woman ſaith to him, How doeſt thou being a Iew, aske of me to drinke, which am a Samaritane woman? For the Iewes ‡ doe not communicate with the Samaritanes.

‡ There were many other cauſes why the faithfull Iewes could not abide the Samaritanes, but their preciſe abſtaining from their company and converſation, was their ſchiſmaticall Temple and ſervice in mount Garizim.

10 Iesvs anſwered, and ſaid to her, If thou didſt know the gift of God, and who he is that ſaith unto thee, Give me to drinke: thou perhaps wouldeſt have asked of him, and he would have giving thee [c]living water.

[c] He ſpeaketh of his baptizing in the holy Ghoſt. See Io. c. 7, 39.

11 The woman ſaith to him, Sir, neither haſt thou wherein to draw, and the well is deepe: whence haſt thou the living water?

12 Art thou greater then our father Iacob, who gave us the well, and himſelfe drank of it, and his children, and his cattell?

13 Iesvs anſwered, and ſaid to her, Every one that drinketh of this water, ſhall thirſt againe: but he that ſhall drinke of the water that I will give him, ſhall not thirſt for ever,

14 But the water that I will give him, ſhall become in him a fountaine of water [b]ſpringing up unto life everlaſting.

15 The woman ſaith to him, Lord, give me this water, that I may not thirſt, nor come hither to draw.

16 Iesvs ſaith to her, Goe, call thy huſband, and come hither.

17 The woman anſwered, and ſaid, I have no husband. Iesvs ſaith to her, Thou haſt ſaid well, that I have no husband.

18 For thou haſt had five husbands: and he whom thou now haſt, is not thy husband, this thou haſt ſaid truly.

19 The woman ſaith to him, Lord, I perceive that thou art a Prophet.

Deut. 12, 6. Pſal. 121, 13.

20 ‖ Our fathers adored in this mountaine, and you ſay, * that at Hieruſalem is the place where men muſt adore.

21 Iesvs ſaith to her, Woman beleeve me, that the houre ſhall come, when you ſhall neither in this mountaine, nor in Hieruſalem adore the Father.

4 King. 17, 28. 36.

22 * You adore that you know not: we adore that we know, for ſalvation is of the Iewes.

23 But the houre commeth, and now it is, when the true adorers ſhall adore the Father ‖ in ſpirit and verity; for the Father alſo ſeeketh ſuch, to adore him.

24 God is a Spirit, and they that adore him, muſt adore in Spirit and verity.

25 The woman ſaith to him, I know that MESSIAS commeth, (which is called CHRIST:) therefore when he commeth, he will ſhew us all things.

26 Iesvs ſaith to her, I am he, that ſpeake with thee.

27 And incontinent his Diſciples came: and they marvelled that he talked with a woman. No man for all that ſaid, What ſeekeſt thou, or why talkeſt thou with her?

9 Then ſaith the woman of Samaria unto him, How is it that thou, being a Iew, askeſt drinke of me, which am a woman of Samaria? For the Iewes meddle not with the Samaritanes.

10 Ieſus anſwered, and ſaid unto her, If thou kneweſt the gift of God, and who it is that ſaith to thee, Give me drinke: thou wouldeſt have asked of him, and he would have given thee water of life.

11 The woman ſaith unto him, Sir, thou haſt nothing to draw with, and the well is deepe: from whence then haſt thou that water of life?

12 Art thou greater then our father Iacob, which gave us the well, and he himſelfe dranke thereof, and his children, and his cattell?

13 Ieſus anſwered, and ſaid unto her, Whoſoever drinketh of this water, ſhall thirſt againe:

14 But whoſoever drinketh of the water that I ſhall give him, ſhall never be more athirſt: but the water that I ſhall give him, ſhall be in him a well of water ſpringing up into everlaſting life.

15 The woman ſaith unto him, Sir, give me of that water, that I thirſt not, neither come hither to draw.

16 Ieſus ſaith unto her, Goe, call thy husband, and come hither.

17 The woman anſwered, and ſaid unto him, I have no husband. Ieſus ſaid unto her, Thou haſt well ſaid, I have no husband.

18 For thou haſt had five husbands: and he whom thou now haſt, is not thy husband: In that ſaidſt thou truly.

19 The woman ſaith unto him, Sir, I perceive that thou art a Prophet.

*20 Our fathers worſhipped in this mountaine, and ye ſay that * in Hieruſalem is the place where men ought to worſhip.* Deut. 12. 6.

21 Ieſus ſaith unto her, Woman, beleeve me, the houre commeth, when ye ſhall neither in this mountaine, nor yet at Hieruſalem worſhip the Father.

*22 * Ye worſhip ye wote not what, we know what we worſhip: for ſalvation commeth of the Iewes.* 4 King. 17. 29.

23 But the houre commeth, and now is, when the true worſhippers ſhall worſhip the Father in ſpirit, and in truth: for ſuch the Father alſo requireth to worſhip him.

*24 * God is a Spirit, and they that worſhip him, muſt worſhip him in ſpirit, and in the truth.* 2 Cor. 3. 17.

25 The woman ſaith unto him, I wote that Meſſias commeth which is called Chriſt: When he is come, he will tell us all things.

26 Ieſus ſaith unto her, I that ſpeake unto thee, am he.

27 And immediatly came his Diſciples and marvelled that he talked with the woman: Yet no man ſaid, What ſeekeſt thou, or, Why talkeſt thou with her?

28 The woman therefore left her waterpot: and ſhe went into the city, and ſayth to thoſe men,

29 Come, and ſee a man that hath told me all things whatſoever I have done. Is not he CHRIST?

30 They went forth therefore out of the city, and came to him.

31 In the meane time the Diſciples deſired him, ſaying, Rabbi eate.

32 But he ſayd to them, I have meate to eate which you know not.

33 The Diſciples therefore ſayd one to another, Hath any man brought him for to eate?

34 Iesvs ſayth to them, My meate is to doe the will of him that ſent me, to perfit his worke.

35 Do not you ſay that yet there are foure moneths, and harveſt commeth? Behold I ſay to you, lift up your eyes, and ſee the countries, that they are white already to harveſt.

36 And he that reapeth, receiveth hire, and gathereth fruit unto life everlaſting: that both he that ſoweth, and he that reapeth, may rejoyce together.

37 For in this is the ſaying true: that it is one man that ſoweth, and it is another that reapeth.

38 I have ſent you to reape that which you laboured not: others have laboured, and you have entred into their labours.

39 And of that city many beleeved in him of the Samaritanes, for the word of the ‡ woman giving teſtimony, that he told me all things whatſoever I have done.

40 Therefore when the Samaritans were come to him, they deſired him that he would tary there. And he taried there two dayes.

41 And many moe beleeved for his owne word.

42 And they ſayd to the woman, That now not for thy ſaying doe we beleeve: for our ſelves have heard, and do know that this is the Saviour of the world indeed.

43 And after the two dayes he departed thence: and went into Galilee.

44 For Iesvs himſelfe gave teſtimony that a Prophet hath not honour in his owne country.

Matt. 4, 12. Mar. 1, 14. Luke 4. 14.

45 Therefore * when he was come into Galilee, the Galilæans received him, whereas they had ſeene all things that he had done at Hieruſalem in the feſtivall day: for themſelves alſo came to the feſtivall day.

The Goſpel upon the 20. Sunday after Pentecoſt. Iohn 2, 9.

46 He came againe therefore into Cana of Galilee, * Where he made water wine. And there was a certaine lord whoſe ſonne was ſicke at Capharnaum.

47 He having heard that Iesvs came from Iewry into Galilee, went to him, and deſired him that he would come downe and heale his ſonne; for he began to die.

28 The woman then left her water-pot, and went her way into the city, and ſayeth to the men,

29 Come, ſee a man which told me all things that ever I did: is not he that Chriſt?

30 Then they went out of the city, and came unto him.

31 In the meane while his Diſciples prayed him, ſaying, Maſter, eate.

32 He ſayd unto them, I have meate to eate that ye wot not of.

33 Therfore ſaid the diſciples one to another, Hath any man brought him ought to eate?

34 Ieſus ſayth unto them, My meate is that I doe the will of him that ſent me, and finiſh his worke.

*35 Say not yee, There are yet foure moneths, and then commeth harveſt? Behold, I ſay unto you, Lift up your eyes, and looke on the regions: * for they are white already unto harveſt.* Matt. 9. 37. Luk. 10. 2.

36 And he that reapeth, receiveth wages, and gathereth fruit unto life eternall: that both he that ſoweth, and he that reapeth, might rejoyce together.

37 And herein is the ſaying true, That one ſoweth, and another reapeth.

38 I ſent you to reape that whereon you beſtowed no labour: other men laboured, and ye are entred into their labours.

39 Many of the Samaritanes of that city beleeved on him, for the ſaying of the woman, which teſtified, That he tolde me all that ever I did.

40 So, when the Samaritanes were come unto him, they beſought him that he would tarry with them: and hee abode there two dayes.

41 And many moe beleeved, becauſe of his owne word:

42 And ſayd unto the woman, Now we beleeve, not becauſe of thy ſaying: for we have heard him our ſelves, and know that this is even that Chriſt, the Saviour of the world.

43 After two dayes he departed thence, and went away into Galilee;

*44 * For Ieſus himſelfe teſtified, that a Prophet hath none honour in his owne countrey.* Matt. 13. 58. marke 6. 4. luke 4. 24.

45 Then when he was come into Galilee, the Galileans received him, when they had ſeene all the things that he did at Hieruſalem at the feaſt: For they went alſo unto the feaſt day.

*46 * So Ieſus came againe into Cana of Galilee, where he made the water wine. And there was a certaine ruler, whoſe ſonne was ſicke at Capernaum.* Iohn 2. 1.

47 When the ſame heard that Ieſus was come out of Iury into Galilee, he went unto him, and beſought him that he would come downe, and heale his ſonne: for he was even at the poynt of death.

48 IESVS therefore ſayd to him, Vnleſſe you ſee ſignes and wonders, you beleeve not.

49 The Lord ſayth to him, Lord, come downe before that my ſonne die.

50 IESVS ſaith to him, Goe, thy ſonne liveth. The man beleeved the word that IESVS ſayd to him, and went.

51 And as he was now going downe, his ſervants met him: and they brought word, ſaying, That his ſonne lived.

52 He asked therefore of them the houre, wherein he was amended. And they ſayd to him, That yeſterday at the ſeventh houre the fever left him.

53 The father therefore knew that it was in the ſame houre wherein IESVS ſayd to him, Thy ſonne liveth; and himſelfe beleeved and his whole houſe. ☞

Io. 2, 11. 54 This againe the * ſecond ſigne did IESVS, when he was come from Iewry into Galilee.

48 Then ſaid Ieſus unto him, Except ye ſee ſignes and wonders, ye will in no wiſe beleeve.

49 The ruler ſayth unto him, Sir, come downe or ever that my ſonne die.

50 Ieſus ſayth unto him, Goe thy way, thy ſonne liveth. And the man beleeved the word that Ieſus had ſpoken unto him, and he went his way.

51 And as he was now going downe, the ſervants met him, and told him, ſaying, Thy ſonne liveth.

52 Then inquired he of them the houre when he began to amend: and they ſayd unto him, Yeſterday at the ſeventh houre the fever left him.

53 So the father knew, that it was done the ſame houre, in the which Ieſus ſayd unto him, Thy ſonne liveth: and he beleeved, and all his houſhold.

54 This is againe the ſecond miracle that Ieſus did, when he was come out of Iewry into Galilee.

MARGINALL NOTES. CHAP. IIII.

RHEM. 2. 2 Ieſus did not baptize.] *He did not baptize ordinarily; yet that he baptized his Apoſtles,* S. Auguſtine *thinketh it very probable,* ep. 108.

FVLKE 2. S. *Auguſtine* thinketh the Apoſtles were baptized by Chriſt himſelfe, rather then by *Iohn*, but without authority of the Scripture, and contrary to this expreſſe text. And therefore we muſt rather admit that which he ſaith in the ſame Epiſtle, reconciling this text with that of *Iohn* 3.22. *That he baptized with the preſence of his Majeſtie, but he baptized not with his owne hands. For the Sacrament of baptiſme was his, but the miniſtery of baptizing, pertained to his diſciples.* Againe, *he baptized not by himſelfe, but by his diſciples.* And *Tract.* 15. *in Ioan.* he affirmeth, that Chriſt baptized in ſpirit, as he doth continually, not in body. *Chryſoſt.* alſo in *Ioan.* 3.22. hath theſe words: *The Evangeliſt ſheweth afterward that Ieſus himſelfe baptized not, but his diſciples, whereupon it is manifeſt, that in this place alſo it is ſo to be underſtood. In Ioan. Hom.* 28. and upon this text he ſayth: *He himſelfe did not baptize, but the meſſengers did ſo report, when they would ſtirre up the hearers to hatred of him:* Hom. 30. *Cyrillus* alſo upon the former text, ſayth: *Chriſt baptized by his diſciples.* In Io. lib. 2. cap. 57. *Euthymius* upon that place *Io.* 3.22. readeth in the plurall number: *They baptized, and not he, for the Evangeliſt ſayth afterward, that Ieſus himſelfe baptized not, but his diſciples. Againe* he ſayth, *ſome copies have,* He baptized, *which is underſtood that he did not by himſelfe, but by his diſciples.* *Bede* alſo following S. *Auguſtine*, ſaith upon this text: *Ieſus did both baptize and not baptize. He himſelfe baptized becauſe he himſelfe cleanſed, he himſelfe baptized not, becauſe he did not himſelfe dip in water. Theophylact in Io.* 3.22. ſayth: *When thou heareſt that he baptized, thinke not that he baptized by himſelfe, but by his diſciples, for that worke of the diſciples, the Evangeliſt referreth to their maſter.* Therefore the conſent of ſo many Fathers is to be preferred, before the bare conjecture of one Father, and that againſt the expreſſe words of the text.

Chriſt baptized not with water.

RHEM. 3 39 Woman giving.] *This woman myſtically being the Church, it is here ſignified, that they which at the firſt beleeve becauſe the Church teacheth ſo, afterward be much confirmed, finding it in the Scripture alſo, and by other inſtructions.*

FVLKE. 3 They which beleeve becauſe the Church teacheth ſo, muſt afterward much rather beleeve, when they heare Chriſt himſelfe, teach in the holy Scriptures.

ANNOTATIONS. CHAP. IIII.

RHEM. 4 20 Our fathers adored.] *By adoration is meant doing of ſacrifice; for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worſhipping there to be more ancient then the Iewes in Hieruſalem, referring it to* Iacob: *whereas indeed that Patriarch adoring there before the Temple was appointed, or the Law given, made nothing for their Schiſme: which was begun by* Manaſſes *a fugitive Prieſt, only to hold his unlawfull wife thereby, and to obtaine ſuperioritie in Schiſme: which he could not doe in the unity of his brethren: long after the Temple of Hieruſalem, from which the revolt was made. Therefore Chriſt giveth ſentence for the Iewes and the Temple of Hieruſalem, affirming that they had a good ground therof, but the Samaritanes none at all.*

The Schiſmaticall temple contendeth againſt the true Temple. *Ioſeph. lib. antiq. 11. cap. 8.*

Ioſephus *alſo recordeth how the Samaritanes demanded of* Alexander *the Great, the like priviledges, and immunities as he had graunted to the high Prieſt and Temple of Hieruſalem, pretending their Temple to be as great and as worthy, and themſelves to be Iewes as the other, and to worſhip the ſame God, but their Schiſmaticall hypocriſie was eaſily ſpied and dimiſſed with nothing. Another time the Iewes and Samaritanes (as the ſame writer teſtifieth) made a great ſturre in Alexandria about the truth and antiquity of the Schiſmaticall temple and ſervice in Garizim and the other true Temple of Salomon: inſomuch that the matter was put to arbitrement by* Ptolomæus *the kings commandement, onely to try whether of the two was firſt. And the Schiſmatikes (as their cuſtome is)* per ſaltum *can make their Church or ſervice as old as they liſt, referring it to the Patriarches, as our Schiſmatikes doe now to Chriſt and the Apoſtles. But when the triall was made, onely they of Hieruſalem did invincibly prove by continuall ſucceſſion of their Prieſts, and by the juſt note of the time when the Schiſmatikes went out from them, that theirs was the lawful, and the other the falſe temple and falſe adoration; and ſo it was judged, and the Samaritanes put to ſilence. Afterward the ſayd Schiſmatikes (which is lightly the end of all Schiſmes) revolted quite from the Iewes religion, and dedicated their temple in Garizim to* Iupiter Olympius, *as* Calvins *ſupper and his bread and wine is like at length to come to the ſacrifice of* Ceres *and* Bacchus.

The true Temple prevaileth. *Ioſeph. lib. 13. antiq. cap. 6.*

The true Temple is proved by continuall ſucceſſion.

FVLKE 4 By adoration, is meant worſhipping of God generally as the word plainely ſignifieth, and not offring of ſacrifice

True worſhip of God.

[illegible] of Religi[illegible] place, by them [illegible] with [illegible] T[illegible] reſpect of [illegible] it had [illegible] of [illegible] the [illegible], was directly contrary to the hol[illegible] Neither had the true T[illegible]ple at Hieruſalem [illegible] in the true worſhip of God, for it was divers times prophaned, and the worſhip of God cleane taken [illegible] it, as in the dayes of *Achaz* 2. *Reg.* 16. and in the time of *Manaſſes* 2. *Reg.* 21. Then was it layd waſte and deſtroyed, by the ſpace of 70. yeares, and was not after that fully builded in 46. yeares *Ioan* 3. After that reſtitution it was divers times prophaned and polluted with idolatry, as in the tyranny of *Antiochus*, when it was dedicated to *Iupiter Olympius.* 1. *Mac.* 6. and at other times. Therefore the authority of the Scripture, was the onely ſufficient warrant thereof, as it is of true religion at this day. The Lord revenge your blaſphemy againſt his holy Supper, which is celebrated by our Church, according to that we have received of the Lord himſelfe in the Goſpel, where[illegible] you c[illegible] ſhew no ground for your Popiſh Maſſe.

The authority of the Scripture. Slander.

RHEM. 5 23 In ſpirit and verity.] *Our Saviour foretelleth her that the end and ceaſing of their ſacrifice and adoration in both the Temples ſhould ſhortly be, and even then was begun to be fulfilled: inſtructing her in three things concerning that point, 1. That the true ſacrifice ſhould be tied no more to that one place or nation, but that true adoration ſhould be throughout all Nations, according to the Prophecy of* Malachy. *2. That the groſſe and carnall adoration by the fleſh and blood of beaſts and other externall* [illegible] *creatures, not having in them grace, ſpirit, and life, ſhould be taken away, and another ſacrifice ſuceed, which ſhould be in it ſelfe inviſible, celeſtiall, divine, ful of life, ſpirit and grace; and 3. That this adoration and ſacrifice ſhould be the verity it ſelfe, whereof all the former ſacrifices and hoſts were but ſhadowes and figures; and he calleth that heere ſpirit and truth, which in the firſt Chapter is called grace and truth. All which is no more but a prophecie and deſcription of the Sacrifice of the faithfull Gentiles in the body and blood of Chriſt: not that it is not by externall meanes given to us (for otherwiſe we being men conſiſting of fleſh and blood could not be capable thereof) but that it is ſpirit and life in it ſelfe, being the fleſh of the* WORD *of God. And if a man inlarge the word of Adoration, (which heere as is ſayd, ſignifieth properly the worſhip of God by ſacrifice) to all the Sacraments of the new Law, they all likewiſe be ſpirit and grace, the holy Ghoſt working inviſibly and internally upon our ſoules by every one of them: whereupon our Baptiſme, is water and the Holy Ghoſt: our Penance, the word of abſolution and the holy Ghoſt: our Confirmation, oyle and the holy Ghoſt by impoſition of hands: finally, all the adoration of the Catholike Church, is properly ſpirituall, though certaine externall creatures for our natures, ſtate and neceſſity, be joyned thereunto. Take heede therefore thou gather not of Chriſts words, that Chriſtian men ſhould have no uſe of externall office towards God: for that would take away all ſacrifice, Sacraments, Prayers, Churches and ſociety of men in his Service.*

Mal. 1, 17.

Io. 1, 17.

Chriſtian adoration throughout all nations in every place, in ſpirit and verity: that is, in the Sacraments and ſervice of the new law, full of ſpirit and grace: in the verity of things before prefigured, ſpecially the true ſacrifice of Chriſts body and blood.

FVLKE 5. The ſpirituall ſacrifice propheſied by *Malachie*, is interpreted by all ancient writers that ſpeake of it, to be prayers and thankeſgiving, and not the oblation of the naturall body of Chriſt, but the ſacrifice of thankeſgiving, offered in the celebration thereof. *Irenæus lib.* 4. *c.* 35 *Iuſtinus dial. cum Tryphon. Tertull. adver. Iudæos & contra Marc. lib.* 3. *Cypr. lib.* 3. *Cypr. lib.* 1. *adver. Iudæos, Num.* 16. *Chryſoſt. in Pſ.* 93. & 95. *Hier. in Zach lib.* 2. *c.* 8. *in Malach. c.* 1. *Cyril in Ioan. lib* 2. *cap.* 91. *Aug. adverſus Iudæos* [illegible] 9. *Theod. in Malach.* 1. who alleageth this very text, and *Paul* 1. *Tim.* 8. for *Prayer.* *S. Auguſtine* alſo, applyeth it *to ſpirituall and inward prayer.* Tract. 15. *Chryſoſtome to the ſpirituall ſacrifice of our ſelves,* required of the Apoſtle, *Rom.* 12. *In Ioan. Hom* 32. *Cyril* underſtandeth by ſpirit, *ſpirituall worſhip, and the rule of life according to the doctrine of the Goſpel, which is acceptable to God the Father. In Ioan. lib.* 2. *c.* 93. *Origen* to the ſame effect underſtandeth *worſhip proceeding from them, which having the earneſt of the ſpirit, walke according to the ſpirit. In Ioan. Tom.* 14. *Euthymius* expoundeth it, *for prayers, prayſes, and thankeſgiving, and the ſacrifice of righteouſneſſe. Theophylact, for worſhipping of God in mind & ſoule.* So that the whole conſent of the ancient Fathers, beſide the evidence of the text, is contrary to this popiſh interpretation, whereby ſpirit and truth is referred to the groſſe counterfeit ſacrifice of the Maſſe. Finally, though ſome externall elements, as water, bread, and wine by the Scripture, are required unto the ſervice of God, in reſpect of our infirmity, yet the true worſhip of God even in the uſe of theſe, as of any other externall rite allowed by the Scripture, is in ſpirit and truth, not in body and ſhadow.

Sacrifice of the Maſſe.

CHAP. V.

Curing a bedrid man at the pond of miracle, becauſe he doth it on the Sabbath, the blind Iewes do perſecute him: 7 and againe becauſe he ſaith that God is his naturall father. 19 He thereupon continueth ſaying, the Fathers operation and his to be in every thing all one, and that he ſhall doe greater things then theſe miraculous cures, to wit, 21 quicken the dead in ſoule by ſin, as being appointed judge of all, 28 yea and quicken the dead in bodies alſo; incontinent judging all uprightly. 31 And that theſe are not brags of his owne, but his witneſſes to be, 33 Iohn Baptiſt, 36 his owne miraculous works, 37 his fathers voyce at his baptiſme, 39 the ſcriptures alſo namely of Moſes.

The ſecond part. The Actes of Chriſt in Iewry (having already begun his ſolemn Manifeſtation in Galile Mt. 4, 12.) the ſecond paſche of his preaching. Levit. 23. 2. deut. 16. 1.

The Goſpel upon Friday in the firſt weeke of Lent.

AFter theſe things there was a feſtivall day of the Iewes, and IESVS went up to Hieruſalem.

2 And there is at Hieruſalem upon b Probatica a || pond which in Hebrew is ſurnamed † Bethſaida, having five porches.

3 In theſe lay a great multitude of ſicke perſons, of blind, lame, withered, expecting the ſtirring of the water.

4 And an Angel of our Lord deſcended at a certaine time into the pond: and the water was ſtirred. And he that had gone downe firſt into the pond, after the ſtirring of the water, was made whole of whatſoever infirmity he was holden.

5 And there was a certaine man there that had beene eight and thirty yeares in his infirmity.

6 Him

b By our Latine text and the Greeke, this miraculous pond was in or upon *Probatica*, that is, a place where the ſheepe to be ſacrificed were kept. But by other latine copies, S. Hierom, and ſome Greeke fathers, *Probatica* is the very pond it ſelfe: ſo called, becauſe the ſheep of ſacrifice were there waſhed.

† *Betheſda.*

*AFter * this, there was a feaſt day of the Iewes, and Ieſus went up to Hieruſalem.*

2 And there is at Hieruſalem by the ſheepe † market, a poole, which is called in the Hebrew tongue Betheſda, having five porches:

3 In which lay a great multitude of ſicke folke, of blind, halt, and withered, waiting for the moving of the water.

4 For an Angel went downe at a certaine ſeaſon into the poole, and troubled the water: Whoſoever then firſt after the troubling of the water ſtepped in, was made whole of whatſoever diſeaſe he had.

5 And a certaine man was there, which had beene diſeaſed thirty and eight yeares.

6 *When*

† Or, gate.

Multum tem- haberet.

6 Him when IESVS had ſeene lying, and knew that ª he had now a long time, he ſayth to him, Wilt thou bee made whole?

7 The ſicke man anſwered him, Lord, I have no man when the water is troubled, to put me into the pond. For whiles I come, an other goeth downe before me.

8 IESVS ſaith to him, Ariſe, take up thy bed, and walke.

9 And forthwith he was made whole: and he tooke up his bed, and walked. And it was the Sabboth that day.

10 The Iewes therefore ſayd to him that was healed, It is the Sabboth, thou mayeſt not take up thy bed.

11 He anſwered them, He that made me whole, he ſayd to me, Take up thy bed, and walke?

12 They asked him therefore, What is that man that ſayd to thee, Take up thy bed, and walke?

13 But he that was made whole, knew not who it was. For IESVS ſhrunke aſide from the multitude ſtanding in the place.

14 Afterward IESVS findeth him in the Temple, and ſayd to him, Behold, thou art made whole: ‖ ſinne no more, leſt ſome worſe thing chance to thee.

15 That man went his way, and told the Iewes that it was IESVS that made him whole. ☞

16 Thereupon the Iewes perſecuted IESVS, becauſe he did theſe things on the Sabboth.

17 But IESVS anſwered them, My father worketh untill now: and I doe worke.

18 Thereupon therfore the Iewes ſought the more to kill him: becauſe he did not only breake the Sabboth, but alſo he ſayd God was his father, making himſelfe equall to God.

19 IESVS therefore anſwered, and ſaid to them, Amen, Amen I ſay to you, The Sonne cannot doe any thing of himſelfe, but that which he ſeeth the Father doing. For what things ſoever he doth, theſe the Sonne alſo doth in like maner.

20 For the Father loveth the Sonne, and ſheweth him all things that himſelfe doeth, and greater workes then theſe will he ſhew him, that you may marvell.

21 For as the Father doth raiſe the dead and quickeneth: ſo the Sonne alſo quickeneth whom he will.

22 For neither doth the Father judge any man: but all judgement he hath given to the Sonne,

23 That all may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, who ſent him.

24 Amen,

6 When Ieſus ſaw him lye, and knew that he now long time had beene diſeaſed, he ſayth unto him, Wilt thou be made whole?

7 The ſicke man anſwered him, Sir, I have no man when the water is troubled, to put mee into the poole: but in the meane time, while I am about to come, another ſteppeth downe before mee.

8 Ieſus ſaith unto him, Riſe, take up thy bed, and walke.

9 And immediatly the man was made whole, and tooke up his bed and walked. And on the ſame day was the Sabbath.

*10 The Iewes therefore ſaid unto him that was made whole, It is the Sabbath day, * it is not lawfull for thee to carry thy bed.* Iere.17.21.

11 He anſwered them, He that made me whole, ſayd unto me, Take up thy bed, and walke.

12 Then asked they him, What man is that which ſayd unto thee, Take up thy bed, and walke?

13 And he that was healed, wiſt not who it was: for Ieſus had gotten himſelfe away, becauſe that there was preaſe of people in that place.

14 Afterward Ieſus findeth him in the Temple, and ſayd unto him, Behold, thou art made whole: ſinne no more, leſt a worſe thing come unto thee.

15 The man departed, and told the Iewes that it was Ieſus which had made him whole.

16 And therefore did the Iewes perſecute Ieſus, and ſought the meanes *to ſlay him, becauſe he had done theſe things on the Sabbath day.*

17 Ieſus anſwered them, My father worketh hitherto, and I worke.

18 Therefore the Iewes ſought the more to kill him, not only becauſe he had broken the Sabbath, but ſaid alſo that God was his father, and making himſelfe equall with God.

19 Then anſwered Ieſus and ſayd unto them, Verely, verely I ſay unto you, The ſonne can doe nothing of himſelfe, but that he ſeeth the father doe: for whatſoever he doth, that alſo doth the ſonne likewiſe.

20 For the Father loveth the ſonne, and ſheweth him all things that he himſelfe doth: and he will ſhew him greater workes then theſe, becauſe ye ſhould marvell.

21 For likewiſe as the Father raiſeth up the dead, and quickeneth them: even ſo the Sonne quickeneth whom he will.

22 Neyther judged the Father any man: but hath committed all judgement unto the Sonne,

23 Becauſe that all men ſhould honour the Sonne, even as they honour the Father. He that honoureth not the Sonne, the ſame *honoureth not the Father which hath ſent him.*

24 Verely,

‖ Is paſſed.

The [illegible] upon [illegible] ſoules day.

24 [illegible]

25 [illegible] God, and they that have heard ſhall live.

26 [illegible] ſo he hath given to [illegible] to have life in [illegible] ſelfe:

27 And he hath given him [illegible] judgement alſo, [illegible] is the [illegible] man.

28 Marvell [illegible] this, becauſe the houre [illegible]

29 And they that have ‡ done good [illegible] the reſurrection [illegible] have done evill, into the reſurrection of judgement. ☞

30 I cannot of my ſelfe doe any thing. As I heare, ſo I judge: and my judgement is juſt; becauſe I ſeeke not my will, but the will of him that ſent me.

31 If I give teſtimony of my ſelfe, my teſtimony is not true.

32 There is another that giveth teſtimony of me: and I know that the teſtimony is true which he giveth of me.

Iohn 1.19.

33 * You ſent to Iohn: and he gave teſtimony to the truth.

34 But ‖ I receive not teſtimony of man: but I ſay theſe things that you may be ſaved.

35 He was the lampe burning and ſhining. And you would for a time rejoyce in his light.

36 But I have a greater teſtimony then Iohn. For the workes which the Father hath given me to perfit them: the very workes themſelves which I doe, give teſtimony of me, that the Father hath ſent me.

Matt.3.17.

37 And the Father that ſent me, himſelfe hath * given teſtimony of me: neither have you heard his voyce at any time, nor ſeene his ſhape,

38 And his word you have not remaining in you: becauſe whom he hath ſent, him you beleeve not.

39 ‖ Search the ‡ Scriptures, for you thinke in them to have life everlaſting: and the ſame are they that give teſtimony of me:

40 And you will not come to me that you may have life.

41 Glory of men I receive not.

42 But I have knowen you, that the love of God you have not in you.

43 I am come in the name of my Father, and you receive me not: if ‡ another ſhall come in his owne name, him you will receive.

44 How can you beleeve, that receive glory

24 [illegible]

25 [illegible] they that heare ſhall live.

26 [illegible] ſo likewiſe hath he given [illegible] to have life in [illegible]

27 And hath given him power alſo to judge, becauſe he is the ſonne of man.

28 Marvell not at this: for the houre is comming in the which all that are [illegible] ſhall heare his voice,

29 [illegible] done good [illegible] of life: and they that have done evill, unto the reſurrection of damnation. Mat.25.46.

30 I can of mine owne ſelfe doe nothing: as I heare, I judge: and my judgement is juſt, becauſe I ſeeke not mine owne will, but the will of the Father which hath ſent me.

*31 * If I beare witneſſe of my ſelfe, my witneſſe is not true.* Iohn 8.14.

*32 * There is another that beareth witneſſe of me, and I am ſure that the witneſſe which he witneſſeth of me is true.* Matt.3.17.

*33 * Ye ſent unto Iohn, and he bare witneſſe unto the truth.* Iohn 1.19.

34 But I receive not the record of man: neverthéleſſe, theſe things I ſay, that ye might be ſaved.

35 He was a burning and a ſhining light: and ye would for a ſeaſon have rejoyced in his light.

36 But I have greater witneſſe then the witneſſe of Iohn: for the workes which the Father hath given me to finiſh, the ſame works that I doe, beare witneſſe of me, that the Father hath ſent me.

*37 And the Father himſelfe which hath ſent me, * hath borne witneſſe of me. Ye have not heard his voyce at any time, * nor ſeene his ſhape.* Matt.3.17. and 17.5. Deut.4.12.

38 And his word have ye not abiding in you: for whom he hath ſent, him ye beleeve not.

39 Search the Scriptures; for in them ye thinke ye have eternall life: and they are they which teſtifie of me.

40 And yet will ye not come to me, that ye might have life.

41 I receive not the prayſe of men.

42 But I know you, that ye have not the love of God in you.

*43 I am come in my Fathers name, and ye receive me not: * if another ſhall come in his owne name, him will ye receive.* Iohn 12,41.

44 How can ye beleeve, which receive honour

[illegible]

MARGINALL NOTES. CHAP. V.

RHEM. 1 [illegible]] *No [illegible] good and in deedes* [illegible] — Iuſtification by workes.

FVLKE 1 [illegible] but a iuſtified man, doe proove that a man is [illegible]

RHEM. 2 39 [illegible]] *Catholikes ſearch the Scriptures and finde there,* [illegible] *by faith and* [illegible] *the* [illegible] *power to* [illegible] *voluntary poverty, penance, almes, and good deedes* [illegible] *and ſ*[illegible]

FVLKE 2. [illegible] find one jot of Popery allowed, neither by expreſſe wordes of the [illegible] or by [illegible] would not have the Scriptures [illegible] on out of the ſame, and therefore by their will [illegible] — Popery not to be prooved out of the Scriptures.

RHEM. 3 43 An other ſhall come.] *He meaneth ſpecially Antichriſt. How* [illegible] *ſeeing the Iewes re*[illegible] *were not?* — Antichriſt.

FVLKE. 3 He meaneth every falſe Prophet that commeth to the in his owne name [illegible] whom the Iewes [illegible] and ſuch [illegible] are all Antichriſts or adverſaries to Chriſt, whom [illegible] which was propheſied *to ſit in the Temple of God* [illegible] them. The Pope is that great Antichriſt, which [illegible] Church, and to deceive the greateſt part of them that profeſſe Chriſtianity, although the Iewes [illegible] the viſible Church, doe not receive him, *2. Theſ.*

ANNOTATIONS. CHAP. V.

RHEM. 4 2 A pond.] *This is as great a wonder and* [illegible] *as was in the old law,* [illegible] *the conditions and circumſtances of the ſame much to be diſtin*[illegible] *for many cauſes: Firſt, that God will joine devotion to his honour, yea to the great* [illegible] *of miracles,* [illegible] *waters or other creatures. Secondly, that* [illegible] *were ſanctified: for this pond* [illegible] *ally which be by uſe and occupying in ſacred functions* [illegible] *were firſt waſhed,* [illegible] *the carcaſſe of ſheepe (therefore called Probatica) and other beaſts to be ſacrificed,* [illegible] *waters* [illegible] *S. Hierom ſaith) with the blood of beaſts, this force was given for the commendation of the ſacrifices of the Law then offered. How much more may we acknowledge ſuch workes of God* [illegible] *Sacrifice or Sacraments of the New Teſtament, which faithleſſe men* [illegible] *Thirdly, that this operation was* [illegible] *at one time then at another* [illegible] *(for this was the feaſt of Paſche or of Pentecoſt)* [illegible] *then other vulgar times* [illegible] *which ſheweth that we ſhould not* [illegible] *to ſee dayes more ſanctified and when the people made greater concourſe* [illegible] *great miracles done at the Memories and feaſts of Martyrs or other great Feſtivities, more then at other places and times. Fourthly, that the Angels or ſome ſpeciall Saints are Preſidents or Patrones of ſuch places of miracles,* [illegible] *which* [illegible] *extraordinarily be done* [illegible] *Chriſtians* [illegible] *of the effects that there* [illegible] *by our forefathers and good* [illegible] *that the force of divers waters in the world is juſtly attributed* [illegible] *onely to nature,* [illegible] *preſence of Saints, which prophane incredulous men refer onely to nature,* [illegible] *by the workes of nature, which be of his ordinary providence, then by the graces of* [illegible] *as well by* [illegible] *by his extraordinary providence. Fiftly, that miracles be not wrought* [illegible] *according to* [illegible] *their preſence in ſpirit as in body, or upon the parties deſire or devotion only,* [illegible] *to goe from their owne* [illegible] *alike preſent by his power and grace to every man and place: and therefore* [illegible] *houſes or countries to ſeeke helth at the places of Chriſts or his Saints birth, death, memories: for none could have benefit of this water, but he that could touch it, and be in it corporally, and at that juſt time when the water was in motion by the Angell. Yea ſixtly, we may conſider that in ſuch caſes to make the matter more marvelous, and more earneſtly to be ſought for, and to ſignifie to us that God hath all ſuch extraordinary operations in his owne will and commandement, without all rules of our reaſons and queſtioning, none could be healed but that perſon who firſt could get into the pond after the Angell came and ſtirred the ſame. Seventhly, that theſe graces of corporall cures given to this water,* [illegible] *prefigure the like force of the Sacrament of Baptiſme for the cure of ſoules,* [illegible] *we neede not ſeeke the correſpondence thereof to the figure in every point. Laſtly, Chriſt by his power of excellency and prerogative would and did heale this poore man that could get no body to helpe him into the water, becauſe he earneſtly and long deſired the remedy by God appointed, but was excluded by neceſſity:* [illegible] *Lord ſaveth all ſuch* [illegible] *Baptiſme, if they in their owne perſons earneſtly* [illegible] *deſired, and ſought for the ſame.*

Marginal notes: 1 Vertue of miracles given to creatures. 2 The ſame given ſpecially to ſanctified creatures. 3 Miracles done at one time more than at another, ſpecially in greater ſolemnities. 4 Angels and Saints patrones and workers in places of miracles. 5 Miracles in certaine places, and wrought upon them that perſonally viſit the ſame. See S. Auguſtine ep. 137. 6 All reaſoning in theſe matters muſt yeeld to Gods pleaſure. 7 This water is a figure of baptiſme. 8 Chriſt extraordinarily healeth and ſaveth without creatures.

Hier. de locis Hebr. poſt med.

FVLKE 4 All miracles that God did from the beginning, are not recorded in the Scripture, but ſo many as are neceſſary for the confirmation of the Church in faith to attaine eternall life. And now concerning your obſervations, I ſay it is not prooved by this place, that God giveth vertue of miracles [illegible] for then it ſhould have beene alike medicinable at all times. Secondly, the text calleth not the pond probatica, but ſaith, that at or neere probatica, which was the ſheepe gate, there was a pond called Betheſda, *Neh. 3.* [illegible] And albeit the ſheepe appointed for ſacrifice were waſhed therein for commendation of the ſacrifice, (which is not prooved) yet [illegible] that therefore miracles are wrought about the Sacraments of the new Teſtament, otherwiſe then we reade in the Scripture of the gifts of the holy [illegible] of the word of Chriſt, and [illegible] to be confirmed baptized. For [illegible] that this miracle [illegible] when we ſee them, [illegible] it pleaſed God. As for the miracles done [illegible] and — Miracles needleſſe about the Sacraments. — Miracles.

[illegible] they are to be condemned with the workers of them. [illegible] knowne to be [illegible] muſt [illegible] God [illegible] Se[illegible] we [illegible] on [illegible] to [illegible] and [illegible] grace of Chriſt to pertaine to infants, which are excluded [illegible] without any [illegible] of [illegible] to Gods election. — Neceſſity of Baptiſme.

RHEM. 5. 14 [illegible] no more.] *We may* [illegible] *that this man* [illegible] *infirmity was for puniſhment of* [illegible] *and that men often attribute their* [illegible] *defects, and ſeeke for remedies of the world* [illegible] *the ſame for which it was ſent,* [illegible] *ted of: and therefore that in all* [illegible] *men ſhould firſt turne to God and goe to their ghoſtly father, and then call for the worldly Phyſicians afterward.* — Sinne the cauſe of ſickeneſſe [illegible] firmities.

FVLK. 5. God is our Ghoſtly Father, to whom wee muſt go by repentance for releaſe of his fatherly correction, and not to any Popiſh prieſt.

RHEM. 6. 34 I receive not.] *Our Maſter meaneth that mans teſtimonie is not neceſſarie to him, nor that the truth of his Divinitie dependeth on worldly witneſſes or mens commendations: though to us ſuch teſtimonies be agreeable and neceſſarie; and ſo for our inſtruction he vouchſafed to take the teſtimonies of Iohn the Baptiſt and Moſes and the Prophets: and departing out of this world, to ſend forth all his Apoſtles, and in them all Biſhops and lawefull Paſtors to be his witneſſes from Hieruſalem to the ends of the world.*

FVLK. 6. The teſtimonies of *Iohn, Moſes,* and the Prophets, are not the teſtimonies of men, but of God, ſpeaking by men. So of his Apoſtles, Biſhops, and Paſtors, teſtifying of him out of the Scriptures, which are the word of God, and not of man.

RHEM. 7. 39 Search the Scriptures.] *He reprehendeth the Iewes, that reading daylie the Scriptures, and acknowledging that in them they ſhould finde life and ſalvation, they yet looked over them ſo ſuperficially that they could not finde therein him to be* CHRIST *their king, Lord, life, and Saviour. For the ſpeciall maſters and Scribes of the Iewes then, were like unto our Hereticks now, who be ever talking and turning and ſhuffling the Scriptures, but are of all men moſt ignorant in the deepe knowledge thereof. And therefore our Maſter referreth them not to the reading onely or learning them without booke, or having the ſentences thereof glorioùſly painted or written in their Temple, houſes, or coates: but to the deepe ſearch of the meaning and myſteries of the Scriptures; which are not ſo eaſily to be ſeene in the letter.* — Neither Iewes nor Hereticks find the truth, becauſe they ſearch not the Scriptures deepely but read ſuperficially.

FVLK. 7. We confeſſe, that the Scriptures are not onely to be read, written, or painted on walles, but diligently to be ſearched, and deeply to be ſtudied, in which we know æternall life is to be found, without all addition of Popiſh doctrine which is not to be found in holy Scriptures. *Chryſoſtome* upon this text ſaith, *Hom. 39. in Ioan.* Chriſt ſendeth us to the teſtimony of the Scriptures. By this example let us take from them armour againſt Hereticks. The whole Scripture inſpired of God is profitable to teach, to reprove, to correct, to inſtruct in juſtice, that the man of God may be perfect, furniſhed to every good worke. Not that he may abound in ſome things, and in other things be wanting, for ſuch an one is not perfect. — The ſufficiency of the Scriptures

CHAP. VI.

Having with five loaves fed five thouſand, 16 (walking alſo the night after upon the ſea) 22 to the morrow the people thereupon reſorting unto him, 27 he preacheth unto them of the bread which he will give, telling them that he is come from heaven, and therefore able to give ſuch bread as can quicken the world, even his owne fleſh: and that all his elect ſhall beleeve as much. 60 Many notwithſtanding doe murmure at this doctrine, yea and become Apoſtataes, though he tell them that they ſhall ſee by his aſcenſion into heaven, that he is deſcended from heaven, but the Twelve ſticke unto him, beleeving that he is God omnipotent, as he ſaid. Among whom alſo (that no man be ſcandalized) he ſignifieth that he foreknoweth which will become a traitor: as among the foreſaid, which would become Apoſtataes.

The 3. part. HIS ACTES In Galilee and in Iewrie about the third Paſche and after.

The GOSPEL upon Midlent Sunday. Mat. 14, 13. Marke. 6, 32. Lu. 9, 10.

AFter theſe things IESVS went beyond the ſea of Galilee which is of Tiberias:

2 And a great multitude followed him becauſe they ſaw the ſignes which he did upon thoſe that were ſicke.

3 IESVS therfore went up into the mountaine, and there he ſate with his Diſciples.

4 And the Paſche was at hand, the feſtivall day of the Iewes.

5 When IESVS therefore had lifted up his eyes, and ſaw that a very great multitude commeth to him, he ſaith to Philip, Whence ſhall we buy bread: that theſe may eate?

6 And this he ſaid, tempting him; for himſelfe knew what he would doe.

7 Philip anſwered him, Two hundred penny-worth of bread is not ſufficient for them, that every man may take a litle peice.

8 One of his Diſciples, Andrew the brother of Simon Peter, ſayth to him,

9 There

AFter theſe things, Ieſus went his way over the ſea of Galilee, which is the ſea of Tiberias:

2 And a great multitude followed him, becauſe they ſaw his miracles which he did on them that were diſeaſed.

3 And Ieſus went up into a mountaine and there he ſate with his Diſciples.

*4 And the Paſſeover, *a feaſt of the Iewes, was nigh.* — Levit. 23. 2. Deut. 16. 1.

*5 *When Ieſus then lift up his eyes, and ſaw a great company come unto him, he ſaith unto Philip, Whence ſhal we buy bread, that theſe may eat?* — Mat. 14. 1[illegible] Mar. 6. 38. Luke. 9. 13.

6 (This he ſaid to prove him: for he himſelfe knew what he would doe.)

7 Philip anſwered him, Two hundred peny worth of bread are not ſufficient for them, that everie man may take a litle.

8 One of his Diſciples, Andrew, Simon Peters brother, ſaith unto him,

D d

9 There is a boy here that hath five barley loaves and two fiſhes: but what are theſe among ſo many?

10 Iesvs therefore ſaith, Make the men to ſit downe. And there was much graſſe in the place. The men therefore ſate downe, in number about five thouſand.

11 Iesvs therefore tooke the loaves: and when he had given thankes, he diſtributed to them that ſate; in like maner alſo of the fiſhes as much as they would.

12 And after they were filled, he ſaid to his Diſciples, Gather the fragments that are remaining, leſt they be loſt.

13 They gathered therefore, and filled twelve baskets with fragments of the five barley loaves, which remained to them that had eaten.

14 Thoſe men therefore when they had ſeene what a ſigne Iesvs had done, ſaid, That this is the Prophet indeed that is to come into the world.

15 Iesvs therefore when hee knew that they would come to take him, and make him King, * he fled again into the mountaine himſelfe alone.

Mat. 14,23. Mar. 6,47.

16 And when even was come, his Diſciples went downe to the ſea.

17 And when they were gone up into the ſhip, they came beyond the ſea into Capharnaum; and now it was darke, and Iesvs was not come unto them.

18 And the ſea aroſe, by reaſon of a great winde that blew.

19 When they had rowed therefore about five and twenty or thirty furlongs, they ſee Iesvs walking upon the ſea, and to draw nigh to the ſhip, and they feared.

20 But he ſayth unto them, It is I, feare not.

21 They would therefore have taken him into the ſhip: and forthwith the ſhip was at the land to which they went.

22 The next day, the multitude that ſtood beyond the ſea, ſaw that there was noe other boat there but one, and that Iesvs had not entred into the boat with his Diſciples, but that his Diſciples onely were departed:

23 But other boats came in from Tiberias beſide the place where they had eaten the bread, our Lord ‡ giving thanks.

‡ Theſe words do plainly import, that the giving thankes was an effectuall bleſſing of the bread and working the multiplication thereof.

24 When therefore the multitude ſaw that Iesvs was not there, nor his Diſciples, they went up into the boates, and came to Capharnaum ſeeking Iesvs.

25 And when they had found him beyond the ſea, they ſaid to him, Rabbi, when cameſt thou hither?

26 Iesvs anſwered them, & ſaid, Amen, amen I ſay unto you, you ſeek me not becauſe you have ſeene ſignes, but becauſe you did eate of the loaves, and were filled.

9 There is a little lad here, which hath five barley loaves, and two fiſhes: but what are they among ſo many?

10 And Ieſus ſaid, Make the people ſit downe. There was much graſſe in the place. So the men ſate downe, in number about five thouſand.

11 And Ieſus tooke the bread, and when he had given thankes, he diſtributed to the diſciples, and the diſciples to them that were ſet downe, & likewiſe of the fiſhes, as much as they would.

12 When they were filled, he ſaid unto his Diſciples, Gather up the broken meate that remaineth that nothing be loſt.

13 And they gathered it together, and filled twelve baskets with the broken meat of the five barley loaves, which broken meat *remained unto them that had eaten.*

14 Then thoſe men, when they had ſeen the miracles that Ieſus did, ſaid, This is of a truth the ſame Prophet that ſhould come into the world.

15 When Ieſus therefore perceived that they would come and take him up by force, to make him king, he departed againe into a mountaine himſelfe alone.

*16 * And when even was now come, his Diſciples went downe unto the ſea,*

Mat. 14.23. mar. 6.47.

17 And gate up into a ſhip, and went over the ſea towards Capernaum: and it was now darke, and Ieſus was not come to them.

18 And the ſea aroſe with a great winde that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they ſaw Ieſus walking on the ſea, and drawing nigh unto the ſhip: and they were afraid.

20 But he ſaith unto them, It is I, be not afraid.

21 And they would have received him into the ſhip, and immediately the ſhip was at the land whither they went.

22 The day following, when the people which ſtood on the other ſide of the ſea, ſaw that there was none other ſhip there, ſave that one whereinto his Diſciples were entred, and that Ieſus went not in with his Diſciples into the ſhip, but that his Diſciples were gone away *alone:*

23 Howbeit, there came other ſhips from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks.

24 When the people therefore ſaw that Ieſus was not there, neither his Diſciples, they alſo tooke ſhipping, and came to Capernaum, ſeeking for Ieſus.

25 And when they had found him on the other ſide of the ſea, they ſaid unto him, Rabbi, when cameſt thou hither?

26 Ieſus anſwered them, and ſaid, Verily, verily I ſay unto you, Ye ſeeke me, not becauſe ye ſaw the miracles, but becauſe ye did eat of the loaves, and were filled.

27 || Worke not the meate that periſheth, but that endureth unto life everlaſting, which the Sonne of man will give you. For him the Father, God, hath ſigned.

28 They ſaid therefore unto him, What ſhall we doe that we may worke the works of God?

29 Iesvs anſwered, and ſaid to them, This is the worke of God, that you beleeve in him whom he hath ſent.

30 They ſaid therefore to him, What ſigne therefore doeſt thou, that we may ſee, and may beleeve thee? what workeſt thou?

Exo. 16,4. 14. Pſal. 77,24.

31 Our * Fathers did eat Manna in the deſert, as it is written, *Bread from heaven he gave them to eat.*

‡ Why we keep the Hebrew word *Amen*, and tranſlate it not. See the Annot. cap. 8. verſe 34.

32 Iesvs therefore ſaid to them, ‡ Amen, amen I ſay to you, Moſes gave you not the bread from heaven, but my Father giveth you || the true bread from heaven.

33 For the bread of God it is that deſcendeth from heaven, and giveth life to the world.

34 They ſaid therefore unto him, Lord, give us alwayes this bread.

35 And Iesvs ſaid to them, I am the bread of life, he that commeth to me, ſhall not hunger: and he that beleeveth in me, ſhall never thirſt.

36 But I ſaid to you that both you have ſeene me and you beleeve not.

The Goſpel in the Anniverſary of the dead.

37 All that the Father giveth me, ſhall come to me: and him that commeth to me I will not caſt forth.

38 Becauſe I deſcended from heaven, not to doe myne owne will, but the will of him that ſent me.

39 For this is the will of him that ſent me, the Father: that all that he hath given me I leeſe not thereof, but raiſe it in the laſt day.

40 And this is the will of my Father that ſent me: that every one that ſeeth the Sonne, and beleeveth in him, hath life everlaſting, and I will raiſe him in the laſt day.

41 The Iewes therfore murmured at him, becauſe he had ſaid, I am the bread that deſcended from heaven:

42 And they ſaid, Is not this Iesvs the ſonne of Ioſeph, whoſe father and mother we know? How then ſaith he, That I deſcended from heaven?

43 Iesvs therefore anſwered, and ſaid to them, Murmure not one to another:

The Goſpel upon Imber Wedneſday in Whitſonweek.

44 No man can come to me, unleſſe the Father that ſent me, || draw him: and I will raiſe him up in the laſt day.

Eſa. 54,13.

45 It is written in the Prophets, *And all ſhall be docible of God.* Every one that hath heard of the Father, and hath learned, commeth to me.

46 Nor that any man hath ſeene the Father,

27 Labour not for the meate which periſheth, but for that meate which endureth unto everlaſting life, which meate *the Sonne of man ſhall give unto you: * for him hath God the Father ſealed.*

Matth. 3.17. and 17.3. Iohn 1.32.

28 Then ſaid they unto him, What ſhall wee doe, that wee might worke the workes of God?

1 Iohn 3.23.

*29 Ieſus anſwered, & ſaid unto them, * This is the worke of God, that ye beleeve on him whom he hath ſent.*

30 They ſaid therefore unto him, What ſigne ſheweſt thou then, that we may ſee, and beleeve thee? What doeſt thou worke?

Exod. 16. 14. num. 11.7. pſal. 78.24. wiſd. 16.20.

*31 Our fathers did eate Manna in the deſert, as it is written, * He gave them bread from heaven to eate.*

32 Then Ieſus ſaid unto them, Verily, verily I ſay unto you, Moſes gave you not that bread from heaven, but my Father giveth you the true bread from heaven.

33 For the bread of God, is he which commeth downe from heaven, and giveth life unto the world.

34 Then ſaid they unto him, Lord, evermore give us this bread.

*35 And Ieſus ſaid unto them, I am the bread of life: he that commeth to me, ſhall not hunger in any wiſe: * and he that beleeveth on me, ſhall never thirſt.*

36 But I ſay unto you, that ye alſo have ſeen me, and yet ye beleeve not.

37 All that the Father giveth me, ſhall come to me, and him that commeth to me, I will in no wiſe caſt out.

38 For I came downe from heaven, not to doe mine owne will, but the will of him that ſent me.

39 And this is the Fathers will which hath ſent me, that of all which he hath given me, I ſhall looſe nothing, but raiſe it up againe at the laſt day.

40 And this is the will of him that ſent me, that every one which ſeeth the Sonne, and beleeveth on him, may have everlaſting life: and I will raiſe him up at the laſt day.

41 The Iewes then murmured at him, becauſe he ſaid, I am the bread of life *which came downe from heaven.*

Matth. 13. 55.

*42 And they ſaid, * Is not this Ieſus, the ſon of Ioſeph, whoſe father and mother we know? How is it then that he ſaith, I came downe from heaven?*

43 Ieſus anſwered, and ſayd unto them, Murmure not among your ſelves.

44 Noe man can come to me, except the Father, which hath ſent me, draw him: and I will raiſe him up at the laſt day.

Eſa. 54.13. jer. 31.33.

*45 It is written in the Prophets, * And they ſhall be all taught of God. Every man therefore that hath heard, & hath learned of the Father, commeth unto me,*

46 Not that any man hath ſeene the Father,

ther, but he which is of God: this hath ſeen the Father.

47 Amen, amen I ſay to you, he that beleeueth in me, hath life euerlaſting.

48 I am the bread of life.

49 Your fathers did eat || Manna in the deſert: and they died.

50 This is the bread that deſcendeth from heauen: that if any man eat of it, he dye not.

The Goſpel in a daily Maſſe for the dead.

Matth.26,26. Marke 14,22. Luke 22,19. 1 Cor.11,24.

51 I am the liuing bread, that came downe from heauen. If any man eat of this bread, he ſhall liue for euer: and * the bread which I will giue, is my fleſh for the life of the world. ❧

52 The Iewes therefore ſtroue among themſelues, ſaying, || How can this man giue vs his fleſh to eat?

53 IESVS therefore ſaid to them, Amen, amen I ſay to you, || Vnleſſe you eat the fleſh of the ſonne of man, || and drinke his bloud, || you ſhall not haue life in you.

54 He that eateth my fleſh, and drinketh my bloud, hath life euerlaſting: and || I will raiſe him up in the laſt day. ❧

The Goſpel vpon *Corpus Chriſti* day.

55 For my fleſh is || meate indeed: and my bloud is drinke indeed.

56 He that eateth my fleſh, and drinketh my bloud, abideth in me and I in him.

57 As the liuing Father hath ſent me, and I liue by the Father: and he that eateth me, the ſame alſo ſhall liue by me.

58 This is the bread that came downe from heauen. Not as your fathers did eate Manna, and died. || He that eateth this bread, ſhall liue for euer. ❧

59 Theſe things he ſaid teaching in the Synagogue, in Capharnaum.

60 Many therefore of his Diſciples hearing it, ſaid, this ſaying is hard, and who can heare it?

61 But IESVS knowing with himſelfe that his Diſciples murmured at this, he ſaid to them, doth this ſcandalize you?

Io.3,13.

62 || If then you ſhall ſee * the Sonne of man aſcend where he was before?

63 It is the Spirit that quickneth, || the fleſh profiteth nothing. The words that I haue ſpoken to you, be ſpirit and life.

64 But there be certaine of you, || that beleeue not. For IESVS knew from the beginning who they were that did not beleeue, and who hee was that would betray him.

65 And he ſaid, Therfore did I ſay to you that no man can come to me, vnleſſe it be giuen him of my Father.

66 After this many of his Diſciples || went backe: and now they walked not with him.

67 IESVS therefore ſaid to the Twelue, What, will you alſo depart?

68 Simon || Peter therfore anſwered him, Lord,

Mat.11.27.

** ſaue he which is of God, he hath ſeene the Father.*

47 Verily, verily I ſaye vnto you, he that putteth his truſt in me, hath euerlaſting life.

48 I am the bread of life.

Exod.16,15.

*49 Your fathers did eat * Manna in the wilderneſſe, and are dead.*

50 This is that bread which commeth downe from heauen, that if any man eat thereof, he ſhould not die.

51 I am that liuing bread, which came downe from heauen. If any man eate of this bread, he ſhall liue for euer, and the bread that I will giue, is my fleſh, which I will giue for the life of the world.

52 The Iewes therfore ſtroue amongſt themſelues, ſaying, How can this fellow giue vs that fleſh of his to eat?

53 Then Ieſus ſaid vnto them, Verily, verily I ſay vnto you, Except ye eat the fleſh of the Sonne of man and drinke his blood, ye haue no life in you.

1 Cor.11.27.

*54 * Whoſo eateth my fleſh, and drinketh my blood, hath æternall life, and I will raiſe him up at the laſt day.*

55 For my fleſh is meate indeed, and my blood is drinke indeed.

56 He that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him.

57 As the liuing Father hath ſent me, and I liue by the Father: Euen ſo, he that eateth ſhall liue by the meanes *of me.*

58 This is that bread which came downe from heauen: not as your fathers did eat Manna, and are dead: he that eateth of this bread, ſhall liue euer.

59 Theſe things ſayd he in the Synagogue, as he taught in Capernaum.

60 Manie therefore of his Diſciples when they had heard this, *ſaid, This is an hard ſaying, who can abide the hearing of it?*

61 When Ieſus knew in himſelfe that his Diſciples murmured at it, he ſaid vnto them, Doth this offend you?

John 3.13.

62 What *and if ye ſhall ſee the Sonne of man aſcend * up thither where he was before?*

63 It is the ſpirit that quickneth, the fleſh profiteth nothing: The words that I ſpeake vnto you, are ſpirit and life.

64 But there are ſome of you that believe not: For Ieſus knew from the beginning, which they were that beleeued not, and who ſhould betraye him,

65 And he ſaid, Therefore ſayd I vnto you, that no man can come vnto me, except it were giuen vnto him of my Father.

66 From that time many of his Diſciples went backe, and walked no more with him.

67 Then ſayd Ieſus vnto the Twelue, Will yee alſo goe away?

68 Then Simon Peter anſwered him, Lord to

to whom ſhall we goe? thou haſt the words of eternall life.

69 And we haue beleeued, and haue knowen that thou art Chriſt the Sonne of God.

70 IESVS anſwered them, Haue not I choſen you the Twelue: and one of you is a deuil?

71 And he meant Iudas Iſcariote, Simons ſonne: for this ſame was to betray him, whereas he was one of the Twelue.

to whom ſhall we goe? Thou haſt the words of eternall life.

Matth.16,16.

69 And we beleeue and are ſure that thou art that Chriſt the Sonne of the liuing God.

70 Ieſus anſwered them, Haue not I choſen you twelue, and one of you is a deuill?

71 He ſpake of Iudas Iſcariot the ſonne of Simon: for he it was that ſhould betray him, being one of the twelue.

ANNOTATIONS. CHAP. VI.

RHEM. 1

27 Worke not the meat.] *By their greedy ſeeking after him for meat of the body, he taketh occaſion to draw them to the deſire of a more excellent food, which he had to giue them, and ſo by little to open vnto them the great ſecret and myſterie of the bleſſed Sacrament: which (as he proueth) doth not onely farre paſſe their ordinary bread, or his marueilous multiplied loaues, but Manna it ſelfe, which they thought came from heauen, and ſo much wondered at.*

FVLK. 1

Wicked men receiue not the body and blood of Chriſt.

The Sacrament (ſaith S. *Auguſtine*) *is of ſome receiued vnto deſtruction: but the matter it ſelfe, whereof it is a Sacrament, is to euery man to life, of no man to deſtruction, whoſoeuer ſhall be partaker of it, In Ioan. Tract. 26.* Therefore the [illegible] Chriſt, are not of the Sacrament, but of the matter of the Sacrament, which is his fleſh and bloud, which is eaten ſpiritually by faith, whereof alſo S. *Auguſtine* ſaith: *Why prepareſt thou thy teeth and bellie? Beleeue, and thou haſt eaten it, Tract. 25.*

RHEM. 2

Why Chriſt is called bread, and beleeuing, eating.

Ier.11,19.

Gen.49,11.

What ſignifieth, The true bread.

Luke 24,35. Act.2,42. 20,7. 1 Cor.10.

The bleſſed Sacrament called bread.

32 The true bread.] *Though the perſon of Chriſt incarnate, euen out of the Sacrament alſo, be meate vnder the Metaphors of bread and drinke from heauen: and our beleefe in him, be ſignified by eating and feeding: yet the cauſe why they ſhould be recommended vnto vs in ſuch termes, were, that he was to be eaten and drunken indeed in the formes of bread and wine: for the which cauſe his body on the Croſſe is called * his bread: and his blood ſhed on the Croſſe, * the blood of the grape: no doubt becauſe the ſame body and blood were in the holy Sacrament to be eaten and drunken. In which ſpeeches, either of Chriſts perſon generally, or peculiarly of the ſame as in the bleſſed Sacrament, the terme bread is not taken properly and ſpecially for that ſubſtance which is of corne, and called with vs bread: but generally for food or meat, and therefore it hath ioyned with it lightly a terme ſignifying a more excellent ſort of ſuſtinance: as, the true bread, the bread of heauen, the bread of life, ſuperſubſtantiall bread, in which ſort the holy Sacrament, which is Chriſts body, is both here, and in S. Luke and S. Paul alſo, often called bread, euen after Conſecration: not onely for that it was made of bread, but becauſe it is bread more truly, and by more excellent propertie and calling, then that which ordinarily is named bread.*

FVLKE 2

Tranſubſtantiation.

The true bread here ſignifieth, the true food of eternall life. But thereof it followeth not, that the Sacramentall bread, is called bread in the Scripture in the ſame ſenſe, as though it were not materiall bread made of corne after conſecration, but onely ſpirituall food. For ſeeing it was materiall bread, before conſecration, there is no word of Scripture, to proue, that it is not ſo ſtill. But contrariwiſe, the cup is called the fruit of the vine, after conſecration, *which is wine, ſaith Chryſ. in Mat. hom. 83.* Therefore, the bread is likewiſe *bread made of cornes*, and ſo S. *Cyprian* ſaith it is, *Lib. 1. Ep. 6. Magno.* As for the doctrine of Tranſubſtantiation, was not heard of in the Church, for more then ſix hundred yeeres after Chriſt. See *Annot. in Mat. 26 Sect. 8.* The places of *Ier. 11.* and *Gen. 49.* though of ſome ancient writers, they be referred to Chriſt, yet if they be rightly conſidered, pertaine not vnto him. The former is, of the aduerſaries of *Ieremie*, who conſpired to famiſh him in priſon, and ſaid, Let vs deſtroy him with wood in ſtead of bread. The other place is, of the abundance of wine, that ſhould grow in the land of the tribe of *Iuda*. But if we follow the old writers expoſition, they make nothing for Tranſubſtantiation.

RHEM. 3

God draweth vs without forcewill. Aug. cont. duas Ep. Pel. lib. 1. c. 19. & Ser. 2. de verb. Ap. cap. 2.

44 Draw him.] *The Father draweth vs and teacheth vs to come to his Sonne, and to beleeue theſe high and hard myſteries of his incarnation and of feeding vs with his owne ſubſtance in the Sacrament: not compelling or violently forcing any againſt their will or without any reſpect of their conſent, as Heretikes pretend: but by the ſweet internall motions and perſwaſions of his grace and Spirit he wholly maketh vs of our owne will and liking to conſent to the ſame.*

FVLK. 3

[illegible] Free-will.

Without force or violence, of vnwilling he maketh us willing, by changing our will to embrace Chriſt gladly, and otherwiſe we neuer taught. Yet our will by corruption of nature, is bond to ſinne, and not free, before it be altered by Gods Spirit. The words of *Auguſtine, In cont. 2. Ep. Pel. lib. 1. cap. 19.* be theſe, *How many enemies of Chriſt euery day, by the ſecret grace of God are ſuddenly drawne to Chriſt? Which words if I had taken out of the Goſpel, how many things would this Pelagian Heretike haue ſaid of me for it, when euen now he wreſtleth not againſt me, but againſt him which crieth,* No man can come vnto me, except the Father which ſent me ſhall draw him. *For he doth not ſay, ſhall* leade him, *that we might by any meanes thinke that his will doth goe before. Who is drawne if hee were willing before? and yet no man commeth except he be willing. Therefore he is drawne by marueilous meanes, that he may be willing by him which knoweth to worke within, euen in the hearts of men, Not that men, (which cannot be) ſhould beleeue againſt their will, but that of vnwilling, they may be made willing. In the other place he ſaith, That he might teach vs that euen to beleeue is of gift, not of merit,* As I ſaid vnto you, *ſaith he,* no man commeth to me, but he to whom it is giuen of my Father. *And where our Lord ſaid this, if we remember the Goſpel before, we ſhall finde that he ſaid alſo:* No man commeth to me, except the Father which ſent me ſhall draw him. *He ſaid not, ſhall leade him, but, ſhall* draw him. *This violence is done to the heart, not to the fleſh. Why then doeſt thou maruell? Beleeue, and thou commeſt: Loue, and thou art drawne. Thinke not that this is a ſharpe and grieuous violence, it is ſweet, it is pleaſant, Sweetneſſe it ſelfe doth draw thee.* Theſe ſayings we allow better then you, which maintaine Free-will in part, with the Pelagians.

RHEM. 4

The manifold preeminences of the bleſſed Sacrament aboue Manna.

49 Manna, and died.] *The Heretikes holding the Fathers of the old Teſtament to haue eaten of the ſame meat, and to haue had as good Sacraments as we, be here refuted: Chriſt putting a plaine difference in the very ſubſtance thereof, and in the graces and effects much more at large. Manna was onely a figure of the bleſſed Sacrament, though a very excellent figure thereof for many cauſes. It came in a ſort from heauen, our Sacrament more: it was made by God miraculouſly, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked beſt, our Sacrament more: a little thereof ſerued and ſufficed, as well as much, our Sacrament more: it was reſerued for ſuch dayes as it could not be gathered, and our Sacrament much more: it was kept for a memoriall in the Arke of the Teſtament, our Sacrament much more: the diſcontented and incredulous murmured and gaine-ſaid it, ſo our Sacrament much more: it ſuſtained their bodies in the deſert, our Sacrament both body and ſoule much more.*

They

Fulke. 4

They that [illegible] and faith, as they that eat the [illegible] spiritually, [illegible] Christ, 1 Cor. 10. 4. [illegible] the A[illegible] the same spirituall meat, that we doe, [illegible] which was Christ, as we doe. So doth S. Augustine understand the F[illegible] place, saying, [illegible] in Manna, [illegible] whosoever understood Christ in Manna, did eat the same spirituall meat [illegible] their bellies of Manna, which were the fathers of the unfaithfull they have eaten and are dead. So also the same drinke. For the rocke was Christ. They dranke therefore the same drinke that we doe, but spirituall drinke, that is, which was received by faith, not which was drunke in with the body, De utilitate pœnitent. cap. 1. Christ therefore putteth no difference betweene the spirituall substance of Manna, and his flesh and blood: but betweene the corporall food, which being received into the bellie, and not into the heart by faith, had no power of eternall life in it. And Manna was not a figure of the Sacrament, but of the body and blood of Christ, which is the heavenly or spirituall matter of the Sacrament. For all that receive the Sacrament, doe die naturally, as all they that did eat Manna, and as many as receive it unworthily, deserve also to die spiritually, as they did that received Manna unworthily. The comparison you make, because it speaketh confusely of the Sacrament, and of the matter of the Sacrament, and hath also many obscure applications, had need to be more plainely set downe, before we can admit it, or wholly reject it. Specially, you must declare, how the Sacrament is to every man, what he liketh best. *Item* whether the Arke in which it is reserved, for a perpetuall memoriall, be the Pix. *Item* whether there be any dayes, in which it cannot be received, as of the Sabbath day, and such like.

The Fathers of the old Testament did eat the body of Christ as we doe spiritually

Rhem. 5

52 How can this man?]. It came not in their minde that nothing was impossible to God, that wickedly said, How can this man give us his flesh? but we may make great profit of their sinne, beleeving the mysteries, and taking a lesson, never to say or once thinke, How? for it is a Iewish word and worthy all punishment; *so saith S. Cyrill.* lib. 4. c. 13. in Io. *Neverthelesse if one asked onely for desire to learne in humility, as our Lady did touching her having a childe in her virginity, then he must take the Angels answere to her, That it is of the holy Ghost; so saith S.* Damasc. l. 4. c. 14.

In the blessed Sacrament, How, is a Iewish word.

Fulke. 5

The Iewish (how) was not of enquiring the manner, as the Virgin Maries (how) but of denying, and not beleeving the matter. Therefore saith *Cyrillus* in the next chap. *lib. 4. cap. 14. in Ioan. Oportebat igitur fidei primum, &c. It had beene meet therefore, first, that they had set the roots of faith in their minde, and then to have enquired those things, which are to be enquired. But they before they beleeved, enquired out of season. For this cause our Lord did not expound, how that thing might be brought to passe, but exhorteth that it be sought by faith. So to his Disciples which beleeved, he gave pieces of bread, saying, Take ye, and eat ye, this is my body. Likewise he gave the cup about and said: drinke ye all of this, This is the cup of my blood, which shall be shed for many, unto remission of sinnes. Thou seest plainely, that to them which enquire without faith, he hath not expounded the manner of the mysterie: but to them which beleeved, although they enquired not, he hath set it forth.* By this place it is evident, that beleeving Christs words to be true, we may enquire in what sense they are true, and after what manner, spiritually, or corporally, the flesh of Christ is to be eaten, and his blood drunken. Also, in that Christ gave pieces of bread, we are taught, that it is not by transubstantiation, but after a spirituall manner, that the flesh of Christ is to be received: namely by faith, through the mighty working of the holy Ghost, not onely in the Sacrament, but also without it.

Faith. Transubstantiation.

Rhem. 6

53 Vnlesse you eat.] Christ commending the Sacrament of the faithfull unto us, said, Except you eat, &c. you cannot have life in you. So the life saith of life, and to him that thinketh the life to be a lier, this meat shall be death and not life to him, August. Ser. 2. de verb. Ap. c. 1. *And S.* Leo *thus*, Because our Lord saith, except you eat, &c. let us so communicate that we nothing doubt of the truth of Christs body and blood: for that is received with mouth, which is beleeved in heart: and they answere Amen in vaine, that dispute against that which they receive.

Ser. 6. de ieiun. 7. mens.
The real presence

Fulke. 6

This place proveth invincibly, that the flesh of Christ is truly eaten without the Sacrament, therefore spiritually, as well without it, as in it. For else all that die without participation of the Sacrament, should be void of eternall life. Concerning the place of *Augustine*: he declareth in the same Sermon, the manner of the eating of Christs flesh, and drinking his blood to be spirituall. *Tunc autem, &c. Then shall this be, that is, the body and blood of Christ shall be life to every one, if that which is taken in the Sacrament visibly be eaten spiritually in the truth it selfe.* The words of *Leo* be against the Eutychian heretikes, which did not beleeve the truth of the body of Christ, and therefore could not rightly receive the Sacrament of his body and blood, when they did not beleeve, that he had a very true body and blood.

The flesh of Christ is eaten spiritually, not corporally.

Rhem. 7

53 And drinke.] *This the Protestants alledge for the necessity of receiving in both kindes: but in respect of themselves (who lightly hold all this chapter to pertaine nothing to the Sacramentall receiving, but to spirituall feeding on Christ by faith onely) it can make nothing for one kinde or other. And in respect of us Catholikes, who beleeve Christs whole person both humanity and Divinity, both flesh and blood to be in either forme, and to be wholly received no lesse in the first, then in the second or in both, this place commandeth nothing for both the kindes.*

Receiving in both kindes not necessary.

Fulke 7

Although these words are not proper of the Sacrament, but of the matter of the Sacrament, yet the argument is good to prove the necessity of drinking, as well as of eating, seeing Christ hath given the visible Sacrament of both. And it is strong against the Papists, who understand it onely of the Sacrament. For although by their fond conceit of concomitance, they hold the blood to be in the body, yet they doe not drinke it according as Christ requireth, who addeth not that word superfluously, but to expresse that his flesh and blood is a perfect nourishment, which consisteth (as *Iustinus* saith) *as well of dry as of moist nourishment*, to be eaten and drunken.

Communion in one kinde.

Dial. cum Tryphon.

Rhem. 8

53 You shall not have life.] *Though the Catholikes teach these words to be spoken of the Sacrament, yet they meant not (no more then our Saviour here doth) to exclude all from salvation, that receive not actually and Sacramentally under one or both kindes. For then children that die after they be baptized, and never received Sacramentally, should perish: which to hold, were hereticall. Neither did S.* Augustine *meane, applying these words to infants also, that they could not be saved without receiving sacramentally, as not onely the Heretikes, but* Erasmus [illegible] *mistake him: but his sense is that they were by the right of their Baptisme joyned to Christs body mysticall, and thereby spiritually partakers of the other Sacrament also of Christs body and blood. As all Catholike men that be in prison, joyning with the Church of God in heart, and desire to receive and be partakers with the Church of this Sacrament, and these specially that devoutly heare Masse and adore in presence the body and blood of Christ, joyning in heart with the Priest, all these receive life and fruit of the Sacrament, though at every time they receive not sacramentally in one or both kindes. And although in the Primative Church the holy Sacrament in the second kinde were often given, even to infants to sanctifie them, yet (as the holy Councell*

hath

The Sacramentall receiving of Christs body, not alwayes necessary to salvation.
The true meaning of S. Augustines words touching infants receiving of the blessed Sacrament.
Li. 1. de pec. mer. & rem. c. 20.

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hath declared) it was never [illegible]

Fulke 8

This is [illegible] to [illegible] in the Chapter of Trent, that have invented a new [illegible], [illegible] his words, but is directly contrary to the same. T[illegible] these: *Dominum audiamus (inquam)* [illegible] *mensæ suæ, quo nemo ritè nisi baptizatus* [illegible] *I say, let us heare our Lord, speaking this of the Sacrament of Baptisme,* [illegible] *but he that is baptized. Except you shall* [illegible] *you shall have no life in you. What seeke we any further? What can they answer to* [illegible] *striving for* [illegible] *the constancy of truth? Or is there any body that* [illegible] *this sentence pertaineth not to little children, and that they may have life in them without the participation of this body and blood; because he saith not, he that shall not eate, as of Baptisme, he that shall* [illegible] *againe, but saith, If you shall not eate, as it were speaking to them which could heare and understand, which* [illegible] *little children cannot doe? But he that saith this doth not marke, that except this sentence doe* [illegible] *all men, that they cannot have life without the body and blood of the Sonne of man, the elder age also in vaine taketh care for it.* What can be more plaine, then that S. *Augustine* meaneth heere, as he speaketh, of the Sacrament and sacramentall receiving at the holy Table, and that this Sacrament of the Lords body (in his opinion) was as necessary for infants, as the other of Baptisme: neither is there any one word, to infirmate your pretended sense, in all that Chapter, or in any other place, where he speaketh to the same effect, as in the foure and twentieth Chapter of the same booke. *Optimè Punici Christiani, &c. The Christians of Africa doe very well call Baptisme it selfe, nothing else but salvation, and the Sacrament of the body of Christ, nothing else but life. Whereupon? but (as I thinke) of an antient and Apostolike Tradition, which they hold, as a thing ingraffed into the Church of Christ, that no man without Baptisme and participation of the Lords Table, can come, not onely to the kingdome of God, but neither to salvation nor eternall life.* And a little after: *What other thing also doe they, which call the Sacrament of the Lords Table, life, but that which is said, I am the bread of life, which came downe from heaven, and the bread which I will give, is my flesh, for the life of the world, and except you eate the flesh of the Sonne of man, and drinke his blood, you shall not have life in you. If then so many, and so great divine testimonies, doe agree neither salvation nor life eternall is to be hoped for to any man, without Baptisme and the body and blood of our Lord, in vaine it is promised to little children without these. Moreover, if nothing but sinnes doe separate a man from salvation and eternall life, nothing is loosed in little children by these Sacraments, but the guiltinesse of sinne.*

Innocentius Bishop of Rome, was of the same opinion, as is manifest in his Epistle to the Bishops of Numidia, cited by S. *Augustine cont. duas ep. Pel. lib. 2. cap. 4. & lib. 4. cap. 4. cont. Iul. lib. 1. cap. 2. Ep. 106. Bonifacio cont. Pelag. Hypognost. lib. 5. Ep. 23. Bonif.* where he writeth of the Sacrament given to an infant: which custome you confesse, yet was it erronious, because this Sacrament ought not to be received, but of them that examine themselves, which infants cannot doe. 1 *Cor.* 11. 28. And therefore your Popish Chapter of Trent, although it were true, that the Fathers held not opinion of the necessity of this Sacrament for infants, (as the contrary is manifest) yet cannot excuse the Church and Fathers of that time, from a grosse errour, if they only thought it was lawfull to give the Communion to infants.

Slander.
The ancient Church [illegible] the Bishop of Rome erred.

Rhem. 9
Cyril. li. 4. c. 14, 15.

54 I will raise him.] As the Sonne liveth by the Father, even so doe we live by his flesh, *saith Saint Hilary.* lib. 8. de Trin. *And Saint* Cyrill *againe thus*, Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the property of life. For not only our soules were to be lifted up by the holy Ghost to life everlasting, but this rude grosse terrestrial body of ours is to be reduced to immortality, by touching, tasting, and eating this agreeable foode of Christs body. And when Christ sayth, I will raise him up, he meaneth that this body which he eateth, shall raise him. Our flesh (sayth *Tertullian*) eateth the body and blood of Christ, that the soule may be fatted, therefore they shall both have one reward at the resurrection. *And S. Irenæus*, How doe they affirme that our bodies be not capable of life everlasting, which is nourished by the body and blood of our Lord? Either let them change their opinion, or else cease to offer the Eucharist. Saint *Gregory Nyssen also sayth*, That lively body entring into our body, changeth it and maketh it like an immortall.

The effects of the Blessed Sacrament both in our body and soule.
Tertull. de resur. carnis ca. 7. Li. 4. c. 34.
Nyss. in orat. catech. magna.

Fulke 9

By participation of the flesh and blood of Christ, which is the matter of the Sacrament, we are made partakers of eternall life both of body and soule, whereof the Sacrament is a lively seale, and certaine assurance. But without the Sacrament also, we may eate the body and drinke the blood of Christ spiritually by faith, the holy Ghost in unspeakable maner feeding us therewith, as he doth infants, which are not to be received to the Lords table. And this is the true sense of all the Doctors words alledged in this section, which we acknowledge, except where they thought the Sacrament to be necessary for infants also.

Rhem. 10

55 Meat in deed.] *Manna, was not the true meat: nor the water of the rocke, the drinke in deed: for they did but drive away death or famine for a time and for this life.* But the holy body of Christ is the true food nourishing to life everlasting, and his blood the true drinke that driveth death away utterly, for they be not the body and blood of a meere man, but of him that being joyned to life is made life: and therefore are we the body and members of Christ, because by this benediction of the mystery we receive the Sonne of God himselfe. *So saith S. Cyrill lib. 4. c. 16. in Io.*

The Blessed Sacrament is the true Manna and water of the rock

Fulke 10

This saying of *Cyrill*, is true of Manna and the water taken for corporall food onely: but as they were the Sacraments of the body and blood of Christ, they were the same spirituall meat and drinke that we receive, as testifieth *Augustine* cited before, sect. 4.

Rhem. 11
Conc. Trid. Sess. 21. c. 1.

58 He that eateth this bread.] *By this place the holy Councell prooveth that for the grace and effect of the Sacrament, which is the life of the soule, there is no difference whether a man receive both kindes or not; because our Saviour who before attributed life to the eating and drinking of his body and blood, doth heere also affirme the same effect, which is life everlasting, to come of eating onely under one forme. Therefore the Heretikes be seditious calumniators that would make the people beleeve, the Catholike Church and Priests to have defrauded them of the grace and benefit of one of the kindes in the Sacrament. Nay, it is they that have defrauded the world, by taking away both the reall sub-*

stance

The whole grace and effect thereof in one kinde, and therfore the people not defrauded [illegible] which appertaine to receiue it.

[illegible] the Church [illegible] the ruling of the [illegible] as well for the [illegible] prouing of [illegible] for that the C[illegible] now [illegible] wine could be [illegible] conſecrated, [illegible] the Proteſtants haue [illegible] regard, [illegible] it is but [illegible] Chriſts owne blood, [illegible] from all dre[illegible] therefore I ſay [illegible] uſe, that the Prieſt ſaying Maſſe, ſhould [illegible] both [illegible] both [illegible] liuely the paſsion of Chriſt, and the ſeparation of his [illegible] and inſtitution, aſwell in ſacrificing as recei[illegible], as to [illegible] to ſuch as haue power thereby to offer and [illegible]crate. But the Lay-men, [illegible] eate or ſay Maſſe them[illegible], ſhould receiue in one kind, being thereby no [illegible] grace, then if they receiued both. For (as S. Paul ſayth) He that eateth the [illegible] partaker of the [illegible] eateth, ſayth he: for though there were drinke-offerings or libaments ioyned ſtrictly to euery ſacrifice, yet it was enough to eat onely of one kind, for to be partaker of the whole.

[illegible] Fathers & the Primitiue church for receiuing in one kind.

The cuſtome of the Churches practiſe and ordinance concerning one kind.

The Prieſts that ſay Maſſe, muſt receiue both kindes. Lu. 22. 19. 1 Cor. 11. 1 Cor. 10, 18.

Fulk. 11. Contrary to the expreſſe commaundement of Chriſt in the inſtitution of the Supper, The Chapter of Trent vainely goeth about to prooue out of this place, which ſpeaketh not of the Sacrament, but of the matter of the Sacrament, that the one halfe of the Sacrament is not neceſſary. Albeit, ſeeing that eating and drinking is ſo often ioyned in this Chapter, they might well know, that drinking is heere to be underſtood, though it be not expreſſed, and that by eating of this bread, is meant a full participation of Chriſt, which is both meat and drinke unto us. And that Chriſt by this bread, meaneth not the Sacrament in forme of bread (as they call it) is manifeſt by this argument. Whoſoeuer eateth this bread, ſhall liue for euer, but whoſoeuer eateth the Sacrament ſhall not liue for euer: therefore whoſoeuer eateth this Sacrament, eateth not [illegible] bread. Ag[illegible], the words are generall both of Prieſts and People, whereupon you may aſwell conclude, that the Prieſt [illegible] conſecrate, but in one kinde of bread, [illegible] that the receiuing in one kinde is [illegible]ficient. Neither doth S. [illegible] ſay, that the Church hath authority to alter Chriſts inſtitution, but to [illegible] of circumſtances which are [illegible] of time, place, and ſuch like, which pertaine not to the ſubſtance of Chriſts [illegible]. Now for [illegible] kinds, he tooke as good order as could be, both inſtituting the Sacrament in both kinds, [illegible] commandement, that all ſhould drinke of it. But thou art not aſhamed to ſay, that both Chriſt and [illegible] beſide the Ancient Fathers of the Primitiue Church, left you example of receiuing under one kind. For Chriſts example you quote *Luk.* 24. 35. But in expounding the ſame text, you dare not affirme it to be the Sacrament, and if it were, you might thereof proue, that Chriſt did conſecrate in one kind alſo, which you hold to be an [illegible]. Secondly, if it were the Sacrament, (as ſome of the Fathers hold) *Chryſoſtome* telleth you, *that he* [illegible] *at the ſame table*, in *Math. Hom.* 83. upon his promiſe to *drinke the fruit of the Vine anew in the kingdome of God*. For his Apoſtles, you note *Act.* 2. 42. where either you muſt grant the figure Synecdoche, that is, that the part is named for the whole, or elſe you muſt ſay, that the Apoſtles who brake the bread to them, did alſo [illegible] bread onely: for it is not ſayd, They continued in receiuing of bread, but in breaking. But it is moſt [illegible], that the Euangeliſt meaneth, of their mutuall feaſts of loue, which more at large is expreſſed verſ. 46. which after the Hebrew or Syrian language, were by Synecdoche, called breaking of bread. That the Primitiue Church gaue the blood onely to children, you quote *Cyprian de Lapſis ſer.* 10. where mention is of the cup giuen to [illegible] word to prooue, that the cup onely was giuen, except you will ſay that the blood onely was [illegible] to [illegible] aſwell as to children. For the words are, *Vbi vero, &c. But when the* [illegible] *to offer the cup to them that were preſent, and the reſt receiuing it,* [illegible] reſeruing the body onely. *lib. 2. ad uxorem*: where mention is made of a ſuperſtitious [illegible] to reſerue the Sacrament, and receiue it *ſecretly before other meate*: but nothing to prooue, that they reſerued not the one kinde aſwell as the other. The like, I ſay, to the place of *Cyprian*, where a woman kept the [illegible] in her cheſt, which he calleth, *Sanctum Domini, The holy Sacrament of the Lord*. Why ſhould we [illegible] both kinds aſwell as one? although if a ſuperſtitious cuſtome of one kinde onely were prooued, [illegible] practiſe can be prooued? the reſeruation was unlawfull, and if it were [illegible] kinde, it was more unl[illegible]. That the ſicke perſon was houſelled in one kind, it is contrary to th[illegible] hath, if [illegible] ſtand it. The Prieſt being ſicke, ſo that he could not come to *Serapion* [illegible] for [illegible], gaue [illegible] meſſenger, a little of the Euchariſt, and teaching him how to uſe it for [illegible] that was ready to dye, *bade him wet it, and drop it into the old mans mouth*: whereby it appe[illegible] of both kinds, and ſo the child did, [illegible]. *The boy did moyſten* [illegible] *and after he had ſwallowed a little, he gaue up the ghoſt*: but if he had giuen him onely of the cup, [illegible] theſe two Verbes to expreſſe the deliuery thereof. In that fragment of the [illegible] of [illegible] to *Cyprian Patriarch* [illegible] there is no word to prooue that the Brethren receiued the Communion in [illegible] one [illegible] onely. The cauſes of your practiſe proceed of Antichriſtian pride, in that you will ſeeme wiſer then Chriſt, who inſtituted the Sacrament in both kindes, then the Apoſtles and Paſtors of the Primitiue Church, who [illegible] in both kindes, and yet knew what belonged to the reuerent uſe of the Sacrament, better then you. [illegible] the ſame cauſe that you ſay, the Prieſt muſt conſecrate in both kindes, the people alſo ought to receiue [illegible]. For they in eating and drinking, ought to ſhew the Lords death, and the ſeparation of his blood [illegible] his body, or his blood ſhedding, untill he come. 1 *Cor.* 11. 26. But it is [illegible] S. *Pauls words*, 1 *Cor.* 10. 18. They that eate of the ſacrifices, are partakers of the altar [illegible] enough to eate onely of one kinde, to be partakers of the whole. But who [illegible] lawfull to abſtaine from the drinke offerings [illegible] partakers of the [illegible] They were made partakers of the altar, which [illegible] though they obſerued the [illegible]

Communion in one kind.

Authority of the Church.

Reſeruation of the Sacramentall bread and wine.

inſtitution

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inſtitution of [illegible] they [illegible] the [illegible] of God [illegible] paſtors but [illegible].

Rhem. 12 62 *If you ſhall ſee,*] [illegible] his words touching the [illegible] to be [illegible] at [illegible] *be* [illegible] *they* [illegible] *him to be* [illegible] *into heauen. Which is proued* [illegible] *of this time,* [illegible] *reaſon* [illegible] *Chriſts preſence in the Sacrament,* [illegible] *that he is* [illegible]*: yea, who are ſo bold as to expound the ſame ſentence for themſelues thus, It is not this body* [illegible] *you, for that I will carry with me to heauen. Whereby, if they meane onely that the condition and* [illegible] *of the body in heauen, ſhould be other then in the Sacrament, it were tolerable: for S. Auguſtine ſpeaketh* [illegible] *in that ſenſe, but to deny the ſubſtance of the body to be the ſame, that is wicked.*

Chriſt [illegible] his [illegible] is aſcended.

Fulk. 12. This information, is your owne imagination, without ground of the text, or teſtimony of ancient Fathers. Chriſt by theſe words doth remoove the offence, which they tooke of his baſe condition in the fleſh, and therefore could not ſee his diuine power, [illegible] able to giue his fleſh and blood to be eaten, and drunken, which his diuine power was manifeſted in his glorious aſcenſion. And yet the aſcenſion of his body from the earth, and placing thereof in heauen, is a [illegible] to proove, that he giueth not his fleſh and blood to be receiued after a bodily [illegible] forme ſoeuer diſguiſed, but after an heauenly, diuine, and ſpirituall manner, by the [illegible] of the holy Ghoſt. Which uniteth his naturall body and blood to us, though diſtant as farre [illegible] us in place, as heauen is from earth: ſo that we are truely made *fleſh of his fleſh, and bone of his bone* and liuely members of his myſticall body: not only in this Sacrament, but alſo in Baptiſme, and by [illegible] through faith, by which *Chriſt dwelleth in our hearts. Galat.* 3. 27. *Epheſ.* 3. 17. And S. [illegible] uſe the argument of Chriſts aſcenſion, to proove that Chriſt giueth not his body, as [illegible] in the [illegible], but to be receiued ſpiritually by faith. *Auguſt. in Io. Tract.* 27. 30. 31. and [illegible] *Tract.* 50. he ſaith of his naturall body: *Aſcendit in cœlum, & non eſt hic. He aſcended into heauen, and he is not here*, with much more to that effect. Againe, *De verbis Apoſt. Ser.* 2. upon this text he ſayth: *What if you ſhall ſee the Sonne of man aſcend where he was before? What meaneth it, doth this offend? Thought you that I would make parts of this body which you ſee, cut my members in peeces and giue them to you? What then if you ſhall ſee the Sonne of man aſcend where he was before? Verily, he that could aſcend whole, could not be conſumed. Therefore he hath giuen us an wholeſome refection of his body and blood, and hath briefly ſolued ſo great a queſtion of his integrity. Let them therefore eate which eat, and drinke which drinke: let them hunger and thirſt: let them eate life, let them drinke life. That to eat is to be fed; but ſo to be fed, that it faileth not whereof thou art fed. That to drinke, what is it but to liue? Eate life, drinke life, thou ſhalt haue life; and life is ſtill whole. For then this thing ſhall be, that is the body and blood of Chriſt ſhall be life to euery one, if that which is taken viſibly in the Sacrament be ſpiritually eaten, and ſpiritually drunken in the truth it ſelfe.* See Math. 26. Sect. 4.

Rhem. 13 63 The fleſh profiteth nothing.] *If this ſpeech were ſpoken in the ſenſe of the ſacramentaries, it would take away Chriſts incarnation, manhood, and death, no leſſe then his corporall preſence in the Sacrament; for if his fleſh were not profitable,* [illegible] *things were vaine. Therefore* Chriſt *denieth not his owne fleſh to be profitable, but that their groſſe and carnall conceiuing of his words, of his fleſh, and of the manner of eating the ſame was unprofitable. Which is plaine by the ſentence following, where he warneth them, that his words be ſpirit and life, of high myſticall meaning, and not vulgarly and groſly to be taken as they tooke them. And it is the uſe of the Scripture to call mans naturall ſenſe, reaſon, and carnall reſiſting or not reaching ſupernaturall truethes, fleſh or blood,* as Fleſh and blood reuealed not this to thee, &c. Math. 16.

This carnality then of theirs, ſtood in two points ſpecially: firſt, that they imagined that he would kill himſelfe, and cut and mangle his fleſh into parts, and ſo giue it them raw, or roſt to be eaten among them. Which could not be meant, ſaith S. Auguſtine: for that had conteined an heinous and barbarous fact, and therefore they might, and ſhould haue beene aſſured, that he would command no ſuch thing: but ſome other ſweet ſenſe to be of his hard, myſticall, or figuratiue words, and to be fulfilled in a Sacrament, myſterie, and a maruellous diuine ſort, otherwiſe then they could comprehend. Secondly, they did erre touching his fleſh, in that they tooke it to be the fleſh of a meere man, and of a dead man alſo, when it ſhould come to be eaten: of which kind of fleſh Chriſt heere pronounceth, that it profiteth nothing. Whereupon S. Cyrill *ſayth*, This body is not of *Peter* or *Paul*, or any other like, but of Chriſt Iesvs who is the life it ſelfe: and therefore this body giueth life, the very fulneſſe of the Diuinity dwelling in it. *And the holy Councell of Epheſus in the* 11. *Anathematiſme expounded alſo by the ſaid S.* Cyrill: The Euchariſt is not the body of any common perſon (for the fleſh of a common man could not quicken) but of the Word it ſelfe. But the heretike *Neſtorius* diſſolueth the vertue of this myſterie, holding mans fleſh only to be in the Euchariſt. *Thus there. And S.* Ignatius *cited of* Theodoret, *and many other Fathers haue the like. Whereby we may ſee that it commeth of the Diuinity and Spirit (without which Chriſts fleſh cannot be) that this Sacrament giueth life.*

The Capernaites groſſe underſtanding of Chriſts fleſh to be giuen or eaten. And how his fleſh doth profit, and not profit. *Auguſt. De Doct. Chr. lib.* 3. *cap.* 16.

Chriſts fleſh giueth life, becauſe it is the fleſh of God and man. *Lib.* 4. *c.* 23. *in Io. ver.* 64. *Ignatius apud Theod. dial.* 3.

Fulke 13 The fleſh of Chriſt ſeparated from his Diuine and quickning ſpirit, whereof it hath power of life (as the Capernaits did imagine it) profiteth nothing. But being united to his diuine Spirit, according to the ſayings of *Hilary, Cyrill*, and the reſt that are heere cited, it is not onely profitable, but alſo neceſſary for our ſaluation, in his Incarnation, ſacrifice, and feeding of us therewith, either in the Sacrament or without it. Neither doe we teach otherwiſe. But the Papiſts hold this error of the Capernaites, of his fleſh ſeparated from the quickning vertue and power that it hath of the word united to it, when they teach that the body and blood of Chriſt, may be verely and truely, and not only, ſacramentally eaten and drunken of the wicked, to whom it giueth no life, contrary to the expreſſe words of Chriſt, ſo often repeated in this Chapter, and the conſent of the ancient Fathers. *Hic eſt ergo manducare, &c. This is therefore* (ſaith S. *Auguſtine*) *to eate that meat, and to drinke that drinke, for a man to abide in Chriſt, and to haue Chriſt abiding in him. And by this he that abideth not in Chriſt, and in whom Chriſt abideth not, out of doubt he neither eateth his fleſh, nor drinketh his blood ſpiritually, though carnally and viſibly, he preſſe with his teeth, the Sacrament of the body and blood of Chriſt: but rather he eateth and drinketh the Sacrament of ſo great a thing to his condemnation. Tract.* 26. *in Ioan.* Againe, of wicked men, he ſayth, *It is not to be ſayd that they eat the body of Chriſt, becauſe they are not to be counted among the members of Chriſt. And that I ſpeake not of other things, they cannot be both the members of Chriſt, and the members of an harlot. Finally, he himſelfe ſaying, he that eateth my fleſh, and drinketh my blood, abideth in me, and I in him, ſheweth what it is, not onely in the Sacrament or ſacramentally, but in very deed, to eate the body of Chriſt, and to drinke his blood. De Ciuit. lib.* 21. *cap.* 25. In declaring in what points the carnality of the Capernaites conſiſted, you confeſſe with S. *Auguſtine De Doct. Chriſt. l.* 3. *c.* 16. that theſe words of Chriſt, *Except you eat the fleſh of the Sonne of man, &c.* be figuratiue. Wherein then ſtandeth the figure? in the words, *Fleſh and blood*, or in the words *Eating and drinking*? Verely our Sauiour Chriſt doth ſo plainely affirme, *The bread which he will giue to be his fleſh, which he will giue for the life of the world*, that we muſt needes underſtand his body crucified, and his blood ſhed for us, or his humanity ſacrificed for us: then it remaineth, that the figure be in eating and drinking.

Bold preſ[illegible]

Slander.

The wicked doe not eat and drinke the body and blood of Chriſt.

The very body and blood of Chriſt are eaten ſpiritually.

drinking, and ſo the whole queſtion is of the manner of eating and drinking which is [illegible] figure, (as Papiſts take it) receiving into the mouth and body, or elſe ſpirituall and [illegible] there teacheth) by communicating with the paſſion of Chriſt, and by ſweet and profitable recording, that [illegible] was [illegible] and wounded for us. Which communication by faith and the working of Gods ſpirit, is the eating and [illegible] of his very body and blood, either in the Sacrament, or without it, and which giveth eternall life to all that receive the body and blood of Chriſt either in the Sacrament or without it.

RHEM. 14. 64 That beleeve not.] *It is lacke of faith, you ſee heere, that cauſeth men to ſpurne againſt this high truth of the Sacrament: as alſo it may be learned heere, that it is the great and mercifull gift of God that men doe againſt their ſenſes and carnall reaſons, beleeve and ſubmit themſelves to the* [illegible] *acknowledging of this myſtery: laſtly, that it may well * by Chriſts inſinuation of Iudas, be gathered, that he ſpecially* [illegible] *againſt our Maſters ſpeeches of the holy Sacrament.*

Iudas the chiefe of them that beleeve not the reall preſence.
* Verſe 64.

Papiſts infidelity.

FVLK. 14. It is want of faith in the Papiſts, that they thinke our Saviour Chriſt can ot give us his fleſh and blood, to be eaten and drunken of us, except it be received with the mouth into the body, and to beleeve that which they beleeve contrary to the word of God (though it be never ſo contrary to ſenſe) it is no true faith, but a falſe perſwaſion of lies. Finally, though *Iudas* did not beleeve the doctrine of Chriſt, yet it is not like that he ſhewed any outward token of unbeliefe, ſeeing it is ſayd, that the twelue continued with him.

RHEM. 15. 66 Went backe.] *It can be no marvell to us now that ſo many revolt from the Church, by offence or ſcandall unjuſtly taken at Chriſts body and blood in the Sacrament, ſeeing many of his Diſciples that ſaw his wonderfull life, doctrine, and miracles, forſooke Chriſt himſelfe, upon the ſpeech and promiſe of the ſame Sacrament; for the myſtery of it is ſo ſupernaturall and divine in it ſelfe, and withall ſo low and baſe for our ſakes, by the ſhew of the formes of theſe terrene elements under which it is, and we eate it: that the unfaithfull and infirme doe ſo ſtumble at Chriſt in the Sacrament as the Iewes and Gentiles did at Chriſt in his humanity. For, the cauſes of contradictions of the Incarnation & Tranſubſtantiation be like. And it may be verily deemed, that whoſoever now cannot beleeve the Sacrament to be Chriſt, becauſe it is under the formes of bread and wine, and is eaten and drunken, would not then have beleeved that Chriſt had beene God, becauſe he was in ſhape of man, and crucified. To conclude, it was not a figure nor a myſtery of bare bread and wine, nor any Metaphoricall or Allegoricall ſpeech, that could make ſuch a troupe of his Diſciples revolt at once. When he ſaid he was a Doore, a Vine, a Way, a Paſtor and ſuch like (unto which kinde of ſpeeches the Proteſtants ridiculouſly reſemble the words of the holy Sacrament) who was ſo mad to miſtake him, or to forſake him for the ſame? For the Apoſtles at the leaſt would have plucked them by the ſleeves, and ſaid, Give not away my maſters, he ſpeaketh parables. The cauſe therefore was their incredulity, and the height of the myſtery, for that they neither knew the meanes, how it might be preſent, nor would beleeve that he was able to give his fleſh to be eaten in many places. And even ſuch is the unbeliefe of the heretikes about this matter at this day.*

Heretikes beleeve not the reall preſence, becauſe they ſee bread and wine: as the Iewes beleeved not his Godhead becauſe of the ſhape of a poore man.

The diſciples revolting at Chriſts words, prove that he ſpake not metaphorically, as at other times.

The words of Chriſt figurative.

FVLK. 15. In the 13. ſection, you confeſſe the words of Chriſt to be figurative: now forgetting your ſelfe you ſay, the Diſciples revolting, prooveth that he ſpake not metaphorically, upon a fond imagination, *that his Apoſtles would have plucked them by the ſleeves, &c.* which we never reade that they did at any time. But indeed, the cauſe of their revolt, was for that they underſtood literally, that which he ſpake of eating and drinking figuratively. Which is one cauſe alſo, that the Papiſts long ſince have revolted from the Church of Chriſt, and the faith of the ancient Fathers, who underſtood the words of the inſtitution of the Supper, as theſe alſo of the ſpirituall or heavenly matter of the Supper, to be figurative. For if Chriſt had ſpoken heere of eating and drinking literally, (as the elements are received in the Sacrament) how was it poſſible that they could have underſtood him, before the Sacrament was inſtituted? for their infidelity had then beene excuſable. But when he had ſaid verſ. 47. *He that beleeveth in me, hath eternall life*, they might (if they had not bin obſtinate) have underſtood, that the maner of eating and drinking of his fleſh and blood to have eternall life, was by faith and beleeving in him: and not after any groſſe maner, as they imagined, and the Papiſts likewiſe: whereby they deſtroy the truth of his naturall body, in taking from it the eſſentiall properties of a body, as quantity, place, ſhape, and ſuch like.

RHEM. 16. 68 Peter anſwered.] Peter *anſwereth for the Twelve; not knowing that* Iudas *in heart was already naught, and beleeved not Chriſts former words touching the Bleſſed Sacrament, but was to revolt afterward as well as the other. * Wherein* Peter *beareth the perſon of the Church and all Catholike men, that for no difficulty of his words, nor for any revolt (be it never ſo generall) of ſchiſmatikes, heretikes, or apoſtates, either for this Sacrament, or any other Article, will ever forſake Chriſt. And when company draweth us to revolt, let us ſay thus, Lord whither or to whom ſhall we goe, when we have forſaken thee? to* Calvin, Luther, *or ſuch: and forſake thee and thy Church with the unfaithfull multitude? No, thou haſt the words of life, and we beleeve thee, and thy Church will not, nor cannot beguile us.* Thou haſt (*ſaith S. Auguſtine*) life everlaſting in the miniſtration of thy body and blood. *And a little after,* Thou art life everlaſting it ſelfe, and thou giveſt not in thy fleſh and blood but that which thy ſelfe art.

As Iudas of all unbeleeving heretikes, ſo Peter beareth the perſon of all beleeving Catholikes: namely in the Bleſſed Sacrament.
* Cypr. Ep. 55. nu. 3.

Tract. 27. in Evang. Io.

The wicked eat not the body of Chriſt, nor drinke his blood.

FVLK. 16. Peter worthily beareth the perſon of all true members of the Church, when for no cauſe he will revolt from Chriſt, who onely hath the words of eternall life, from which if *Calvin*, *Luther*, or an Angel from heaven would draw us, we muſt hold him accurſed. To the ſaying of *Auguſtine, Tr. 27. in Ioan.* we muſt adde that which he ſayth in the ſame place, as the concluſion of the whole matter. *Hoc ergo totum ad hoc, &c. Let all this (we beloved) availe thus much unto us, that we eate not the fleſh of Chriſt, and drinke the blood of Chriſt onely in Sacrament, which many evill men doe, but let us eate and drinke unto the participation of the ſpirit, that we may abide in the Lords body as members, that we may be quickened by his ſpirit, and not be offended, although many doe eate and drinke the Sacraments temporally, which in the ende ſhall have eternall torments.*

CHAP. VII.

The Iewes (of Ieruſalem) ſeeking his death, he walketh in Galilee: where he ſignifieth to his brethren, that not in this feaſt Scenopegia, but in another (to wit, Paſche following) the Iewes ſhould kill him: that is, not when they would, but when he will. 10 Inſomuch that at this feaſt he teacheth openly in the Temple and converteth many, 14 both in the middle day, 37 and the laſt day thereof, without any hurt, though alſo the Rulers ſend to apprehend him.

The Goſpel, upon Tueſday in Paſſion weeke.
‖ in Galilee.
‖ in Iury.

AFter theſe things IESVS walked ‖ into Galilee, for he would not walke ‖ into Iewry: becauſe the Iewes ſought to kill him.

2 And

AFter theſe things, Ieſus went about in Galilee: for hee would not goe about in Iury, becauſe that the Iewes ſought to kill him.

2 *The*

Levit. 23,34.
‡ [illegible] ([illegible] 23. [illegible]) is the *feaſt of Tabernacles*, which the Iewes kept from the 7. Octob. for eight daies together, by Gods commandement, for a memory that their fathers dwelt by Gods protection forty yeares in tabernacles or tents, and not in houſes, comming out of Egypt. See *Levit. 23,34.*
‖ I will not yet goe up.

2 ¶ And the feſtivall day of the Iewes, * ‡ Scenopegia, was at hand.

3 And his brethren ſaid to him, Paſſe from hence and goe into Iewrie, that thy Diſciples alſo may ſee thy workes which thou doeſt.

4 For no man doth any thing in ſecret, and he ſeeketh himſelfe to be in publike. If thou doe theſe things, manifeſt thy ſelfe to the world.

5 For neither did his brethren beleeve in him.

6 IESVS therefore ſaith to them, My time is not yet come: but your time is alwaies ready.

7 The world cannot hate you; but me it hateth: becauſe I give teſtimony of it, that the workes thereof be evill.

8 Goe up to this feſtivall day: ‖ I goe not up to this feſtivall day: becauſe my time is not yet accompliſhed.

9 When he had ſaid theſe things, himſelfe taried in Galilee.

10 But after his brethren were gone up, then he alſo went up to the feſtivall day, not openly, but as it were in ſecret.

11 The Iewes therefore ſought him in the feſtivall day, and ſaid, Where is he?

12 And there was much murmuring in the multitude of him. For certaine ſaid, That he is good. And others ſaid, No, but he ſeduceth the multitudes.

13 Yet no man ſpake openly of him for feare of the Iewes.

The Goſpel, upon Tueſday in the fourth weeke of Lent.

14 And when the feſtivitie was now halfe done, IESVS went up into the temple, and taught.

15 And the Iewes marvelled, ſaying, How doth this man know letters, whereas he hath not learned?

16 IESVS anſwered them, and ſaid, My doctrine is not mine, but his that ſent me.

17 If any man ‡ will doe the will of him, he ſhall underſtand of the doctrine, whether it be of God, or I ſpeake of my ſelfe.

‡ It is ſpoken of Antichriſt ſpecially, and it is true in all heretikes. *Auguſt. tract. 29. in Evan. Io.*

18 ‡ He that ſpeaketh of himſelfe, ſeeketh his owne glory. But he that ſeeketh the glorie of him that ſent him, he is true, and injuſtice in him there is not.

19 Did not Moſes give you the lawe, and none of you doth the lawe?

John 5,18.

20 * Why ſeeke you to kill me? The multitude anſwered, and ſaid, ‡ Thou haſt a devill, who ſeeketh to kill thee?

21 IESVS anſwered, and ſaid to them, One worke I have done: and you doe all marvell.

Levit. 12,3.
Gen. 17,10.

22 Therefore * Moſes gave you circumciſion: not that it is of Moſes, but * of the Fathers, and in the Sabboth you circumciſe a man.

23 If a man receive circumciſion in the Sabboth, that the lawe of Moſes be not broken:

2 *The Iewes feaſt of Tabernacles was at hand.*

3 *His brethren therefore ſaid unto him, Get thee hence, and goe into Iurie, that thy Diſciples alſo may ſee the workes that thou doeſt.*

4 *For there is no man that doth any thing in ſecret, and he himſelfe ſeeketh to be knowen openly: If thou doe ſuch things, ſhew thy ſelfe to the world.*

5 *For neither his brethren beleeved in him.*

6 *Then Ieſus ſayd unto them, My time is not yet come: but your time is alwayes ready.*

7 *The world cannot hate you, but me it hateth, becauſe I teſtifie of it, that the workes thereof are evill.*

8 *Goe ye up unto this feaſt: I goe not up yet unto this feaſt, * for my time is not yet full come.*

Iohn 8.20.

9 *When he had ſaid theſe words unto them he abode ſtill in Galilee.*

10 *But when his brethren were gone up, then went he alſo up unto the feaſt, not openly, but as it were privily.*

11 *Then ſought him the Iewes at the feaſt, and ſaid, Where is he?*

12 *And much murmuring of him was there among the people: For ſome ſaid, He is good: Others ſaid, Nay, but he deceiveth the people.*

13 *Howbeit, no man ſpake openly of him, for feare of the Iewes.*

14 *Now when halfe of the feaſt was done, Ieſus went up into the Temple, and taught.*

15 *And the Iewes marvelled, ſaying, How knoweth he the Scriptures, ſeeing that he never learned?*

16 *Ieſus anſwered them, and ſaid, My doctrine is not mine, but his that ſent me.*

17 *If any man will doe his will, he ſhall know of the doctrine, whether it be of God, or whether I ſpeake of my ſelfe.*

18 *He that ſpeaketh of himſelfe, ſeeketh his owne glory: but he that ſeeketh his glory that ſent him, the ſame is true, and no unrighteouſneſſe is in him.*

Exod. 24.3.
Iohn 5.18.

19 * *Did not Moſes give you the law, and yet none of you keepeth the law?* * *Why goe ye about to kill me?*

20 *The people anſwered, and ſaid, Thou haſt the devill: Who goeth about to kill thee?*

21 *Ieſus anſwered, and ſaid unto them, I have done one worke, and ye all marvell.*

Levit. 12.3.
Gene. 17,10.

22 * *Moſes therefore gave unto you the circumciſion (not becauſe it is of Moſes,* * *but of the Fathers) and yet ye on the Sabbath day circumciſe a man.*

23 *If a man on the Sabbath day receive circumciſion, without breaking of the law of Moſes:*

[illegible] I haue [illegible] in the Sabboth?

24 [illegible] according to the face, but [illegible]

25 [illegible] of Hieruſalem ſaid, Is not this he whom they ſeeke to kill?

26 And behold, he ſpeaketh openly, and they ſay nothing to him. [illegible] the Princes [illegible] indeed that this is CHRIST?

27 But this man we know whence he is. But when CHRIST commeth, noe man knoweth whence he is.

28 IESVS therefore cried in the Temple teaching, and ſaying, Both me you doe know, and whence I am you know. And of my ſelfe I am not come, but he is true that ſent me, whom you know not.

29 I know him becauſe I am of him, and he ſent me.

30 They ſought therefore to apprehend him: and no man laid hands vpon him, becauſe his houre was not yet come.

31 But of the multitude many beleeued in him, and ſaid, CHRIST when he commeth, ſhall he doe more ſignes then theſe which this man doth?

32 The Phariſees heard the multitude murmuring theſe things touching him: and the † Princes and Phariſes ſent miniſters to apprehend him.

† Chiefe Prieſts.

The Goſpel upon Munday in paſſion weeke.

33 IESVS therefore ſaid to them, Yet a litle time I am with you: and I goe to him that ſent me.

John 13,33.

34 * You ſeeke me and ſhall not finde: and where I am, you cannot come.

35 The Iewes therfore ſaid among themſelves, Whither will this man goe, that we ſhal not find him? Will he go into the diſperſion of the Gentiles, and teach the Gentiles?

36 What is this ſaying that he hath ſayd, You ſhall ſeeke me, and ſhall not finde: And where I am, you cannot come.

Levit. 23,36.

37 And in the laſt, the * great day of the feſtivitie IESVS ſtood, and cryed, ſaying, If any man thirſt, let him come to me, and drinke.

38 He that beleveth in me, as the Scripture ſayth, *Out of his belly ſhall flow rivers of living water.*

Ioel 2,28. Acts 2,1.

39 (And this he ſaid * of the Spirit that they ſhould receive which beleeved in him. for as yet the ſpirit was not given: becauſe IESVS was not yet glorified.)

40 Of that multitude therefore, when they had heard theſe words of his, ſome ſaid, This is the Prophet indeed.

41 Others ſaid, This is CHRIST. But certaine ſaid, Why, doth CHRIST come from Galile?

Pſal. 131,11. Mich. 5,2.

42 Doth not the * Scripture ſay, that of the ſeed of David, and from Bethlehem the towne where David was, CHRIST doth come?

43 Therefore

[illegible] on the Sabboth day? 24 Iudge not [illegible] righteous iudgement.

25 Then ſaid ſome of them of Hieruſalem, Is not this hee, whom they ſeeke to kill?

† Or, openly.

26 But loe, he ſpeaketh † boldly, and they ſay nothing [illegible]: Doe the rulers know indeed that this is very Chriſt?

27 Howbeit we know this man whence he is: but when Chriſt commeth, no man knoweth whence he is.

28 Then cried Ieſus in the Temple as he taught, ſaying, Ye both know me, and whence I am, ye know, and I am not come of my ſelfe, but he that ſent me is true, whom ye know not.

29 But I know him, for I am of him, and he hath ſent me.

30 Then they ſought to take him: but noe man laid hands on him, becauſe his houre was not yet come.

31 Many of the people beleeved on him, and ſayd, When Chriſt commeth, will he doe moe miracles then theſe that this man hath done?

32 The Phariſees heard that the people murmured ſuch things concerning him: And the Phariſes and the high Prieſts ſent ſervants to take him.

33 Then ſaid Ieſus unto them, Yet am I a litle while with you, and then I goe unto him that ſent me.

Iohn 13.33.

*34 * Ye ſhall ſeeke me, and ſhall not finde mee: and where I am, thither can ye not come.*

35 Then ſaid the Iewes among themſelves, Whither will he goe, that we ſhall not finde him? Will he goe unto the diſperſed among the Grecians, and teach the Gentiles?

36 What maner of ſaying is this that he ſaid, Ye ſhall ſeeke me, and ſhall not finde me? and where I am thither can ye not come.

Levit. 23.36.

*37 In the laſt day, that * great day of the feaſt, Ieſus ſtood, and cryed, ſaying, If any man thirſt, let him come unto me and drinke.*

Deut. 18.15.

*38 * He that beleeveth on me, as the Scripture hath ſaid, Out of his belly ſhall flow rivers of water of life.*

Ioel 2.28. Acts 2.17.

39 (But this ſpake he of the Spirit which they that beleeve on him ſhould receive. For the holy Ghoſt was not yet* † there, *becauſe that Ieſus was not yet glorified.)*

† Or, given; underſtanding by the holy Ghoſt, the viſible gifts of the holy Ghoſt.

40 Many of the people therefore when they heard this ſaying, ſaid, Of a truth this is the Prophet.

41 But others ſaid, this is Chriſt. But ſome ſaid, Shall Chriſt come out of Galilee?

Miche. 5.2. matth. 2.5.

*42 * Hath not the Scripture ſaid, that Chriſt commeth of the ſeed of David, and out of the towne of Bethlehem, where David was?*

43 So

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43 Therefore [illegible] in [illegible] him.

44 And [illegible] of them would have apprehended him: but no man laid hands upon him.

45 The miniſters therefore came to the chiefe Prieſts and the Phariſees. And they ſaid to thē, Why have you not brought him?

46 The miniſters anſwered, Never did there man ſo ſpeake, as this man.

47 The Phariſees therfore anſwered them, Why, are you alſo ſeduced?

48 Hath any of the Princes beleeved in him, or of the Phariſees?

49 But this multitude that knoweth not the Law, are accurſed.

Iohn 3.2.

50 Nicodemus ſaid to them, ‡ hee * that came to him by night, who was one of them,

51 Doth our Law judge a man, unleſſe it firſt heare him, and know what he doth?

52 They anſwered, and ſaid to him, Why, art thou alſo a Galilæan? Search, and ſee that from Galilee a Prophet riſeth not.

53 And every man returned to his houſe.

[illegible] becauſe of him.

44 And [illegible] of them [illegible], but no man laid hands on him.

45 Then came the ſervants to the high Prieſts and Phariſes, and they ſaid unto them, Why have ye not brought him?

46 The ſervants anſwered, Never man ſpake as this man doth.

47 Then anſwered them the Phariſees, Are ye alſo deceived?

48 Have any of the Rulers or of the Phariſees beleeved on him?

49 But this common people which know not the Law, are curſed.

Iohn 3.2.

*50 Nicodemus ſaith unto them, * (He that came to Ieſus by night, being one of them)*

Deut. 17.8. and 19.15.

*51 Doth our Law judge any man before it heare him, * and know what he doth?*

52 They anſwered, and ſaid unto him, Art thou alſo of Galilee? Search, and looke: for out of Galilee ariſeth no Prophet.

53 And every man went unto his owne houſe.

MARGINALL NOTES CHAP. VII.

RHEM. 1 17 Will doe the will.] *The way to come to know the truth, is to live well.*

FVLKE 1 Chriſt is the Way, the Truth, and the Life, out of whom no man can live well. But they that live well in Chriſt, are aſſured of the truth.

RHEM. 2 20 Thou haſt a devill.] *No marvell, when theſe ſpake thus to Chriſt himſelfe, if heretikes call his Vicar Antichriſt.*

FVLKE 2 The Pope is Chriſts Adverſary, and not his Vicar, becauſe he denieth the offices of Chriſt to be peculiar unto him.

RHEM. 3 39 For as yet the Spirit.] *This was fulfilled on Whitſunday, Act. 2. and afterward alwayes by impoſition of hands in the Sacrament of Confirmation: viſibly in the Primitive Church, and inviſibly to the end of the world.*

FVLKE 3 The Popiſh Sacrament of Confirmation hath no inſtitution or ground in the holy Scriptures, *Iſid. Orig. l. 7. de Sp. ſancti.* underſtandeth this of the effect of Baptiſme. See *Chap. 3 Sect. 2.*

RHEM. 4 50 He * that came to him.] *Chriſt hath ſome good alwayes even among the wicked, which ſecretly ſerve him, and by wiſe delayes avert the execution of unjuſt lawes againſt him and his people, as* Nicodemus *and* Gamaliel.

FVLKE 4 And Antichriſt hath alſo ſome wicked among the good, which ſecretly ſerve him and hinder the execution of juſt Lawes againſt his Adherents. Otherwiſe, it will be hard to prove that *Gamaliel* was a ſervant of Chriſt, but againſt his will.

CHAP. VIII.

Againe in the Temple (abſolving an advoutreſſe after his mercifull manner, and yet withall declaring againſt his enemies that he is not a ſcorner of Moſes, no more then Moſes) 12 he teacheth openly, and is not for all that apprehended; telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation alſo by their crucifying of him; 31 exhorting the beleevers to perſevere: 33 and ſhewing them that ſeeke his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Devill: 45 but that himſelfe is of God, 52 and greater and ancienter then Abraham. 59 For the which they goe about to ſtone him, but in vaine.

The Goſpel upon Saturday the third week of Lent.

AND IESVS went into the mount Olivet:

2 And early in the morning againe he came into the Temple, and the people came to him, and ſitting he taught them.

3 And the Scribes and Phariſees bring a woman taken in advoutry: and they did ſet her in the mids,

4 And ſaid to him, Maſter, this woman was even now taken in advoutry.

Levit. 20,10.

5 And * in the Law Moſes commanded us to ſtone ſuch. What ſayeſt thou therefore?

6 And this they ſaid tempting him: that they might accuſe him. But IESVS bowing himſelfe downe, with his finger wrote in the earth.

7 When they therefore continued asking him: he lifted up himſelfe, and ſaid to them,

‡ He

IEſus went out unto mount Olivet:

2 And early in the morning he came againe into the Temple, and all the people came unto him, and he ſate downe, and taught them.

3 And the Scribes and Phariſees brought unto him a woman taken in adultery, and when they had ſet her in the mids,

4 They ſay unto him, Maſter, this woman was taken in adultery, even as the deed was a doing.

Levit. 20.10.

*5 * Moſes in the Law commanded us that ſuch ſhould be ſtoned: but what ſayeſt thou?*

6 This they ſaid, tempting him, that they might accuſe him. But Ieſus ſtooped downe, and with his finger wrote on the ground.

Deut. 17.7.

*7 So when they continued asking him, hee lift up himſelfe, and ſaid unto them, * Let him*

that

[illegible] ...endy [illegible] or [illegible] o- [illegible] our [illegible] is guilty [illegible] ſame or [illegible] greater. [illegible] Io. See [illegible] Mat. 7. 1

‡He that is without ſinne of you, let him firſt throw the ſtone at her.

8 And againe bowing himſelfe he wrote in the earth.

9 And they hearing, went out one by one, beginning at the ſeniors: and IESVS alone remained, and the woman ſtanding in the mids.

10 And IESVS lifting up himſelfe, ſaid to her, Woman, where are they that accuſed thee? hath no man condemned thee?

11 Who ſaid, No man, Lord. And IESVS ſaid, ‡Neither will I condemne thee. Goe, and now ſinne no more. ☞

‡ S. Auguſtine by this example of our Maſter, proveth that Clergie men ſpecially ſhould be given much to mercy: and that they ought often, as the cauſe and time require, to get pardon of the ſecular magiſtrates for offenders that be penitent. Epiſt. 54.

12 [b]Againe therefore IESVS ſpake to them, ſaying, I am the light of the world; he that followeth me walketh not in darkneſſe: but ſhall have the light of life.

[b] The Goſpel upon Saturday the fourth weeke in Lent.

13 The Phariſees therefore ſaid to him, Thou giveſt teſtimonie of thy ſelfe: thy teſtimonie is not true.

14 IESVS anſwered, and ſaid to them, Although I do give teſtimonie of my ſelfe, my teſtimony is true: becauſe I know whence I came, and whither I go: but you know not whence I come, or whether I go.

15 You judge according to the fleſh: I do not judge any man.

16 And if I do judge, my judgement is true: becauſe I am not alone, but I, and he that ſent me, the father.

17 And in your law it is writen, that *the teſtimonie of two men is true.

Deut. 17, 6. 19, 15.

18 I am he that give teſtimonie of my ſelfe: and he that ſent me, the father, giveth teſtimonie of me.

19 They ſaid therefore to him, Where is thy father? IESVS anſwered, Neither me do you know, nor my Father. If you did know me: perhaps you might know my Father alſo.

20 Theſe words IESVS ſpake in the treaſurie, teaching in the temple: & no man apprehended him, becauſe his houre was not yet come. ☞

The Goſpel upon munday in the ſecond week of Lent.

21 Againe therefore IESVS ſaid to them, I go, and you ſhall ſeeke me, and ſhall die in your ſinne. Whither I goe, you cannot come.

22 The Iewes therefore ſaid, Why, will he kill himſelfe, becauſe he ſaith, Whither I go, you cannot come?

23 And he ſaid to them, You are from beneath, I am from above; you are of this world, I am not of this world.

24 Therefore I ſaid to you that you ſhall die in your ſinnes; for if you beleeve not that I am he, you ſhall die in your ſinne.

25 They ſaid therefore to him, who art thou? IESVS ſaid to them, ‡ The beginning who alſo ſpeake to you.

‡ So reade S. Cyrill, S. Ambroſe, and S. Auguſtine: expounding it of Chriſts perſon, that he is the beginning or cauſe of all creatures.

26 Many things I have to ſpeake & judge of you; but he that ſent me, is true: and what

I have

that is among you without ſinne, firſt caſt the ſtone at her.

8 And again, he ſtooped down, & wrote on the ground.

9 And when they heard this, being accuſed of their owne conſciences, they went out one by one, beginning at the eldeſt, even unto the laſt: and Ieſus was left alone, and the woman ſtanding in the midſt.

10 When Ieſus had lift up himſelfe, and ſaw no man but the woman, he ſaid unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Ieſus ſaid, Neither doe I condemne thee: Goe and ſinne no more.

12 Then ſpake Ieſus againe unto them, ſaying, I am the light of the world: He that followeth me, ſhall not in any wiſe walke in darkeneſſe, but ſhall have the light of life.*

Iohn 1. 5. and 9. 5.

13 The Phariſes therefore ſaid unto him, Thou beareſt record of thy ſelfe, thy record is not true.

*14 Ieſus anſwered, and ſaid unto them, * Though I beare record of my ſelfe, yet my record is true: for I knowe whence I came, and whither I goe: but ye cannot tell whence I come, and whither I goe.*

Iohn 3. 31.

15 Ye judge after the fleſh, I judge no man.

16 And if I judge, my judgement is true: for I am not alone, but I and the Father that ſent me.

*17 * It is alſo writen in your lawe, that the teſtimonie of two men is true.*

Deut. 17. 6. and 19. 15. matth. 18. 16. 2 cor. 13. 1. heb. 10. 28.

18 I am one that beareth witneſſe of my ſelfe, and the Father that ſent me, beareth witneſſe of me.

19 Then ſaid they unto him, Where is thy Father? Ieſus anſwered, Ye neither knowe me nor yet my Father: if ye had knowne me, yee ſhould have known my Father alſo.

20 Theſe words ſpake Ieſus in the treaſurie, as hee taught in the temple: and no man laid hands on him, for his houre was not yet come.

21 Then ſaid Ieſus againe unto them, I goe my way, and ye ſhall ſeeke me, and ſhall die in your ſinnes: Whither I goe, thither can yee not come.

22 Then ſaid the Iewes, Will he kill himſelfe, becauſe he ſaith, Whither I goe, thither can yee not come?

23 And he ſaid unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I ſaid therefore unto you, that ye ſhall die in your ſinnes. For if ye beleeve not that I am he, ye ſhall die in your ſinnes.

25 Then ſaid they unto him, Who art thou? And Ieſus ſaith unto them, Even the verie ſame thing that I ſaid unto you from the beginning.

26 I have many things to ſay and to judge of you: yet, & he that ſent me is true, and I ſpeake

to

I have heard of him, theſe things I ſpeake in the world.

27 And they knew not that he ſaid to them that his Father was God.

28 IESVS therefore ſaid to them, When you ſhall have exalted the Sonne of man, then you ſhall know that I am he, and of my ſelfe I doe nothing, but as the Father hath taught me, theſe things I ſpeake:

29 And he that ſent me, is with me: and he hath not left me alone, becauſe the things that pleaſe him I doe alwayes. ☞

30 When hee ſpake theſe things, many beleeved in him.

31 IESVS therefore ſaid to them that beleeved him, the Iewes: If you ‡ abide in my word, you ſhall be my diſciples indeed.

32 And you ſhall know the truth, and the truth ſhall make you free.

33 They anſwered him, We are the ſeed of Abraham, and we never ſerved any man: how ſayſt thou, You ſhall be free?

34 IESVS anſwered them, ‖ Amen, amen I ſay to you, that * every one which committeth ſinne, is the ſervant of ſinne.

Rom. 6, 16. 2 Pet. 2, 19.

35 And the ſervant abideth not in the houſe for ever: the ſonne abideth for ever.

36 If therefore the ſonne make you free, you ſhall be ‡ free indeed.

37 I know that you are the children of Abraham: but you ſeeke to kill me, becauſe my word taketh not in you.

38 I ſpeak that which I have ſeene with my Father: and you doe the things that you have ſeene with your father.

39 They anſwered, and ſaid to him, Our father is Abraham. IESVS ſaith to them, If you be the children of Abraham, ‡ doe the workes of Abraham.

40 But now, you ſeeke to kill me, a man that have ſpoken the truth to you, which I have heard of God; this did not Abraham.

41 You doe the workes of your father. They ſaid therefore to him, We were not borne of fornication; we have one father, God.

42 IESVS therefore ſaid to them, If God were your father: verely you would love me; for from God I proceeded, & came: for I came not of my ſelfe, but he ſent me:

43 Why doe you not know my ſpeech? Becauſe you cannot heare my word.

44 You are of your father the devill, and the deſires of your father you will doe, he was a ‡ man-killer from the beginning, and he ſtood not in the verity: becauſe verity is not in him: when he ſpeaketh a lye, he ſpeaketh of his owne, becauſe he is a lyer, and the father thereof.

‡ S. Auguſtine compareth heretikes in their ſpirituall murder by driving Chriſtian men out of the Church, to the devill that drove our parents out of Paradiſe. [illegible] cap. 13.

45 But becauſe I ſay the veritie, you beleeve me not.

46 Which of you ſhal argue me of ſinne? If I ſay the veritie: why doe you not beleeve me?

47 He

to the world thoſe things which I have heard of him.

27 Howbeit, they underſtood not that he ſpake to them of the Father.

28 Then ſaid Ieſus unto them, When ye have lift up on high the Sonne of man, then ſhall ye knowe that I am he, and that I doe nothing of my ſelfe: but as my Father hath taught me, even ſo I ſpeake theſe things.

29 And he that ſent me, is with me. The Father hath not left me alone: for I doe alwayes thoſe things that pleaſe him.

30 As he ſpake theſe words, many beleeved on him.

31 Then ſayd Ieſus to thoſe Iewes which beleeved on him, If ye continue in my word, then are ye my very diſciples.

32 And ye ſhall know the trueth, and the trueth ſhall make you free.

33 They anſwered him, We be Abrahams ſeed, and were never bond to any man: how ſayeſt thou then, Ye ſhall be made free?

*34 Ieſus anſwered them, Verily, verily I ſay unto you, * That whoſoever committeth ſinne, is the ſervant of ſinne.*

Rom. 6. 16. 2 pet. 2. 19.

35 And the ſervant abideth not in the houſe for ever: but the Sonne abideth for ever.

36 If the Sonne therefore ſhall make you free, then ye ſhall be free indeed.

37 I know that ye are Abrahams ſeed, but ye ſeeke meanes to kill me, becauſe my word hath no place in you.

38 I ſpeake that which I have ſeene with my Father: and ye do that which ye have ſeene with your father.

39 They anſwered, and ſaid unto him, Abraham is our father. Ieſus ſaith unto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill me, a man that hath told you the trueth, which I have heard of God: this did not Abraham.

41 Ye doe the deeds of your father. Then ſaid they to him, we be not borne of fornication, we have one father, even God.

42 Ieſus ſaid unto them, If God were your father, truely you would love me, for I proceeded forth, and came from God: neither came I of my ſelfe, but he ſent me.

43 Why do ye not know my ſpeech? even becauſe ye cannot heare my word.

*44 * Ye are of your father the Devill, and the luſts of your father will ye doe: he was a murderer from the beginning, and abode not in the trueth, becauſe there is no trueth in him. When he ſpeaketh a lye, he ſpeaketh of his owne: for hee is a lyer, and the father of it.*

1 Iohn 3. 8.

45 And becauſe I tell you the trueth, therefore ye beleeve me not.

46 Which of you rebuketh me of ſinne? If I ſay the trueth, why doe ye not beleeve me?

47 He

The Goſpel upon Paſſion Sunday.

47 He that is of God, heareth the words of God. Therfore you heare not, becauſe you are not of God.

48 The Iewes therfore anſwered, and ſaid to him, Doe we not ſay well that thou art a Samaritane, and haſt a Devill?

49 Iesvs anſwered, ‡ I have no devill: but I doe honour my Father, and you have diſhonoured me.

50 But I ſeeke not mine owne glory; there is that ſeeketh and judgeth.

51 Amen, amen I ſay to you, If any man keep my word, he ſhal not ſee death for ever.

52 The Iewes therfore ſaid, Now we have knowne that thou haſt a devill. Abraham is dead, and the Prophets; and thou ſayeſt, If any man keepe my word, he ſhall not taſte death for ever.

53 Why, art thou greater then our father Abraham, who is dead? and the Prophets are dead. Whom doeſt thou make thy ſelfe?

54 Iesvs anſwered, If I doe glorifie my ſelfe, my glory is nothing; it is my Father that glorifieth me, whom you ſay that he is your God.

55 And you have not knowne him, but I know him. And if I ſhall ſay that I know him not: I ſhall be like to you, a liar. But I doe know him, and doe keepe his word.

56 Abraham your father rejoyced that he might ſee my day: and he ſaw, and was glad.

57 The Iewes therefore ſaid to him, Thou haſt not yet fifty yeeres, and haſt thou ſeene Abraham?

58 Iesvs ſaid to them, Amen, amen I ſay to you, before that Abraham was made, I am.

59 They tooke ſtones therefore to caſt at him. But Iesvs hid himſelfe, and went out of the Temple.

47 He that is of God, heareth Gods words: Ye therefore heare them not, becauſe ye are not of God. 1 Iohn. 4.6.

48 Then anſwered the Iewes, and ſaid unto him, Say we not well that thou art a Samaritane, and haſt a devill?

49 Ieſus anſwered, I have not a devill: but I honour my Father, and ye doe diſhonour me.

50 I ſeeke not mine owne glory, there is one that ſeeketh and judgeth.

51 Verily verily I ſay unto you, If a man keep my ſaying, he ſhall never ſee death.

52 Then ſaid the Iewes unto him, Now know we that thou haſt a devill. Abraham is dead, and the Prophets: and thou ſayeſt, If a man keepe my ſaying, he ſhall never taſte of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makeſt thou thy ſelfe?

54 Ieſus anſwered, If I glorifie my ſelfe, my glory is nothing: It is my Father that glorifieth me, which ye ſay, that he is your God:

55 And yet ye have not knowne him, but I know him: and if I ſay that I know him not, I ſhall be a liar like unto you: but I know him, and keep his ſaying.

56 Your father Abraham was glad to ſee my day: and he ſaw it, and rejoyced.

57 Then ſaid the Iewes unto him, Thou art not yet fifty yeeres old, and haſt thou ſeene Abraham?

58 Ieſus ſaid unto them, Verily, verily I ſay unto you, Before Abraham was, I am.

59 Then tooke they up ſtones to caſt at him: but Ieſus was hid, and went out of the Temple.

MARGINALL NOTES CHAP. VIII.

Rhem. 1 31 Abide in my word.] *Onely faith is not ſufficient without perſeverance or abiding in the keeping of his Commandements.*

Fvlke 1 He that is juſtified once by faith onely, perſevereth and abideth alwayes in keeping of his Commandements, according to the meaſure of grace and ſtrength that he doth receive of the ſpirit of ſanctification. Faith onely.

Rhem. 2 36 Free indeed.] *Man was never without freewill: but having the grace of Chriſt, his will is truly made free (as S. Auguſtine ſaith) from ſervitude of ſinne alſo,* Tract. 41. in Evang. Io.

Fvlke 2 S. Auguſtine ſaith not, that man was never without freewill, but the contrary, that man is never perfectly free in this life, *Cum coeperit ea non habere, &c. When a man beginneth not to have grievous crimes (as every Chriſtian man ought not to have them) the man beginneth to lift up his head to liberty.* But this liberty is onely begun, not perfect. Againe he ſaith, *Verum eſt, &c. It is true, man when he was created received great ſtrength of freewill, but by ſinning loſt it, De verbis Apoſt. Serm. 2.* Freewill.

Rhem. 3 39 Doe the workes of Abraham.] *Not onely faith but good workes alſo make men the children of Abraham, according as S.* Iames *alſo ſpeaketh of Abrahams workes, cap. 2.*

Fvlke 3 Good workes declare men to be children of *Abraham*, and ſo meaneth S. *Iames*, as is plaine by his words, *Shew me thy faith by thy workes, &c.* Onely faith.

Rhem. 4 49 I have no devill.] *He denieth not that he is a Samaritane, becauſe he is our Keeper or Protector, as the word ſignifieth, and becauſe he is indeed that mercifull Samaritane in the Parable of the wounded man,* Luc. 10, 33. Auguſt. Tract. 43. in Io.

Fvlke 4 Chriſt was not a Samaritane, that is and hereticke and ſchiſmaticke in ſuch ſenſe as they called him ſo.

ANNOTATIONS CHAP. VIII.

Rhem. 5 34 Amen, amen.] *What is it (ſaith S.* Auguſtine *upon this place) when our Lord ſaith,* Amen, amen? *He doth much commend and urge the thing that he ſo uttereth, doubling it. It is a certaine oath of his, if a man may ſo ſay; for* Amen, *in Hebrew ſignifieth* Verum, *a truth. Yet is it not tranſlated, whereas it might have beene ſaid,* Verum, verum dico vobis; *but neither the * Greeke Interpreter durſt doe it, nor the Latine; the Hebrew word hath remained ſtill, that ſo it might be the more eſteemed,* Tract. 41. in Io. *By which words and the like * recorded in other places of the new Teſtament, the Reader may ſee great reaſon, why we alſo ſay,* Amen, amen, *and durſt not tranſlate it and ſuch like words into our Engliſh Tongue.* Why Amen, amen is not tranſlated. * Aquila, Symmachus. * See the Preface, and Annot. in [illegible]

So

Fvlk. 5 So it be [illegible] bold to [illegible] that you [illegible]

CHAP. IX.

To ſhew that by his baptiſme (being the Sacrament of illumination or faith) he will take away the blindnesse of the world [illegible] ceremonies [illegible] one borne blinde. [illegible] the party himſelfe and his parents anſwering) [illegible] the neighbours, [illegible] are plainly confounded. Yet ſo obſtinate they are, that [illegible] was the Sabbath [illegible] they [illegible] that he is not of God: yea and throw out of their Synagogue the party for confeſſing him. 35 But our Lord [illegible] 39 And foretelleth by this occaſion, the excecation of the Iewes (becauſe of their wilfull obſtinacie) and illumination of the Gentiles who confeſſe their owne blindneſſe.

The Goſpel upon Wedneſday in the fourth week of Lent.

And Iesvs paſſing by, ſaw a man blinde from his nativity:

2 And his Diſciples asked him, Rabbi, who hath ſinned, this man, or his parents, that he ſhould be borne blinde?

3 Iesvs anſwered, ‡ Neither hath this man ſinned, nor his parents: but that the workes of God may be manifeſted in him.

4 I muſt worke the workes of him that ſent me, whiles it is day. The night commeth, ‡ when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 When he had ſaid theſe things, he ſpit on the ground, and ‖ made clay of the ſpettle, and ſpred the clay upon his eyes,

7 And ſaid to him, Goe, [c] waſh in the poole of Siloe, which is interpreted, *Sent*. He went therefore, and waſhed: and he came ſeeing.

8 Therefore the neighbours, and they which had ſeene him before, that he was a begger, ſaid, Is not this he that ſate, and begged? Others ſaid, That this is he.

9 But others, No, not ſo, but he is like him. But he ſaid, That I am he.

10 They ſaid therefore to him, How were thine eyes opened?

11 He anſwered, That man that is called Iesvs, made clay: and anointed mine eyes, and ſaid to me, Goe to the poole of Siloe, and waſh. And I went, and waſhed, and ſaw.

12 And they ſaid to him, Where is he? He ſaith, I know not.

13 They bring him that had beene blinde to the Phariſees.

14 And it was the Sabbath when Iesvs made the clay, and opened his eyes.

15 Againe therefore the Phariſees asked him, how he ſaw. But he ſaid to them, He put clay upon mine eyes, and I waſhed: and I ſee.

16 Certaine therefore of the Phariſees ſaid, This man is not of God, that keepeth not the Sabbath. But others ſaid, How can a man that is a ſinner doe theſe ſignes? And there was a ſchiſme among them.

17 They ſay therefore to the blind againe, Thou, What ſayeſt thou of him that opened thine eyes? And he ſaid, That he is a Prophet.

18 The Iewes therefore did not beleeve of him, that he had beene blinde and ſaw: untill they called the parents of him that ſaw,

19 And asked them, ſaying, Is this your ſonne,

‡ Though many infirmities fall for ſinne; yet not all; ſome comming for probation, and ſome ſent that God by the cure therof may be glorified.

[c] This was a figure of Baptiſme, to which all men borne in ſinne and blindneſſe are ſent for health and ſight, Amb. l. 3. c. 2. de Sacramentis.

And as Ieſus paſſed by, he ſaw a man which was blinde from his birth.

2 And his Diſciples asked him, ſaying, Maſter, who did ſin, this man, or his parents, that he was borne blinde?

3 Ieſus anſwered, Neither hath this man ſinned, nor yet his parents: but that the workes of God ſhould be made manifeſt in him.

4 I muſt worke the works of him that ſent me, while it is day: The night commeth, when no man can worke.

*5 As long as I am in the world, * I am the light of the world.* Ioh. 1. 9. and 8. 12. and 12. 35.

6 When he had thus ſpoken, he ſpat on the ground, and made clay of the ſpettle, and he anointed the clay upon the eyes of the blinde,

7 And ſaid unto him, Goe waſh thee in the poole of Siloe (which by interpretation is as much to ſay, as Sent.) He went his way therefore, and waſhed, and came againe ſeeing.

8 The neighbours therefore, and they that had ſeene him before when he was blind, ſaid, Is not this he that ſate and begged?

9 Some ſaid, This is he: Others ſaid, He is like him. He himſelfe ſaid, I am even he.

10 Therefore ſaid they unto him, How were thine eyes opened?

11 He anſwered, & ſaid, the man that is called Ieſus, made clay, and anointed mine eyes, and ſaid unto me, Go to the poole Siloe, and waſh: and when I went and waſhed, I received my ſight.

12 Then ſaid they unto him, Where is he? He ſaid, I cannot tell.

13 They brought to the Phariſees him that a little before was blinde.

14 And it was the Sabbath day when Ieſus made the clay, and opened his eyes.

15 Then again the Phariſees alſo asked him how he had received his ſight. He ſaid unto the, He put clay upon mine eies, & I waſhed, & do ſee.

16 Therfore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the Sabbath day. Others ſaid, How can a man that is a ſinner doe ſuch miracles? and there was a † ſtrife among them. † Schiſme.

17 They ſay unto the blinde man againe, What ſayeſt thou of him, becauſe he hath opened thine eyes? He ſaid, He is a Prophet.

18 But the Iewes did not beleeve the man how that he had beene blinde, and received his ſight, untill they called the parents of him that had received his ſight.

19 And they asked them ſaying, Is this your ſonne, whom you ſay that he was borne blind : how then doth he now ſee?

20 His parents anſwered them, and ſayd, We know that this is our ſonne, and that he was borne blind :

21 But how he now ſeeth, we know not, or who hath opened his eyes, we know not, aske himſelfe : he is of age, let himſelfe ſpeak of himſelfe.

22 Theſe things his parents ſayd, becauſe they feared the Iewes ; for the Iewes had now conſpired, that if any man ſhould confeſſe him to be CHRIST, he ſhould be || put out of the Synagogue.

23 Therefore did his parents ſay, That he is of age, aske himſelfe.

24 They therefore againe called the man that had beene blind, and ſayd to him, ‡ Give glorie to God ; we know that this man is a ſinner.

25 He therefore ſaid to them, whether he be a ſinner, I know not : one thing I know, that whereas I was blind, now I ſee.

26 They ſayd therefore to him, What did he to thee? how did he open thine eyes?

27 He anſwered them, I have now told you, and you have heard : why will you heare it againe? will you alſo become his Diſciples?

28 They reviled him therefore and ſaid, Be thou his Diſciple : but we are the diſciples of Moſes.

29 We know that to Moſes God did ſpeake : but this man, we know not whence he is.

30 The man anſwered and ſaid to them, For in this it is marvelous that you know not whence he is, and he hath opened mine eyes.

31 And we know that ſinners God doth not heare ; but if a man be a ſerver of God, and doe the will of him, him he heareth.

32 From the beginning of the world it hath not beene heard that any man hath opened the eyes of one borne blinde.

33 Vnles this man were of God, he could not doe any thing.

34 They anſwered, & ſaid to him, Thou waſt wholly borne in ſinnes, and doeſt thou teach us? And they did caſt him forth.

35 IESVS heard that they caſt him forth: and when he had found him, he ſaid to him, Doeſt thou beleeve in the ſonne of God?

36 He anſwered, and ſaid, Who is he Lord, that I may beleeve in him?

37 And IESVS ſaid to him, Both thou haſt ſeene him : & he that talketh with thee, he it is.

38 But he ſaid, I beleeve Lord : And falling downe he adored him.

39 And IESVS ſaid to him, For judgement came I into this world : ‡ that they that ſee not, may ſee : and they that ſee, may become blinde.

‡ By this we ſee that this miracle was not only marvellous and beneficiall to the blinde, but alſo ſignificative of taking away ſpirituall blindneſſe.

40 And

ſonne, whom ye ſay that he was borne blind? how then doth he now ſee?

20 His parents anſwered them, and ſayd, We know that this is our ſonne, and that he was borne blinde,

21 But by what meanes he now ſeeth, we cannot tell, or who hath opened his eyes, cannot we tell, he is of age, aske him, he ſhall ſpeake for himſelfe.

22 Such words ſpake his parents, becauſe they feared the Iewes: for the Iewes had agreed already, that if any man did confeſſe that he was Chriſt, he ſhould be excommunicate out of the Synagogue,

23 Therefore ſayd his parents, He is of age, aske him.

24 Then againe called they the man that was blind, and ſaid unto him Give God the praiſe, we know that this man is a ſinner:

25 He anſwered, and ſaid, Whether he be a ſinner or no, I cannot tell: one thing I am ſure of, that whereas I was blinde, now I ſee.

26 Then ſaid they to him againe, What did he to thee? How opened he thine eyes?

27 He anſwered them, I told you yerwhile, and ye did not heare: wherefore would you heare it againe? Will ye alſo be his Diſciples?

28 Then rated they him, and ſaid, Thou art his Diſciple: we are Moſes diſciples.

29 We are ſure that God ſpake unto Moſes: as for this fellow, we know not from whence he is.

30 The man anſwered, and ſaid unto them, This is a marvellous thing, that ye wote not from whence he is, and yet he hath opened mine eyes.

31 For we be ſure that God heareth not ſinners: but if any man be a worſhipper of God, and doth his will, him heareth he.

32 Since the world began was it not heard that any man opened the eyes of one that was borne blinde:

33 If this man were not of God, he could doe nothing.

34 They anſwered, and ſaid unto him, Thou art altogether borne in ſinne, and doeſt thou teach us? And they caſt him out.

35 Ieſus heard that they had excommunicated him: and when he had found him, he ſaid unto him, doeſt thou beleeve on the ſonne of God?

36 He anſwered and ſaid, Who is he, Lord, that I might beleeve on him?

37 And Ieſus ſaid unto him, Thou haſt both ſeene him, and it is he that talketh with thee.

38 And he ſayd, Lord, I beleeve: and he worſhipped him.

*39 And Ieſus ſaid unto him, * I am come unto judgement in this world, that they which ſee not, might ſee: and that they which ſee, might be made blinde.*

Iohn 3.17. and 12.47.

40 And

40 And certaine of the Phariſees that were with him, heard, and they ſayd to him, Why, are we alſo blinde?

41 Ieſus ſaid to them, If you were blind, you ſhould not have ſinne : but now you ſay, That we ſee. Your ſinne remaineth.

40 And ſome of the Phariſees which were with him, heard theſe words, and ſaid unto him, Are wee blind alſo?

41 Ieſus ſaid unto them, If ye were blind, ye ſhould have no ſinne, but now ye ſay, we ſee; therefore your ſinne remaineth.

MARGINALL NOTES. CHAP. IX.

RHEM. 1 4 When no man.] *The time of working, and meriting, is in this life: after death we can deſerve no more by our deedes, but muſt onely receive good or ill, according to the difference of workes here.*

FVLKE 1 The text ſpeaketh of working: meriting and deſerving are a fond gloſſe beſide the text.

RHEM. 2 24 Give glory.] *So ſay the Heretikes when they derogate from miracles done by Saints or their relikes, hypocritically pretending the glory of God. As though it were not Gods glory, when his Saints doe it by his power and vertue: yea his greater glory, that doth ſuch things by his ſervants, and by the meaneſt things belonging to them, as Peters ſhadow Acts 5. and Pauls napkin. Acts 9.*

FVLKE 2. We grant not your Popiſh miracles, (as you would inſinuate,) but ſay of them, as S. *Auguſtine* ſaid of miracles of the Donatiſts, *Removeantur iſta vel figmenta mendacium hominum, vel portenta fallacium ſpirituum, &c. Away with theſe miracles, which are either fables of lying men, or wonders of deceiving ſpirits, for either theſe things are not true, which are reported, or if Heretikes have any miracles, we are the rather to take heed of them.* But true miracles that God worketh by his Saints, to confirme the truth taught in the Scriptures, we confeſſe and acknowledge to the glory of God.

Miracles.

ANNOTATIONS. CHAP. IX.

RHEM. 3 6 Made clay.] *Chriſt that could have cured this man by his onely will or word, yet uſed certaine creatures as his inſtruments in working, and divers circumſtances and ceremonies, clay, water, anointing, waſhing, &c. Why marvell then that he and his Church uſe ſuch divers ſorts of Sacraments and ceremonies externall in curing our ſoules.*

Externall ceremonies.

FVLKE. 3 We marveile not, that Chriſt and his Church uſeth ſuch Sacraments, and externall ceremonies in curing our ſoules, as be of Chriſts inſtitution. But we marveile how any man dare make medicines for curing of ſoules, that they never learned of the heavenly Phyſician.

Superſtitious preſumption.

RHEM. 4 22 Put out of the Synagogue.] *The Heretikes wittingly tranſlate here (& v. 35.)* Excommunicate: *to make the ſimple conceive the Churches Excommunication to be no other, or no better, or no more rightly uſed againſt them, then this caſting out of the Synagogue of ſuch as confeſſed our Saviour. They might as well have tranſlated for Synagogue, Church: for the Old Teſtament, the New: for Law, grace: for fleſh, ſpirit: for Moſes, Chriſt. For no leſſe difference is there betweene caſting out of the Synagogue, and Excommunication. Beſides that, not every one which was out of the Iewes Synagogue, was therefore out of the communion of the Faithfull, many true beleevers being in other parts of the world not ſubject to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not all one to be out of the Synagogue, and to be excommunicated; as now, whoſoever is out of the Churches communion, either by his owne will or for his juſt deſerts thruſt out of it by the ſpirituall Magiſtrate, he is quite abandoned out of all the ſociety of Saints in heaven and earth, ſo long as he ſo continueth.*

As for the cauſe of thruſting this poore man and ſuch other out of the Synagogue, and excommunicating Heretikes, there is as great oddes as betwixt heaven and hell: he being uſed ſo for following Chriſt and his Church, theſe for forſaking Chriſt and his Church. Some more agreement there is betweene that corrupt ſentence of the Iewes againſt the followers of Chriſt, and the pretended excommunication executed againſt Catholike men by our Heretikes; although in truth there is no great reſemblance. For, the Iewes though they abuſed their power ſometimes, yet had they authority indeed by Gods Law ſo to puniſh contemners of their Law, and therefore it was feared and reſpected even of good men. But the excommunication uſed by Heretikes againſt Catholikes or any offenders, is not to be reſpected at all: being no more but a ridiculous uſurpation of the Churches right and faſhion of the ſame; for, out of their Synagogues all faithfull men ought to flee, and not tarry to be thruſt out: according to the warning given againſt Core and Dathan. *Be ye ſeparated from their tabernacles, leſt you be wrapped in their ſinnes.*

Hereticall tranſlation.
Caſting out of the Synagogue.
The Churches excommunication.
See in the Annot. Matt. 18, 17.

The Heretikes ridiculous excommunication.

FVLKE 4 Many words to little purpoſe. Our tranſlation hath not ſimply excommunicate, but adding, out of the Synagogue. And the Iewes before Chriſt, had the ſame diſcipline that the Church now hath, of caſting them out of the fellowſhip of the faithfull, that for their diſobedience deſerved it. The true Church only hath true excommunication, the hereticall aſſemblies, ſuch as the Popiſh Church is, counterfeit cenſures: Whoſe bleſſings God curſeth, and bleſſeth their curſings. As for the ſtate of England which the Pope hath curſed, God hath ever ſince wonderfully bleſſed. And the Spaniſh Navie being the power of all Papiſtry, which the Pope bleſſed, had the curſe of God following it untill it was almoſt deſtroyed.

CHAP. X.

He continueth his talke to the Phariſees, ſhewing that they and all other that will not enter in by him, are Wolves: and that they which heare them, are not the true ſheepe. 11 But that himſelfe is the good Paſtor, and therefore to ſave the ſheepe from theſe wolves, he will yeeld his life: which otherwiſe no might of theirs could take from him: foretelling alſo his Reſurrection, and vocation of the Gentiles. 22 Againe another time, he telleth theſe Iewes openly, that they are not of his ſheepe, and that no might of theirs ſhall take from him his true ſheepe, becauſe he is God, even as his Father is God. 31 Which by his miracles and by Scripture he ſheweth to be no blaſphemy: and they in vaine ſeeking to ſtone and to apprehend him, 40 he goeth out to the place where Iohn Baptiſt had given open witneſſe of him.

The Goſpel upon Tueſday in Whitſun weeke.

b The theefe is the Heretike ſpecially, and any other that unlawfully breake in upon the ſheep to kill and deſtroy them by falſe doctrine & otherwiſe.

AMEN, amen I ſay to you, he that entreth not by the doore into the fold of the ſheepe, but || climeth up another way: he is b a thiefe and a robber.

2 But he that entreth by the doore, is the Paſtor of the ſheepe.

3 To this man the porter openeth: and the ſheepe heare his voyce: and hee calleth his

VErily, verily I ſay unto you, He that entreth not in by the doore into the ſheepefold, but climeth up ſome other way, the ſame is a thiefe and a robber.

2 But he that entreth in by the doore, is the ſheepheard of the ſheepe.

3 To him the porter openeth, and the ſheepe heare his voyce, and he calleth his owne ſheepe by his owne ſheepe by name, and leadeth them forth.

4 And when he hath let forth his owne ſheepe, he goeth before them: and the ſheepe follow him, becauſe they know his voice.

is the / of / and o- / that / heard / muſt / the / and not / him.

5 But a ſtranger they follow not, but flee from him: becauſe they know not the voice of ſtrangers.

6 This proverbe IESVS ſayde to them. But they knew not what he ſpake to them.

7 IESVS therefore ſaid to them againe, Amen, amen I ſay to you, that I am the doore of the ſheepe.

8 And how many ſoever have come, are theeves and robbers: but the ſheepe heard them not.

9 I am the doore. By me if any enter, he ſhall be ſaved: and he ſhall goe in and ſhall goe out, and ſhall find paſtures.

10 The theefe commeth not, but to ſteale and kill and deſtroye. I came that they may have life, and may have more aboundantly.☞

The Goſpel upon the ſecond Sunday after Eaſter, and for Saint Thomas of Canterbury. Decemb. 29.

Eſa. 40, 11. Ezec. 34, 23.

11 I am the good Paſtor. * The || good Paſtor giveth his life for his ſheepe.

12 But the hireling and he that is not the Paſtor, whoſe owne the ſheepe are not, ſeeth the wolfe comming, and leaveth the ſheepe, and fleeth: and the wolfe raveneth, and diſperſeth the ſheepe.

13 And the hireling || fleeth becauſe he is an hireling: and he hath no care of the ſheepe.

14 I am the good Paſtor: and I know mine, and mine know me.

15 As the Father knoweth me, and I know the Father: and ‡ I yeild my life for my ſheepe.

‡ Chriſts death was ſo neceſſary for the flocke, that when he might have eſcaped, he voluntarily offred himſelfe to death for his flocke.

16 And c other ſheepe I have that are not of this fold: them alſo I muſt bringe, and they ſhall heare my voice, and there ſhall be made * one fold and one Paſtor.☞

c He meaneth the Church of the Gentiles.

Ezec 37, 24.

17 Therefore the Father loveth me: becauſe I yeild my life, that I may take it againe.

Eſa. 53, 7.

18 No man taketh it away from me: but * I yeild it of my ſelfe; and I have power to yeild it: and I have power to take it againe. This commandement I received of my Father.

19 A diſſenſion roſe againe among the Iewes for theſe wordes.

20 And many of them ſaid, He hath a devill and is mad: why heare you him?

21 Others ſaid, Theſe are not the wordes of one that hath a devill: can a devil open the eyes of blinde men?

1 Mach. 4, 56. 59.

The Goſpel on Wedneſday in Paſſion weeke.

22 *And || the Dedication was in Hieruſalem: and it was Winter.

23 And IESVS walked in the Temple, in Salomons porch.

24 The

by name, and leadeth them out.

4 And when he putteth forth his owne ſheepe, hee goeth before them, and the ſheepe follow him: for they know his voice.

5 A ſtranger will they in no wiſe follow, but will flee from him, for they know not the voice of ſtrangers.

6 This proverbe ſpake Ieſus unto them: but they underſtood not what things they were which he ſpake unto them.

7 Then ſaid Ieſus unto them againe, Verily, verily I ſay unto you, I am the doore of the ſheepe.

8 All, even as manie as came before me, are theeves and robbers: but the ſheepe did not heare them.

9 I am the doore: by me if any man enter in, he ſhall be ſafe, and ſhall goe in, and goe out, and finde paſture.

10 The theefe commeth not, but for to ſteale, kill, and to deſtroye: I am come that they might have life, and that they might have it more abundantly.

11 I am the * good ſhepheard: the good ſhepheard giveth his life for the ſheepe. Eſay 40.11. ezech. 34.23.

12 An hirelinge, and hee which is not the ſheepheard, neyther the ſheepe are his owne, ſeeth the wolfe comming, and leaveth the ſheepe, and fleeth: and the wolfe catcheth them, and ſcattereth the ſheepe.

13 The hireling fleeth, becauſe hee is an hireling, and careth not for the ſheepe.

14 I am the good ſhepheard, and know my ſheepe, and am knowne of mine.

15 As the Father knoweth me, even ſo know I alſo the Father: and I give my life for the ſheepe.

16 And other ſheepe I have, which are not of this fold: them alſo muſt I bring, and they ſhall heare my voice; *and there ſhall be one fold and one ſhepheard. Ezech. 37.22.

17 Therefore doth my father love me, * becauſe I put my life from me, that I might take it againe. Eſay 53.7.

18 Noe man taketh it from me, but I put it away of my ſelfe: I have power to put it from me, and I have power to take it againe. *This commandement have I received of my Father. Acts 4.28.

19 There was a diſſenſion therefore againe among the Iewes for theſe things.

20 And manie of them ſayde, Hee hath a devill, and is mad, why heare yee him?

21 Others ſaid, theſe are not the wordes of him that hath a devill. Can a devill open the eyes of the blind?

22 *And it was at Hieruſalem the feaſt of the dedication, and it was Winter: 1 Mach. 4.59.

23 And Ieſus walked in the Temple, even in Salomons porch.

24 Then

24 The Iewes therefore compaſſed him round about, and ſaid to him, How long doeſt thou hold our ſoule in ſuſpenſe? If thou be CHRIST, tell us openly.

25 IESVS anſwered them, I ſpeake to you: and you beleeve not; the workes that I doe in the Name of my Father, they give teſtimony of me.

26 But you doe not beleeve, becauſe you are not of my ſheepe.

27 My ſheepe heare my voyce: and I know them, and they follow me.

28 And I give them life everlaſting: and they ſhall not periſh for ever, and no man ſhall plucke them out of my hand.

29 My Father, || that which he hath given me, is greater then all: and no man can plucke them out of the hand of my Father.

Another reading is, *My father that hath given me, &c.*

30 I and the Father are c one.

c *Vnum.*

31 The Iewes took up ſtones, to ſtone him.

32 IESVS anſwered them, Many good workes I have ſhewed you from my Father, for which of thoſe workes doe you ſtone mee?

33 The Iewes anſwered him, For a good worke we ſtone thee not, but for blaſphemy, and becauſe thou being a man, makeſt thy ſelfe God.

34 IESVS anſwered them, Is it not written in your law, that *I ſaid, you are gods?*

Pſal. 81. 6.

35 If he called them gods, to whom the word of God was made, and the Scripture cannot bee broken:

36 Whom the Father hath ſanctified and ſent into the world, ſay you, That thou blaſphemeſt, becauſe I ſaid I am the Sonne of God?

37 If I doe not the workes of my Father, beleeve me not.

38 But if I doe, and if you will not beleeve me, beleeve the workes: that you may know and beleeve that the Father is in me, and I in the father.☞

39 They ſought therefore to apprehend him: and he went forth out of their hands.

40 And he went againe beyond Iordan into that place where Iohn was baptizing firſt: and he taried there.

41 And many came to him, and they ſaid, That Iohn indeed did no ſigne. But all things whatſoever Iohn ſaid of this man, were true.

42 And many beleeved in him.

25 Then came the Iewes round about him, and ſayd unto him, How long doſt thou make us to doubt? If thou bee Chriſt, tell us plainely.

25 Ieſus anſwered them, I tolde you, and yee beleeved not: the workes that I doe in my Fathers Name, they beare witneſſe of mee.

26 But ye beleeve not, becauſe ye are not of my ſheepe, as I ſaid unto you.

27 My ſheepe heare my voice, and I know them and they follow me:

28 And I give unto them eternall life, and they ſhall never periſh, neither ſhall any man plucke them out of my hand.

29 My Father which gave them me, is greater then all: and no man is able to take them out of my Fathers hand.

30 I and my Father are one.

31 Then the Iewes tooke up ſtones, to ſtone him withall.

32 Ieſus anſwered them, Many good workes have I ſhewed you from my Father, for which worke of them doe yee ſtone mee?

33 The Iewes anſwered him, ſaying, For a good worke we ſtone thee not, but for thy blaſphemy, and becauſe that thou, being a man, makeſt thy ſelfe God.

34 Ieſus anſwered them,* Is it not written in your Law, I ſaid, Ye are gods? Pſal. 82. 6.

35 If he called them gods, unto whom the word of God was ſpoken, and the Scripture cannot be broken:

36 Say yee of him whom the Father hath ſanctified and ſent into the world, Thou blaſphemeſt: becauſe I ſayd, I am the Sonne of God?

37 If I doe not the workes of my Father, beleeve me not.

38 But if I doe, and if ye beleeve not mee, beleeve the workes: that yee may know and beleeve that the Father is in me, and I in him.

39 Againe they went about to take him: and he eſcaped out of their hand,

40 And went away againe beyond Iordane, into the place where Iohn was firſt baptizing, and there he abode.

41 And many reſorted unto him, and ſaid, Iohn did no miracle: but all things that Iohn ſpake of this man were true.

42 And many beleeved on him there.

ANNOTATIONS CHAP. X.

RHEM. 1

1 Climeth another way.] *Whoſoever taketh upon him to preach without lawfull ſending, to miniſter Sacraments, and is not Canonically ordered of a true Catholike Biſhop, to be a Curate of ſoules, Perſon, Biſhop, or what other ſpirituall Paſtor ſoever, and commeth not in by lawfull election and holy Churches ordinance to that dignity, but breaketh in againſt order by force or favour of men, and by humane lawes, he is a theefe and a murderer. So came in* Arius, Calvin, Luther, *and all Heretikes: and all that ſucceed them in roome and doctrine. And generally every one that deſcendeth not by lawfull ſucceſſion in the knowne ordinary line of Catholike Biſhops and Paſtors that have beene in all Countries ſince their converſion. And according to this rule* S. Irenæus lib. 3. cap. 3. *trieth the true ſhepheards from the theeves and Heretikes. So doe* Tertul. de Praeſc. nu. 17. S. Cypr. de unit. Eccl. nu. 7. S. Auguſt. ep. 165. & contr. epiſt. Manich. cap. 4. and Lirinenſis.

Arch heretikes ſpecially are the theeves that clime in another way, not by the doore.

Calvine

1 [illegible] lawfull calling both of God and the Church. But the [illegible] of Biſhops in euery country, is not neceſſary. [illegible] in ſucceſſion in ſite and place, but not in doctrine. [illegible], and not of place or perſons: [illegible] ſpeaketh of continuance of doctrine, from the Apoſtles vnto his time, againſt the [illegible]. So doth *Tertullian* againſt the ſame and all other heretikes that were before his time. *Cyprian* [illegible] againſt them which without lawfull calling [illegible] into the office of Biſhops. S. *Auguſtine* [illegible]. 165. although he alleage the ſucceſſion of Biſhops from Peter, and other like reaſons, yet [illegible]: *Quanquam non tantum de iſtis* [illegible] *quam de* [illegible] *ſentis. Although we preſume not ſo much of theſe documents, as of the holy Scriptures.* Likewiſe *contra Epiſt. Manich. cap.* 4. Although he alleage many arguments to hold him in the Catholike Church, beſide the [illegible], which is gathered out of the holy Scriptures, yet he confeſſeth that all thoſe arguments muſt giue place to the [illegible] on of truth: which truth may alwaies be plainely prooved out of the word of God, which is the truth, *Ioan.* 17. 17. Neither hath *Lirinenſis* any thing to the contrary in all his booke.

Succeſſion of Biſhops.

RHEM. 11 Good Paſtor.] *The good paſtor, is he whoſe ſpeciall care is not of his owne advantage, but of the ſafety of the flocke. The hireling, is he that reſpecteth not the profite and good of the flocke, but his owne lucre. The woolfe, is the Heretike, or any perſecutor of the Church, which is Chriſts flocke.*

RHEM. 13 Fleeth.] *Every Biſhop and Paſtor is bound to abide with his flocke in times of danger and perſecution even to death, except himſelfe be perſonally ſought for, rather then the flocke, or the flocke it ſelfe forſake them; for in ſuch caſes the Paſtor may flee, as the Apoſtles did, and S.* Athanaſius *and others.* S. Athan. Apol. de ſua fuga. Auguſt. epiſt. 180.

When the Paſtor muſt tary, or may flee.

RHEM. 2 22 The dedication.] *This is the feaſt of Dedication inſtituted by* Iudas Machabeus, li. 1. Mach. cap. 4. *Chriſt vouchſafed to honour and keepe that feaſt inſtituted by him: and our Heretikes vouchſafe not to pray and ſacrifice for the dead, * uſed and approoved by him. The Dedication alſo of Chriſtian Churches is warranted thereby, with the annuall memories thereof. And it prooveth that ſuch things may be inſtituted without any expreſſe commandement in Scripture.*

Iudas Machabeus

* 2 Mach. 12.

Dedication of Churches.

FVLKE 2 Chriſt being in the Temple in the feaſt of the Dedication, which was inſtituted by the Church in the time of *Iudas Machabeus*, did not thereby allow whatſoever *Machabeus* did in his life without the warrant of Gods Law. Thankeſgiving to God, for reſtitution of the Temple, after the horrible prophanation thereof, is a thing approoved by Gods Law: but a memoriall thereof, is an indifferent ceremony, which was not inſtituted by *Ezechias*, after the prophanation of the Temple by *Achaz* and *Vrias*, nor by *Ioſias*, after the ſame was moſt horribly polluted by *Manaſſes* and *Amon*, nor by *Zorobabel* and *Ieſus*, *Eſdras* or *Nehemias*, after it was reedified, when it had beene utterly deſtroyed by the Chaldees. As for your Popiſh hallowing of Churches hath nothing like unto it but the name, the vaine ſhadow whereof pleaſeth you ſo much, that contrary to your cuſtome and profeſſion, you are bold to tranſlate the Greeke *Encenia* (which your vulgar Latine text reteineth) *Dedication*, and durſt not tranſlate *Scenopegia, cap.* 7. the feaſt of Tabernacles.

Dedication of Churches.

RHEM. 3 29 That which he gave me.] *Thus read alſo divers of the Fathers, namely* S. Hilar. Trin. lib. 7. poſt medium. S. Ambr. de Sp. S. lib. 3. cap. 18. S. Auguſt. in Io. tract. 48. S. Cyril. lib. 7. in Io. cap. 10. *and uſe it to prove that Chriſt had his eſſence and nature of the Father. And therefore ſome Heretikes of our time wickedly accuſe the Councell of Laterane for falſifying this place and applying it to the ſame purpoſe; which they leſſe can abide, for that it is againſt* Calvins *Autotheiſme, holding that Chriſt tooke his perſon of the Father, but not his ſubſtance.* See the 2. Annot. in 1. Io. v. 1.

Chriſts eſſence and divine nature of the Father. Calvins autotheiſme.

FVLKE 3 Though divers of the Latine Fathers, did reade ſo, yet the originall text is otherwiſe, neither can any of the Greeke Fathers be brought to avouch this reading, although *Cyrill* be ridiculouſly named, whereas that 7. booke is not of *Cyrillus*, but of *Clictoveus* making. Therefore the Laterane Councell, did not rightly alleage this text againſt *Abbas Ioachim*, whoſe error by manifeſt texts of Scripture uncorrupted, might eaſily have beene confuted. As for the ſlander of Autotheiſme, is anſwered before, *cap.* 1. *Gregory Nazianzene*, calleth the holy Ghoſt αὐτόζωον and αὐτόφως, which is all one, as if he had called him αὐτόθεον, and yet he denied not his proceeding from the Father and the Sonne. *Marius Victorinus Afer lib.* 3. *contr. Arrianos*, doubteth not to ſay that Chriſt is αὐτόγονος [illegible] in reſpect of the ſubſtance of his deity. This quarrell ſheweth ſome want of learning, but more abundance of malice.

Forgery.

De ſpiritu ſancto orat. 37.

Slander.

CHAP. XI.

He commeth once againe into Iewry boldly (the time that he would be killed of them, being not yet come) and raiſeth Lazarus foure dayes buried. 47 At which miracle the blinde malice of the rulers ſo increaſeth, that in Councell they conclude to make him away; howbeit the high Prieſt propheciеth unawares of the ſalvation of the world by his death. 54 He thereupon goeth againe out of the way.

The Goſpel, upon Friday in the 4. weeke of Lent.

* Luk. 7, 37. Matt. 26, 7. Mar. 14, 3. John 12, 3.

AND there was a certaine ſicke man, Lazarus of Bethania, of the towne of Mary and Martha her ſiſter.

2 (And Mary was ſhe * that anointed our Lord with oyntment, and wiped his feete with her hayre: whoſe brother Lazarus was ſicke.)

3 His ſiſters therfore ſent to him, ſaying, Lord, behold, he whom thou loveſt, is ſicke.

4 And IESVS hearing, ſaid to them, This ſickeneſſe is not to death, but for the glory of God: that the Sonne of God may be glorified by it.

5 And IESVS loved Martha, and her ſiſter Mary, and Lazarus.

6 As he heard therfore that he was ſicke, then

A Certaine man was ſicke named Lazarus, of Bethany, the towne of Mary and her ſiſter Martha.

2 (It was that Mary which anointed the Lord with oyntment, and wiped his feete with her haire, whoſe brother Lazarus was ſicke.)

3 Therefore his ſiſter ſent unto him, ſaying, Lord, behold, he whom thou loveſt is ſicke.

4 When Ieſus heard that, he ſaid, This infirmity is not unto death, but for the glory of God: that the Sonne of God might be glorified thereby.

5 Ieſus loved Martha and her ſiſter, and Lazarus.

6 When he had heard therefore that he was ſicke,

then he tarried in the ſame place two dayes.

7 Then after this he ſaith to his Diſciples, Let vs goe into Iewrie againe.

8 The Diſciples ſay to him, Rabbi, now the Iewes ſought to ſtone thee: and goeſt thou thither againe?

9 IESVS anſwered, Are there not twelve houres of the day? If a man walke in the day, he ſtumbleth not: becauſe he ſeeth the light of this world:

10 But if he walke in the night he ſtumbleth, becauſe the light is not in him.

11 Theſe things he ſaid: and after this he ſaith to them, Lazarus our frend ſleepeth: but I goe that I may raiſe him from ſleepe.

12 His Diſciples therfore ſaid, Lord, if he ſleepe, he ſhall be ſafe.

13 But IESVS ſpake of his death: & they thought that he ſpake [c] of the ſleeping of ſleepe.

[c] de dormitione ſomni.

14 Then therefore IESVS ſaid to them plainelie, Lazarus is dead:

15 And I am glad for your ſake, that you may beleeve, becauſe I was not there; but let vs goe to him.

16 Thomas therefore, who is called Didymus ſaid to his condiſciples, Let vs alſo goe, to die with him.

17 IESVS therefore came, and found him now having beene foure dayes in the grave.

18 (And Bethania was nigh to Hieruſalem about fifteene furlongs.)

19 And many of the Iewes were come to Martha and Marie, to comfort them concerning their brother.

20 Martha therefore when ſhe heard that IESVS was come, went to meete him: but Marie ſate at home.

The Goſpel in a Maſſe for the dead upon the day of the buriall or depoſition.

21 Martha therefore ſaid to IESVS Lord if thou hadſt beene heere, my brother had not died.

22 But now alſo I know that what things ſoever thou ſhalt aske of God, God will give thee.

23 IESVS ſaith to her; Thy brother ſhall riſe againe.

24 Martha ſaith to him, I know that hee ſhall riſe againe in the reſurrection, in the laſt daye.

25 IESVS ſaid to her, I am the reſurrection and the life: he that beleeveth in mee, although he be dead ſhall live.

26 And every one that liveth and beleeveth in me, ſhall not die for ever, Beleeveſt thou this?

27 She ſaith to him, Yea Lord, I have beleeved that thou art CHRIST the Sonne of God that art come into this world. ☞

28 And when ſhee had ſaid theſe things, ſhee went, & called Marie her ſiſter ſecretly, ſaying, The Maſter is come, and calleth thee.

29 She

[illegible], he abode two dayes ſtill in the ſame place where he was.

7 Then after that ſaith he to his diſciples, Let us goe into Iewrie againe.

8 His Diſciples ſay unto him, Maſter, the Iewes lately ſought to ſtone thee, and goeſt thou thither againe?

9 Ieſus anſwered, Are there not twelve houres in the day? If any man walke in the day, hee ſtumbleth not, becauſe hee ſeeth the light of this world.

10 But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe things ſayd hee, And after that hee ſayeth unto them, Our friend Lazarus ſleepeth, but I goe, that I may awake him out of ſleepe.

12 Then ſayd his Diſciples, Lord, if hee ſleepe, he ſhall doe well ynough.

13 Howbeit, Ieſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleepe.

14 Then ſaid Ieſus unto them plainely, Lazarus is dead:

15 And I am glad for your ſakes that I was not there (becauſe ye may beleeve:) Neverthelesse, let us goe unto him.

16 Then ſayd Thomas, which is called Didymus, unto his fellowdiſciples, Let us alſo goe, that we may die with him.

17 Then when Ieſus came, he found that he had lien in his grave foure dayes alreadie.

18 (Bethanie was nigh unto Hieruſalem, about fifteene furlongs off:)

19 And manie of the Iewes came to Martha and Marie to comfort them over their brother.

20 Martha as ſoone as ſhe heard that Ieſus was comming, went and met him: but Mary ſate ſtill in the houſe.

21 Then ſaid Martha unto Ieſus, Lord, if thou haddeſt beene heere, my brother had not dyed.

22 But even nowe I knowe, that whatſoever thou wilt aske of God, God will give it thee.

23 Ieſus ſayeth unto her, Thy brother ſhall riſe againe.

*24 Martha ſayeth unto him, I knowe that he ſhall riſe againe in the * reſurrection at the laſt day.*

* Iohn 5. 29. Luke 14. 14.

*25 Ieſus ſayd unto her, I am the reſurrection, and the * life: he that beleeveth on me, yea, though he were dead, yet ſhall he live.*

* Iohn 6. 35.

26 And whoſoever liveth, and beleeveth on me, ſhall never die. Beleeveſt thou this?

27 She ſaith unto him, Yea Lord, I beleeve that thou art Chriſt the ſonne of God, which ſhould come into the world.

28 And when ſhee had ſo ſaid ſhee went her way, and called Marie her ſiſter ſecretlie, ſaying, The Maſter is come, and calleth for thee.

29 As

29 She, when ſhe heard, riſeth quickly, and commeth to him.

30 For IESVS was not yet come into the towne: but he was yet in that place where Martha had met him.

31 The Iewes therefore that were with her in the houſe and did comfort her, when they ſaw Marie that ſhe roſe quickly & went forth, followed her, ſaying, That ſhe goeth to the grave to weepe there.

32 Mary therefore when ſhe was come where IESVS was, ſeeing him, fell at his feete and ſaith to him, Lord, if thou hadſt beene here, my brother had not died.

33 IESVS therefore when he ſaw her weeping, and the Iewes that were come with her, weeping, he groaned in ſpirit, and troubled himſelfe,

34 And ſaid, Where have you laid him? They ſay to him, Lord, come and ſee.

35 And IESVS wept.

36 The Iewes therefore ſaid, Behold how he loved him.

37 But certaine of them ſaid, Could not he that * opened the eyes of the blind man, make that this man ſhould not die? John 9,6.

38 IESVS therefore againe groaning in himſelfe, commeth to the grave; and it was a cave: and a ſtone was laid over it.

39 IESVS ſaith, Take away the ſtone. Martha the ſiſter of him that was dead, ſaith to him Lord now he ſtinketh, for he is now of foure dayes.

40 IESVS ſaith to her, Did not I ſaye to thee that if thou beleeve, thou ſhalt ſee the glorie of God?

41 They tooke therefore the ſtone away; And IESVS lifting his eyes upward, ſayd, Father, I give thee thankes that thou haſt heard me.

42 And I did knowe that thou doeſt alwayes heare me, but for the people that ſtandeth about, have I ſayd it, that they may beleeve that thou haſt ſent me.

43 When he had ſaid theſe things, hee cried, with a lowde voice, Lazarus, come forth.

44 And forthwith hee came forth that had beene dead, bound feete and hands with winding bands, and his face was tyed with a napkin. IESVS ſaid to them, ‡ Looſe him, and let him goe.

45 Many therefore of the Iewes that were come to Marie and Martha, and had ſeene the things that IESVS did, beleeved in him.

46 And certaine of them went to the Phariſes, and told them the things that IESVS did.

47 The cheiſe Preiſts therefore and the Phariſes gathered a councell, and ſaid, What doe we, for this man doth many ſignes. The Goſpel upon Friday in Paſſion weeke.

48 If we let him alone ſo, all will beleeve in

29 *As ſoone as ſhe heard that, ſhe aroſe quickly, and commeth unto him.*

30 *Ieſus was not yet come into the towne: but was in that place where Martha met him.*

31 *The Iewes then which were with her in the houſe, and comforted her, when they ſaw Marie that ſhe roſe up haſtily, and went out, followed her, ſaying, ſhe goeth unto the grave, to weepe there.*

32 *Then when Mary was come where Ieſus was, and ſaw him, ſhe fell downe at his feet, ſaying, unto him, Lord, if thou hadſt beene here my brother had not beene dead.*

33 *When Ieſus therefore ſawe her weeping, and the Iewes alſo weeping which came with her, he groaned in the ſpirit, and was troubled in himſelfe,*

34 *And ſaid, Where have you laid him? They ſay unto him, Lord, come and ſee.*

35 *Ieſus wept.*

36 *Then ſayd the Iewes, Behold how he loved him.*

37 *And ſome of them ſayd, Could not this man,* which opened the eyes of the blinde, have cauſed that this man alſo ſhould not have died?* Iohn 9,6.

38 *Ieſus therefore againe groaning in himſelfe, commeth to the grave: It was a cave, and a ſtone laid on it.*

39 *Ieſus ſaid take ye away the ſtone. Martha, the ſiſter of him that was dead, ſaith unto him, Lord, by this time he ſtinketh: for he hath beene dead foure dayes.*

40 *Ieſus ſayth unto her, Said I not unto thee, that if thou wouldſt beleeve, thou ſhouldſt ſee the glory of God?*

41 *Then they tooke away the ſtone from the place where the dead was laid. And Ieſus lift up his eyes, and ſaid, Father, I thanke thee that thou haſt heard me.*

42 *Howbeit, I knowe that thou heareſt mee alwayes: but becauſe of the people which ſtand by, I ſaid it, that they may beleeve that thou haſt ſent me.*

43 *And when he thus had ſpoken, he cryed with a lowd voice, Lazarus come forth.*

44 *And he that was dead, came forth, bound hand and foote with grave-clothes: and his face was bound about with a napkin. Ieſus ſayeth unto them, Looſe him, and let him goe.*

45 *Then many of the Iewes which came to Mary, and had ſeene the things which Ieſus did, beleeved on him.*

46 *But ſome of them went their wayes to the Phariſes, and told them what Ieſus had done.*

47 *Then gathered the high Prieſtes and the Phariſes a councell, and ſayed, What doe wee? for this man doeth manie miracles.*

48 *If we let him ſcape thus, all men will beleeve*

[illegible] come, you may re-[illegible]

[illegible] the beginning, becauſe I was with you. And now I goe to him that ſent me, and none of you aſketh me: Whither goeſt thou?

6 But becauſe I have ſpoken theſe things to you, ſorrow hath filled your heart.

7 But I tell you the truth; it is expedient for you that I goe. For if I goe not, the Paraclete ſhall not come to you: but if I goe, I will ſend him to you. The Goſpell vpon the 4. Sunday after Eaſter.

8 And when he is come, he ſhall argue the world of ſinne, and of juſtice, and of judgement.

9 Of ſinne: becauſe they beleeve not in me.

10 But of juſtice: becauſe I goe to the father: and now you ſhall not ſee me.

11 And of judgement: becauſe the prince of this world is now judged.

12 ‖Yet many things I have to ſay to you: but you cannot beare them now.

13 But when he, ‖ the ſpirit of truth, commeth, ‡ he ſhall teach you all truth; for he ſhall not ſpeake of himſelfe: but what things ſoever he ſhall heare, he ſhall ſpeake: and the things that are to come he ſhall ſhew you.

14 He ſhall glorifie me: becauſe he ſhall receive of mine, and ſhall ſhew to you.

15 All things whatſoever the father hath, be mine. Therefore I ſaid, that he ſhall receive of mine, and ſhall ſhew to you.

16 A little while, and now you ſhall not ſee me: and againe a little while, and you ſhall ſee me: becauſe I goe to the Father. The Goſpell vpon the 3. Sunday after Eaſter.

17 Some therefore of his Diſciples ſaid one to another, What is this that he ſaith to us: A little while, and you ſhall not ſee me: and again a little while, and you ſhall ſee me, and becauſe I goe to the Father?

18 They ſaid therefore, What is this that he ſaith, A little while? we know not what he ſpeaketh.

19 And IESVS knew, that they would aske him: and he ſaid to them, Of this you do queſtion among your ſelves, becauſe I ſaid to you, A little while, and you ſhall not ſee me: & againe a little while, and you ſhall ſee me.

20 Amen, amen I ſay to you, that you ſhal weepe & lament, but the world ſhall rejoice: and you ſhall be made ſorrowfull, but your ſorrow ſhall be turned into joy. The Goſpell for many Martyrs.

21 A woman when ſhe travaileth, hath ſorrow becauſe her houre is come: but when ſhe hath brought forth the child, now ſhe remembreth not the anguiſh for joy, that a man is borne into the world.

22 And you therefore, now indeed you have ſorrow, but I will ſee you againe, and your heart ſhall rejoice: and your joy no man ſhall take from you.

23 And

[illegible]

5 *But now I goe my way to him that ſent me, and none of you aſketh me, Whither goeſt thou?*

6 *But becauſe I have ſaid ſuch things unto you, ſorrow hath filled your hearts.*

7 *Neverthelesse I tell you the truth, it is expedient for you that I goe away: For if I goe not away, that comforter will not come unto you: but if I depart, I will ſend him unto you.*

8 *And when he is come, he will †rebuke the world of ſinne, and of righteouſneſſe, and of judgement.* † Or, convince.

9 *Of ſinne, becauſe they beleeved not on me.*

10 *Of righteouſneſſe, becauſe I goe to my father, and ye ſee me no more.*

11 *Of judgement, becauſe the prince of this world is judged already.*

12 *I have yet many things to ſay unto you, but ye cannot beare them away now.*

13 *Howbeit, when he is come which is the ſpirit of truth, he will lead you into all truth. He ſhall not ſpeake of himſelfe: but whatſoever he ſhall heare, that ſhall he ſpeake: and he will ſhew you things to come.*

14 *He ſhall glorifie me, for he ſhall receive of mine, and ſhall ſhew unto you.*

15 *All things that the father hath are mine: therfore ſaid I unto you, that he taketh of mine, and ſhall ſhew unto you.*

16 *After a while, and ye ſhall not ſee me: and againe after a while, and ye ſhall ſee mee: for I goe to the father.*

17 *Then ſaid ſome of his diſciples betweene themſelves, What is this that he ſaith unto us, After a while, and ye ſhall not ſee me, and again, After a while, and ye ſhall ſee me: and, That I goe to the father?*

18 *They ſaid therefore, What is this that he ſaith, After a while? we cannot tell what he ſaith.*

19 *Ieſus perceived that they would aske him, and ſaid unto them. Doe yee enquire among your ſelves of that I ſaid, After a while, and ye ſhall not ſee me: and againe, After a while and ye ſhall ſee me?*

20 *Verily, verily I ſay unto you, that yee ſhall weepe and lament, but the world ſhall rejoyce: ye ſhall ſorrow, but your ſorrow ſhall be turned to joy.*

21 *A Woman when ſhe travaileth, hath ſorrow, becauſe her houre is come: but as ſoone as ſhe is delivered of the child, ſhe remembreth no more the anguiſh, for joy that a man is borne into the world.*

22 *And ye now therefore have ſorrow: but I wil ſee you againe, and your hearts ſhal rejoyce and your joy no man taketh from you.*

G g

23 And in that day me you ſhall not aſke any thing. Amen, amen I ſay to you, if you aſke the Father any thing ‡ in my Name, he will give it you.

24 Vntill now you have not aſked any thing in my Name. Aſke and you ſhall receive: that your joy may be full.

25 Theſe things in proverbes I have ſpoken to you. The houre commeth when in proverbes I will no more ſpeake to you, but plainely of the Father I will ſhew you.

26 In that day you ſhall aſke in my Name: and I ſay not to you, that I will aſke the Father for you.

27 For the Father himſelfe loveth you, becauſe you have loved me, and have beleeved that I came forth from God.

28 I came forth from the Father, and came into the world: againe I leave the world, and I goe to the Father.

29 His Diſciples ſay to him, Behold now thou ſpeakeſt plainely, and ſayeſt no proverbe.

30 Now we know that thou knoweſt all things, and thou needeſt not that any man aſke thee; in this we beleeve that thou cameſt forth from God.

31 Iesvs anſwered them, Now doe you beleeve.

Math. 26, 31. Marke 14, 27. 32 * Behold the houre commeth, and it is now come, that you ſhall be ſcattered every man into his owne, and me you ſhall leave alone: and I am not alone, becauſe the Father is with me.

33 Theſe things I have ſpoken to you, that in me you may have peace. In the world, you ſhall have diſtreſſe: but have confidence, I have overcome the world.

23 And in that day ſhall ye [illegible] Verily, verily I ſay unto you, [illegible] ye ſhall aſke the Father in my Name, he will give it you. Math. 7. 7.

24 Hitherto have ye aſked nothing in my Name: aſke and ye ſhall receive, that your joy may be full.

25 Theſe things have I ſpoken unto you by proverbes: the time commeth when I ſhall no more ſpeake unto you by proverbes, but I ſhall ſhew you plainely of my Father.

26 At that day ſhall ye aſke in my Name: and I ſay not unto you that I will pray unto my Father for you:

27 For the Father himſelfe loveth you, becauſe ye have loved me, and have beleeved that I came out from God.

28 I went out from the Father, and came into the world: againe, I leave the world, and goe to the Father:

29 His Diſciples ſay unto him, Loe, now talkeſt thou plainely, and ſpeakeſt no proverbe.

30 Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aſke thee, any queſtion: *therefore beleeve we that thou cameſt from God.*

31 Ieſus anſwered them, Doe ye now beleeve?

*32 * Behold, the houre draweth nigh, and is already come, that yee ſhall be ſcattered, every one to his owne, and ſhall leave me alone: and yet am I not alone, for the Father is with me.* Math. 26. 31. marke 14. 27.

33 Theſe words have I ſpoken unto you, that in me ye might have peace, for in the world ye ſhall have tribulation: but be of good cheere, I have overcome the world.

MARGINALL NOTES. CHAP. XVI.

Rhem. 1 2 Caſt you.] *The Heretikes tranſlate,* Excommunicate you. *See what corruption this is, and the reaſon thereof,* Annot. c. 9. 22.

Fulk. 1 The tranſlation of Geneva which ſo tranſlateth, hath in the margent, *or put you out of the Synagogues.* The one in effect is as much as the other.

Rhem. 2 13 He ſhall teach.] *If he ſhall teach all truth, and that for ever (as before c. 14, 16.) how is it poſſible, that the Church can erre, or hath erred at any time, or in any point?*

Fulke 2 The Church can never erre in any point neceſſary to ſalvation, nor any true member thereof, to continue therein. For this promiſe is to every one of the Apoſtles, and ſo to every Chriſtian man and woman, to their comfort, unto eternall ſalvation. Yet were the Apoſtles deceived for a time in ſome things, as in the calling of the Gentiles: and true Chriſtian men may erre, but not finally to their damnation. Therefore the full accompliſhment of this promiſe, S. *Auguſtine* referreth unto the life to come: *I thinke* (ſaith he) *that this cannot be fulfilled in any mans minde in this life, for who living in this body, which is corrupted and weigheth downe the ſoule, can know all truth, When the Apoſtle ſaith, We know but in part, Tract. 96. in Ioan.* How the Church and true Chriſtians may erre.

Rhem. 3 23 In my Name.] *Vpon this the Church concludeth all her prayers,* Per Chriſtum Dominum noſtrum, *even thoſe alſo that be made to Saints.*

Fulk. 3 To aſke of Saints in the name of Chriſt, is to make Chriſt a mediatour betweene us and the Saints: But Chriſt ſaith, *Whatſoever you aſke the Father in my Name, he will give it you,* not whatſoever you aſke of Saints in my Name, the Father or the Saints will give you. We may ſee upon what ground the Popiſh faith is builded. And yet you ſay untruly of all your prayers to Saints, for many in your Portiſe conclude not, with *Per Chriſtum Dominum noſtrum: By Chriſt our Lord.* For example among a great number, take a few. In that Office which you call *Servitium beatæ Mariæ,* There be three Leſſons which be all prayers to the Virgine *Mary,* which begin, *Sancta Maria virgo virginum, &c. Sancta Maria piorum piiſſima, &c. Sancta Dei genetrix, &c.* In which this concluſion is not. And yet no leſſe is aſked of her, then eternall life. And becauſe they be very blaſphemous, it ſhall not be amiſſe, for the ignorant in the Latine tongue to tranſlate them. The firſt is, *Holy Mary Virgine of virgins, mother & daughter of the king of all kings: beſtow thy comfort upon us, that by thee, we may deſerve to have the reward of eternall life, & to raign with the elect of God for ever.* The ſecond, *Holy Mary, of all godly women moſt godly, make interceſſion for us, of all godly women the moſt godly, that by thee oh virgin, he may receive our praiers, which being borne*

Invocation of Saints.

Holy Weber. *borne for us of thee, [illegible], that by his love our [illegible]. The third, Holy mother of God, [illegible] by thy godly interceſſion [illegible], that being [illegible] by thee, we may [illegible] where thou reigneſt with thy Sonne without end of time.* And what call you this but a prayer? *By the blood of* Thomas *[illegible] he did ſpend, make us Chriſt to climbe, whether* Thomas *did aſcend.* The Popiſh Poet forgat *per Chriſtum Dominum noſtrum,* or elſe it needed not, when the blood of *Thomas* was added to the blood of Chriſt. Againe, *Per te* Thoma *poſt læva munera amplexetur nos Dei dextera. By thee* Thomas *after the gifts of the left hand, let the right hand of God embrace us, leſt the enemy, the world, or the workes of the fleſh doe carry us away captive to hell. Againe, Open nobis, &c. O* Thomas *reach thy helpe unto us, rule them that ſtand, lift up them that lie, correct our manners, acts, and life, and direct us into the way of peace.* Moreover in a prayer to S. *Oſmund: Confeſſor Domini, &c. Thou Confeſſor of our Lord, helpe the people with thy prayers, that being void of vices they may be acceptable unto thee, and whom thou ſeeſt frequenting thy ſolemnities, thou Teacher of people, cauſe that they may accompany thee.* To S. *Anne: Thou that waſt happy, being conceived with ſuch a Virgin, make us in the laſt houre to die without ſinne. Againe, Anne, thou healthfull mother make us to live to Chriſt.* To S. *Katherine. Haile virgine worthy of God, haile ſweet and gentle Virgine, obtaine for us the joyes, which thou doſt poſſeſſe with glory.* By theſe few, among a ſhamefull rabble of Popiſh prayers, you may ſee how true it is, that their *Church concludeth all her prayers, Per Chriſtum Dominum noſtrum, even thoſe alſo that be made to Saints.*

ANNOTATIONS CHAP. XVI.

Rhem. 4 12 Yet many things.] *This place convinceth that the Apoſtles and the faithfull be taught many things, which Chriſt omitted to teach them for their weakneſſe: and that it was the providence of God that Chriſt in preſence ſhould not teach and order all things, that we might be no leſſe aſſured of the things that the Church teacheth by the holy Ghoſt, then of the things that himſelfe delivered.* Chriſt left many things to be taught by the Church.

Fulk. 4 Though the infirmity of the Apoſtles, could not yet beare, that he had to ſay to them, it followeth not that thoſe things are not contained in the holy Scriptures. S. *Auguſtine* upon this place ſaith: *Quum ipſe tacuerit, &c. When he himſelfe hath not uttered thoſe things, which of us can ſay, theſe and theſe they are? Or if he dare be bold to ſay, how doth he prove it?* Yea he proceedeth further and ſaith: *If we had read any of theſe things in the Bookes eſtabliſhed by Canonicall authority, which were written after the Aſcenſion of our Lord, it were not ſufficient to have read it there except it were alſo read there, that the ſame is one of theſe things, which our Lord would not then tell his Diſciples, becauſe they could not beare them.* By this ſaying of S. *Auguſtine* you come ſhort to tell us of any thing, that is not contained in the Scriptures, that it is in the number of thoſe things, which Chriſt would not tell his Diſciples. *Leo* comparing 15. Ioan. 15. with this verſ. Ser. 2. de Pentecoſt. ſaith: *Non itaque alia erat inſinuanda veritas, nec alia prædicanda doctrina: ſed oportebat capacitatem eorum qui docebantur augeri, & multiplicari conſtantiam illius charitatis, quæ omnem formidinem foras mitteret & furorem perſequentium non timeret.* The ſufficiencie of the Scriptures.

Rhem. 5 13 The Spirit of truth.] *Ever note that the holy Ghoſt in that he is promiſed to the Church, is called the Spirit of truth; which holy Spirit for many other cauſes is given to divers private men, and to all good men, to ſanctification: but to teach all truth and preſerve in truth and from errour, he is promiſed and performed onely to the Church and the chiefe Governour and generall Councels thereof.* The Spirit of truth.

Fulk. 5 The Spirit of truth is promiſed to all the Church, and to every member thereof, for whom our Saviour Chriſt prayeth, ſaying, Sanctifie them in thy truth thy word is the truth, *Ioan.* 17. 17. and is not reſtrained to any one Governour (which is not ordained by Chriſt) nor yet to generall Councels, which if they erre from the word of truth, are not led by the Spirit of truth. And yet are generall Councels, a good meane, in matters of queſtion, where the miniſters of the Church, which have the ſpeciall gifts of knowledge and underſtanding in the Scriptures, may by mutuall conference of the word of God, finde out the certaine truth, as in the Councell of the Apoſtles, *Act.* 15. Councels may erre.

CHAP. XVII.

After his Sermon of farewell, he prayeth to his Father that ſeeing he hath now finiſhed his worke, he will give him his appointed glory, for the converſion of all nations, 6 and preſerve his Apoſtles, and his Church after them, in unity and verity (that is, from Schiſme, and Hereſie:) finally alſo glorifie them with him in heaven.

The Goſpel upon the Aſcenſion eve. ‡ The Father glorifieth the Sonne by raiſing him from death, exalting him up to his right hand, making all creatures to bow downe at his Name, and giving him all power and judgement. The Sonne againe glorifieth the Father, by making his honour, which only in a manner was in Iewry before, now knowne to all Nations.

These things ſpake Iesvs and lifting up his eyes into heaven, he ſaid, Father, the houre is come, ‡ glorifie thy Sonne, that thy Sonne may glorifie thee.

2 As thou haſt given him power over all fleſh, that all which thou haſt given him, to them he may give life everlaſting.

3 And this is ‖ life everlaſting that they know thee, the onely true God, and whom thou haſt ſent Iesvs Christ.

4 I have glorified thee upon the earth: I have conſummated the worke which thou gaveſt me to doe:

5 And now glorifie thou me, O Father, with thy ſelfe, with the glory which I had, before the world was, with thee.

6 I have manifeſted thy Name to the men whom thou gaveſt mee out of the world. Thine they were, and to me thou gaveſt them: and they have kept thy word.

7 Now they have knowne that all things which thou gaveſt me, are from thee:

These words ſpake Ieſus, and lifted up his eyes to heaven, and ſaid, Father, the houre is come, glorifie thy Son, that thy Sonne alſo may glorifie thee:

*2 * As thou haſt given him power over all fleſh, that he ſhould give eternall life to as many as thou haſt given him.* Math. 28, 18.

3 This is the life eternall, that they might know thee the onely true God, and Ieſus Chriſt whom thou haſt ſent.

4 I have glorified thee on the earth: I have finiſhed the worke which thou gaveſt mee to doe.

5 And now glorifie thou me, O father, with thine owne ſelfe, with the glory which I had with thee before the world was.

6 I have declared thy Name unto the men which thou gaveſt me out of the world: thine they were, and thou gaveſt them me, and they have kept thy word.

*7 * Now they have knowne that all things whatſoever thou haſt given me, are of thee:* Iohn 16. 27.

8 Becauſe the words which thou gaueſt me, I have given them: and they have received, and knowne in very deed that I came forth from thee, and have beleeved that thou didſt ſend me.

9 For them doe I pray: Not for the world doe I pray, but for them whom thou haſt given me:

10 Becauſe they be thine: and all my things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and theſe are in the world, and I come to thee.☞

The Goſpel in a votive Maſſe againſt Schiſme.
‡His petition is ſpecially to keepe the Apoſtles and his Church in unity and from Schiſmes.
Io.18,9.
Pſal.40,10. 108,8.

11 Holy Father ‡ keepe them in thy name, whom thou haſt given me; that they may be one, as alſo we.

12 When I was with them, I kept them in thy name. Thoſe * whom thou gaveſt me, have I kept: and none of them periſhed, but the ſonne of perdition, that the Scripture may be fulfilled.

13 And now I come to thee: and theſe things I ſpeake in the world, that they may have my joy filled in themſelves.

14 I have given them thy word, and the world hath hated them, becauſe they are not of the world: as I alſo am not of the world.

15 I pray not that thou take them away out of the world, but that thou preſerve them from evill.

16 Of the world they are not: as I alſo am not of the world.

17 ‖Sanctifie them in truth. Thy word is truth.

18 As thou didſt ſend me into the world, I alſo have ſent them into the world.

19 And for them I doe ‡ ſanctifie my ſelfe: that they alſo may be ſanctified in truth.

20 And not for them onely doe I pray, ‖ but for them alſo that by their word ſhall beleeve in me:

21 That they all may be one, as thou (Father) in me, and I in thee, that they alſo in us may be one: that the world may beleeve that thou haſt ſent me.

22 And the glory that thou haſt given me, have I given to them: that they may be one, as we alſo are one.

23 I in them, and thou in me: that they may bee conſummate in one: ☞ and the world may know that thou haſt ſent me, and haſt loved them, as me alſo thou haſt loved.

24 Father, whom thou haſt given me, I will, that where I am, they alſo may be with me: that they may ſee my glory which thou haſt given me, becauſe thou haſt loved me before the creation of the world.

25 Iuſt father, the world hath not knowen thee; but I have knowne thee: and theſe have knowne, that thou didſt ſend me.

26 And

8 For I have given unto them the words which thou gaveſt me, and they have received them, and have knowne ſurely that I came out from thee, and they have beleeved that thou didſt ſend me.

9 I pray for them, I pray not for the world: but for them which thou haſt given me, for they are thine.

10 And all mine, are thine; and thine, are mine: and I am glorified in them.

11 And now am I not in the world, and they are in the world, and I come to thee. Holy father, keepe through thine owne name them, which thou haſt given me, that they may alſo be one, as we are.

*12 While I was with them in the world, I kept them in thy name: thoſe that thou gaveſt me, have I kept, and none of them is loſt, but that loſt child: * that the Scripture might be fulfilled.*

Pſal.109.8.

13 Now come I to thee, and theſe words ſpeake I in the world, that they might have my joy fulfilled in themſelves.

14 I have given them thy word, and the world hath hated them, becauſe they are not of the world, even as I alſo am not of the world.

15 I Pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keepe them from the evill.

16 They are not of the world, as I alſo am not of the world.

17 Sanctifie them through thy truth: thy word is the truth.

18 As thou didſt ſend me into the world: even ſo have I ſent them into the world.

19 And for their ſakes ſanctifie I my ſelfe, that they alſo might be ſanctified through the truth.

20 Neverthelesse, *I pray not for them alone: but for them alſo which ſhall beleeve on me through their preaching:*

21 That they all may be one, as thou father art in me, and I in thee, and that they alſo may be one in us: that the world may beleeve that thou haſt ſent me.

22 And the glory which thou gaveſt me, I have given them: that they alſo may be one, as we alſo are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them, as thou haſt loved me.

Iohn.12.26.

*24 * Father, I will that they which thou haſt given me, be with me where I am, that they may ſee my glory which thou haſt given me: for thou lovedſt me before the foundation of the world.*

25 O righteous father, the world alſo hath not knowne thee: but I have knowne thee, and theſe have knowne that thou haſt ſent me.

16 And

Holy Weeke.

26 And I have notified thy name to them, and will notifie it: that the love wherewith thou haſt loved me may be in them, and I in them.

26 And I have declared unto them thy name, and will declare it: that the love wherewith thou haſt loved me, may be in them, and I in them.

MARGINALL NOTES. CHAP. XVII.

Rhem. 1 19 Sanctifie my ſelfe.] *To ſanctifie himſelfe, is to ſacrifice himſelfe, by dedicating his holy body and blood to his Father, both upon the Croſſe, and in the holy Sacrament.*

Fulke 1 Chriſt offered not his body and blood in the Sacrament to his Father, but to his Diſciples in remembrance of his onely once oblation thereof to his Father, by which he perfected for ever his Saints, *Heb.10.14.*

ANNOTATIONS CHAP. XVII.

True knowledge of God.

Rhem. 1 3 Life everlaſting.] *Both the life of glory in heaven, and of grace here in the Church, conſiſteth in the knowledge of God: that, in perfect viſion: this, in faith working by charity; for, knowledge of God without keeping his Commandements, is not true knowledge, that is to ſay, it is an unprofitable knowledge, 1 Io.2.*

The Church cannot erre.

Rhem. 2 17 Sanctifie them.] *Chriſt prayeth that the Apoſtles, their ſucceſſours, and all that ſhall be of their beleefe, may be ſanctified in truth; which is as much to ſay, as to deſire that the Church may ever have the Spirit of truth, and be free from errour; which prayer of Chriſt had not beene heard if the Church might erre.*

Fulk. 2 The Church cannot erre, nor any faithfull man finally, in matters neceſſary to perpetuall ſalvation. But if the Church or any man depart from the word of truth, they muſt needs erre. Though in matters neceſſary to ſalvation, the true Church, and every true Chriſtian, be preſerved from erring finally. S. *Auguſtine* interpreteth, ſanctifying in the truth, *to be ſanctified in Chriſt, which is the word and the truth, Tract* 108. *in Ioan.* Whereof it followeth, that neither the true Church, nor any Chriſtian man, can fall finally from Chriſt.

The Canon of the Maſſe.

Rhem. 3 20 But for them.] *He expreſſeth (and it is a great comfort) that he prayeth not onely for the Apoſtles, but for the whole Church after them, that is, for all beleevers. And all this profound and divine prayer is reſembled in the holy Canon of the Maſſe before the Conſecration, as here it was made before his viſible ſacrifice on the Croſſe.*

Fulk. 3 The Canon of the Maſſe, is too baſe to be matched with this divine prayer of our Saviour Chriſt, which yet followed his Supper, and not went before it, as the Popiſh Canon beginneth before Conſecration.

CHAP. XVIII.

Being gone to the place that Iudas the Traitour did know, 4 he offereth himſelfe to the band of his enemies, ſheweth his Divine might in overthrowing them all with a word, and in ſaving his Apoſtles from them alſo with a word: 10 rebuketh Peter that would defend him from them: 12 and ſo being apprehended, is brought bound to Annas and Caiphas, where he is ſtriken by a ſervant, and thrice denied of Peter. 28 Againe in the morning he is by them brought to Pilate. 29 Who demanding their accuſation, whereas they would oppreſſe him with their authoritie, 33 and examining the point of his kingdome, pronounceth him innocent: yet they cry rather to have a theeves life ſaved.

Thvrsday night. The Paſſion according to S. *Iohn* in theſe two chapters, is the Goſpel at Maſſe upon Good Friday. So the Paſſion is read in holy Weeke foure times, according to the foure Evangeliſts, as S. *Auguſtine* appointed alſo in his Church at Hippo, *Ser.*144 *de tempore.*
Math.26,36. Marke 14,32. Luke 22,39.
Math.26,47. Marke 14,43. Luke 22,47.

When IESVS had ſaid theſe things, he went forth with his Diſciples beyond the Torrent-Cedron, where was a garden, into the which he entred and his Diſciples.

2 And Iudas alſo, that betrayed him, knew the place: becauſe IESVS had often reſorted thither together with his Diſciples.

3 * Iudas therefore having received the band of men, and of the chiefe Prieſts and the Phariſees, miniſters, commeth thither with lanthornes, and torches, and weapons.

4 IESVS therefore knowing all things that ſhould come upon him, went forth, and ſaid to them, Whom ſeeke ye?

5 They anſwered him, IESVS of Nazareth. IESVS ſaith to them, I am he. And Iudas alſo that betrayed him, ſtood with them.

6 As ſoone therefore as he ſaid to them, I am he: they went backward, and fell to the ground.

7 Againe therefore hee asked them, Whom ſeeke ye? And they ſaid, IESVS of Nazareth.

8 IESVS anſwered, I have told you that I am he; if therefore you ſeeke me, let theſe goe their wayes.

Io.17,12.

9 That the word might be fulfilled which he ſaid, * That of them whom thou haſt given me, I have not loſt any.

10 Simon

Math.26.36. marke 14.32. luke 22.39.

*When Ieſus had ſpoken theſe words, * he went forth with his Diſciples over the brooke Cedron, where was a garden, into the which he entred and his Diſciples.*

2 Iudas alſo which betrayed him, knew the place; for Ieſus oft times reſorted thither with his Diſciples.

Math.26.47. marke 14.43. luke 22.47.

*3 * Iudas then, after he had received a band of men, and officers of the high Prieſts and Phariſees, commeth thither with lanthornes, and torches, and weapons.*

4 And Ieſus knowing all things that ſhould come on him, went forth, and ſaid unto them, Whom ſeeke ye?

5 They anſwered him, Ieſus of Nazareth. Ieſus ſaith unto them, I am hee. *Iudas alſo which betrayed him, ſtood with them.*

6 As ſoone then as he had ſaid unto them, I am hee, they went backeward, and fell to the ground.

7 Then asked he them againe, Whom ſeeke ye? They ſaid, Ieſus of Nazareth.

8 *Ieſus anſwered, I have told you that I am* he: *If ye ſeeke me therefore, let theſe goe their way.*

Ioh.17.12.

*9 That the ſaying might be fulfilled which he ſpake, * Of them which thou gaveſt me have I not loſt one.*

10 Then

10 Simon Peter therfore having a ſword, drew it out: and ſmote the ſervant of the high Prieſts: and cut off his right eare. And the name of the ſervant was Malchus.

11 IESVS therefore ſaid to Peter, Put up thy ſword into the ſcabbard. The chalice which my Father hath given me, ſhall not I drinke it?

12 The band therefore and the Tribune and the miniſters of the Iewes apprehended IESVS, and bound him:

13 And they brought him to Annas firſt, for he was father in law to Caiphas, who was the high Prieſt of that yeere.

Io. 11,49. Math. 26,58. Marke 14,58.

14 And * Caiphas was he that had given the counſell to the Iewes, That it is expedient that one man die for the people.

Luke 22,54.

15 *And Simon Peter followed IESVS, and another Diſciple: And that Diſciple was knowne to the high Prieſt, and went in with IESVS into the court of the high Prieſt.

16 But Peter ſtood at the doore without. The other Diſciple therfore, that was known to the high Prieſt, went forth, and ſpake to the Portreſſe, and brought in Peter.

17 The wench therefore that was Portreſſe ſayth to Peter, Art not thou alſo of this mans Diſciples? He ſaith to her, ‡ I am not.

‡ It is all one for a man to deny Chriſt, and that he is a diſciple of Chriſt or a Catholike, or a Chriſtian man, when he is demanded. *Aug. tract.* 113 *in Io.* for ſo *Peter* here denieth Chriſt, in denying himſelfe to be his Diſciple.

18 And the ſervants and miniſters ſtood at a fire of coles, becauſe it was cold, & warmed themſelves: And with them was Peter alſo ſtanding, and warming himſelfe.

19 The high Prieſt therefore asked IESVS of his Diſciples, and of his doctrine.

20 IESVS anſwered him, I have openly ſpoken to the world: I have alwayes taught in the ſynagogue, and in the Temple whither all the Iewes reſort together: and in ſecret I have ſpoken nothing.

21 Why askeſt thou me? aske them that have heard what I have ſpoken unto them: behold they know what things I have ſaid.

22 When he had ſaid theſe things, one of the miniſters ſtanding by, gave IESVS a blow ſaying, Anſwereſt thou the high Prieſt ſo?

23 IESVS anſwered him, If I have ſpoken ill, give teſtimony of evill; but if well, why ſtrikeſt thou me?

24 And Annas ſent him bound to Caiphas the high Prieſt.

25 And Simon Peter was ſtanding, and warming himſelfe. They ſaid therefore to him, Art not thou alſo of his Diſciples? He denied and ſaid: I am not.

26 One of the ſervants of the high Prieſt ſaith to him, his couſin, whoſe eare Peter did cut off, Did not I ſee thee in the garden with him?

27 Againe therefore Peter denied: and forthwith the cocke crew.

28 * They

10 Then Simon Peter having a ſword, drew it and ſmote the high Prieſts ſervant and cut off his right eare: The ſervants name was Malchus.

11 Therefore ſaid Ieſus unto Peter, Put up thy ſword into the ſheath: Shall I not drinke of the cup which my Father hath given me?

12 Then the company, and the Captaine and Officers of the Iewes, tooke Ieſus, and bound him,

Luke 3.2.

*13 * And led him away to Annas firſt (for hee was father in law unto Caiaphas) which was the high Prieſt that ſame yeare.*

John 11.50. Some reade, And *Annas* ſent Chriſt bound unto *Caiaphas* the high Prieſt. Math. 26.58.

*14 * Caiaphas was he which gave counſell to the Iewes, that it was expedient that one man ſhould dye for the people.*

*15 * And Simon Peter followed Ieſus, and ſo did another Diſciple: That Diſciple was knowne unto the high Prieſt, and went in with Ieſus into the Palace of the high Prieſt.*

16 But Peter ſtood at the doore without, Then went out that other Diſciple, which was knowne unto the high Prieſt, and ſpake unto the Damoſell that kept the doore, and brought in Peter.

17 Then ſaith the Damoſell that kept the doore unto Peter, Art not thou alſo one of this mans Diſciples? He ſaith, I am not.

18 The ſervants and Officers ſtood there which had made a fire of coales (for it was cold) and they warmed themſelves: Peter alſo was ſtanding among them, warming him.

19 The high Prieſt then asked Ieſus of his Diſciples and of his doctrine.

20 Ieſus anſwered him, I ſpake openly to the world, I ever taught in the ſynagogue, and in the temple, whither all the Iewes reſort, and in ſecret have I ſaid nothing:

21 Why askeſt thou me? Aske them which heard me what I have ſaid unto them: behold, they can tell what I ſaid.

22 When he had thus ſpoken, one of the Officers which ſtood by, ſmote Ieſus with a rod, *ſaying, Anſwereſt thou the high Prieſt ſo?*

23 Ieſus anſwered him, If I have evill ſpoken, beare witneſſe of the evill: but if I have well ſpoken, why ſmiteſt thou me?

Math. 26.57.

*24 * Now Annas had ſent him bound unto Caiaphas the high Preiſt,*

Math. 26.69.

*25 Simon Peter was ſtanding, and warming himſelfe, * Then ſaid they unto him, Art not thou alſo one of his Diſciples? He denied it, and ſaid, I am not.*

26 One of the ſervants of the high Preiſts (his couſin whoſe eare Peter ſmote off) ſayth unto him, Did not I ſee thee in the garden with him?

27 Peter therefore denyed againe, and immediately the cocke crewe.

*28 * Then*

Holy Weeke. Good Friday. Matt. 27,2. Mar. 15,1. Luke 23,1.

28 * They therefore bring IESVS from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eate the paſche.

29 Pilate therefore went forth to them without, and ſaid, what accuſation bring you againſt this man?

30 They anſwered and ſaid to him, If he were not a malefactour, we would not have delivered him up to thee.

31 Pilate therefore ſaid to them, Take him you, and according to your law judge him. The Iewes therefore ſaid to him, It is not lawfull for us to kill any man.

John 12,33. Mat. 20,19.

32 * That the word of IESVS might be fulfilled which he ſaid, ſignifying what death he ſhould die.

Mat. 27,11. Mar. 15,2. Luc. 23,4.

33 * Pilate therefore went into the Palace againe, and called IESVS and ſaid to him Art thou the king of the Iewes?

34 IESVS anſwered, ſayeſt thou this of thy ſelfe or have others told it thee of me?

35 Pilate anſwered, Why, am I a Iewe? ‡ Thy nation, and the chiefe Prieſts, have delivered thee up to me, what haſt thou done?

‡ It pleaſed God, that Chriſt who was to die both for the Iewes and the Gentiles, ſhould be betrayed of the one, and put to death by the other.

36 IESVS anſwered, My kingdome is not of this world; if my kingdome were of this world, my miniſters verily would ſtrive that I ſhould not be delivered to the Iewes; but now my kingdome is not from hence.

37 Pilate therefore ſaid to him, Art thou a king then? IESVS anſwered, Thou ſayeſt, that I am a king. For this was I borne, and for this came I into the world: that I ſhould give teſtimony to the truth. Every one that is of the truth, heareth my voyce.

38 Pilate ſaith to him, What is truth? And when he had ſaid this, he went forth againe to the Iewes, and ſaith to them, I finde no cauſe in him.

Mat. 27,15. Mar. 15,6. Luke 23,17.

39 *But you have a cuſtome that I ſhould releaſe one to you in the Paſche: will you therefore that I releaſe unto you the king of the Iewes?

40 They all therefore cryed againe, ſaying, not him, but Barabbas. And Barabbas was a thiefe.

*28 * Then led they Ieſus from Caiaphas, into the hall of judgement: It was in the morning, and they themſelves went not into the judgement hall, leſt they ſhould be defiled: * but that they might eate the Paſſeover.*

29 Pilate then went out unto them, and ſaid, what accuſation bring you againſt this man?

30 They anſwered and ſaid unto him, If he were not an evill doer, we would not have delivered him unto thee.

31 Then ſaid Pilate unto them, take yee him, and judge him after your owne law. The Iewes therefore ſaid unto him, It is not lawfull for us to kill any man.

Matt. 20.19.

*32 * That the word of Ieſus might bee fulfilled, which he ſpake, ſignifying what death he ſhould die.*

Matt. 27.11.

*33 * Then Pilate entred into the judgement hall againe, and called Ieſus, and ſaid unto him, Art thou the king of the Iewes?*

34 Ieſus anſwered him, Sayeſt thou this thing of thy ſelfe? or did others tell it thee of me?

35 Pilate anſwered, Am I a Iew? Thine owne nation and high Prieſts have delivered thee unto me: what haſt thou done?

36 Ieſus anſwered, My kingdome is not of this world: if my kingdome were of this world, then would my ſervants ſurely fight, that I ſhould not be delivered to the Iewes: but now is my kingdome not from hence.

37 Pilate therefore ſaid unto him, Art thou a king then? Ieſus anſwered, Thou ſayeſt that I am a king: For this cauſe am I borne, and for this cauſe came I into the world, that I ſhould beare witneſſe unto the truth: and all that are of the truth heare my voice.

38 Pilate ſaieth unto him, What is truth? And when he had ſaid this, he went out againe unto the Iewes, and ſayeth unto them, I find in him no fault at all.

Matt. 27.15. mark. 15.6. luke. 23. 27.

*39 *Ye have a cuſtome that I ſhould deliver you one looſe at the Paſſover: will yee that I looſe unto you the king of the Iewes?*

Acts 3.14.

*40 *Then cryed they all againe, ſaying, Not him, but Barabbas. This Barabbas was a robber.*

CHAP. XIX.

The Iewes are not ſatisfied with his ſcourging and irriſion. 8 Pilate hearing them ſay that he made himſelfe the ſonne of God, is more afraid, 12 Yet, they urging him with his loyalty towards Ceſar, and profeſſing that themſelves will no king but Ceſar, he yeeldeth unto them. 17 And ſo Chriſt carying his owne croſſe is crucified betweene two theeves, 19 Pilate writing notoriouſly the onely cauſe of his death to be, for that he is their king or Chriſt. 23 His garments be ſo uſed, even as the Scriptures foretold. 25 He hath ſpeciall care of his mother to the end. 28 He fulfilleth all that was written of his Paſſion, to be fulfilled, and ſo yeelded up his Ghoſt. 32 Then by the Iewes meanes alſo other ſcriptures about his legs and ſide, are fulfilled. 38 And finally he is honourably buried.

Matt. 27,29. Mar. 15,16.

THen therefore Pilate tooke IESVS, and ſcourged him.

2 And the ſouldiers platting a crown of thornes, put it upon his head: and they put about him a purple garment.

2 And

THen Pilate tooke Ieſus therefore, & ſcourged him.

Matt. 27.29. mar 15.17.

*2 * And the ſouldiers, when they had wound a crowne of thornes, they did put it on his head, and they did caſt about him a purple garment.*

3 And they came to him, and ſayd, Haile king of the Iewes, and they gave him blowes.

4 Pilate went forth againe, and ſaith to them, Behold, I bring him forth unto you, that you may know that I finde no cauſe in him.

5 IESVS therefore went forth, carying the crowne of thornes, and the purple veſtiment: And he ſaith to them, Loe the man.

6 When the chiefe Prieſts therefore and the miniſters had ſeene him, they cryed, ſaying, Crucifie, crucifie him. Pilate ſaith to them, Take him you, and crucifie him; for I finde no cauſe in him.

7 The Iewes anſwered him, We have a Law: and according to the law he ought to die, becauſe he hath made himſelfe the ſonne of God.

8 When Pilate therefore had heard this ſaying, he feared more.

9 And he entred into the palace againe: and he ſaith to IESVS, Whence art thou? But IESVS gave him no anſwer.

10 Pilate therefore ſaith to him, Speakeſt thou not to me? knoweſt thou not that I have power to crucifie thee, and I have power to releaſe thee?

11 IESVS anſwered, Thou ſhouldeſt not have any power againſt me, unleſſe it were given thee from above. Therefore he that hath betrayed me to thee, hath the greater ſinne.

12 From thenceforth Pilate ſought to releaſe him: But the Iewes cryed, ſaying, If thou releaſe this man, thou art not Cæſars friend, every one that maketh himſelfe a king ſpeaketh againſt Cæſar.

13 But Pilate when he had heard theſe words, brought forth IESVS: and he ſate in the judgement ſeate, in the place that is called Lythoſtrotos, and in Hebrewe Gabbatha.

14 And it was the Paraſceue of Paſche, about the ‡ ſixt houre, and he ſayth to the Iewes, Loe your king.

‡ He meaneth midday, counting from ſun riſing, for ſo doth the Scripture count the houres of the day. *Mat.*20. *Mar.*15. *Luc.*23. *Io.*4. *Act.*3. & 10.

15 But they cryed, Away, away with him, crucifie him. Pilate ſaith to them, Shall I crucifie your king? The chiefe Prieſts anſwered: We have no King, but Cæſar.

16 Then therefore he delivered him unto them for to be crucified: And they tooke IESVS and led him forth.

Matt.27,33. Mar.15,20. Luke 23,33.

17 * And bearing his owne || croſſe he went forth into that which is called the place of Calverie, in Hebrew Golgotha.

18 Where they crucified him, and with him two others, on the one ſide and on the other, and in the mids IESVS.

19 And Pilate wrote a title alſo: and he put it upon the croſſe. And it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This

3 And ſayd, Haile king of the Iewes: and ſtrooke him with rods.

4 Pilate went forth againe, and ſaid unto them, Behold, I bring him forth to you, that ye may know that I finde no fault in him.

5 Then came Ieſus forth, wearing the crowne of thornes, and the robe of purple. and Pilate ſaith unto them, Behold the man.

6 When the high Prieſts therefore and Officers ſaw him, they cryed, ſaying, Crucifie him, crucifie him. Pilate ſayth unto them, Take ye him, and crucifie him: for I finde no fault in him.

7 The Iewes anſwered him, We have a law, and by our law he ought to dye: becauſe he made himſelfe the ſonne of God.

8 When Pilate heard that ſaying, he was the more afrayd,

9 And went againe into the judgment hall, and ſayth unto Ieſus, Whence art thou? But Ieſus gave him no anſwer.

10 Then ſaith Pilate unto him, Speakeſt thou not unto me? knoweſt thou not that I have power to crucifie thee, and have power to looſe thee?

11 Ieſus anſwered, thou couldeſt have no power at all againſt me, except it were given thee from above: therefore he that delivered me unto thee, hath the more ſinne.

12 And from thenceforth ſought Pilate meanes to looſe him: but the Iewes cryed, ſaying, If thou let him goe, thou art not Caſars friend: For whoſoever maketh himſelfe a king, ſpeaketh againſt Caſar.

13 When Pilate heard that ſaying, he brought Ieſus forth, and he ſate downe in the judgement ſeate, in a place that is called the pavement, but in the Hebrew tongue, Gabbatha.

14 It was the preparing of the Paſſeover, and about the ſixth houre: and he ſayth unto the Iewes, Behold your King.

15 They cryed, Away with him, away with him, crucifie him. Pilate ſayth unto them, Shall I crucifie your King? The high Prieſts anſwered, We have noe King but Caſar.

*16 * Then delivered he him therefore unto them to be crucified: and they tooke Ieſus, and led him away.*

Mat.27.31. Mar.15,21. Luke 23.20.

17 And he bearing his croſſe, went forth into a place which is called the place of a ſkull, but in the Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either ſide one, and Ieſus in the middeſt.

19 And Pilate wrote a title, and put it on the croſſe. The writing was, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This

HOLY WEEKE.

20 This title therefore many of the Iewes did r[illegible] IESVS was [illegible] nigh to the citie: and it was [illegible] ‡ Hebrew, in Greeke, and in Latine.

21 The chiefe Prieſts therefore of the Iewes ſaid to Pilate, Write not, *The King of the Iewes*: but that he ſaid, I am King of the Iewes.

22 Pilate anſwered, That which I have written, I have written.

Mat.27,35. Mar.15,24. Luke 23,34.

23 The * ſouldiers therefore when they had crucified him, tooke his garments (and they made foure parts, to every ſouldier a part) and his coate. And his ‡ coate was without ſeame, wrought from the toppe throughout.

‡ This coate without ſeame is a figure of the vnity of the Church. *Cypr. de vnit. ec.* And *Euthymius* and other write that our Lady made it.

24 They ſayd therefore one to another, Let us not cut it, but let us caſt lots for it whoſe it ſhall be. That the Scripture might be fulfilled, ſaying, *They have parted my garments among them: and upon my veſture they have caſt lots.* And the ſouldiers did theſe things.

Pſal.22,18.

The Goſpel in a votive Maſſe of our Bleſſed Lady betweene Eaſter and Whiſontide.

25 And there ſtood beſide the croſſe of IESVS, ‡ his mother, and his mothers ſiſter, Mary of Cleophas, and Mary Magdalene.

‡ The great love, faith, courage, compaſſion, and ſorrowes, that our Lady had: who forſooke not the Croſſe and her ſonne, when ſo many were fled from him, and his chiefe Apoſtles denied him.

26 When IESVS therefore had ſeene his mother and the Diſciple ſtanding whom he loved, he ſaith to his || mother: Woman, behold thy ſonne.

27 After that, he ſaith || to the Diſciple, Behold thy mother. And from that houre the Diſciple tooke her to his owne. ☞

[b] The Goſpel in a votive Maſſe of the Paſſion.

28 [b] Afterward IESVS knowing that all things were now conſummate, that * the Scripture might be fulfilled, he ſaith, I thirſt.

Pſal.68,22.

29 A veſſell therefore ſtood there full of vinegar. And they putting a ſpunge full of vinegar about hiſope, offered it to his mouth.

30 IESVS therfore when he had taken the vinegar, ſaid, It is conſummate. And bowing his head, he gave up the Ghoſt.

31 The Iewes therefore (becauſe it was the Paraſceue) that the bodies might not remaine upon the croſſe on the Sabboth (for that was a great Sabbath day) they deſired Pilate that their leggs might be broken, and they might be taken away.

32 The ſouldiers therefore came: and of the firſt indeed they brake the leggs, and of the other that was crucified with him.

33 But after they were come to IESVS, when they ſaw that he was dead, they did not breake his leggs.

34 But one of the ſouldiers with a ſpeare opened his ſide, and incontinent there came forth || bloud and water.

35 And he that ſaw it hath given teſtimony: and his teſtimonie is true. ☞ And he knoweth that he ſayth true, that you alſo may beleeve.

36 For theſe things were done, that the

Scripture

20 This title read many of the Iewes: for the place where Ieſus was crucified was nigh to the citie: and it was written in Hebrue, and Greeke and Latine.

21 Then ſaid the high Prieſts of the Iews, to Pilate, Write not the king of the Iews: but that he ſaid, I am the king of the Iewes.

22 Pilate anſwered, What I have written, that have I written.

*23 * Then the ſouldiers, when they had crucified Ieſus, took his garments, (and made foure parts to every ſouldier a part) and alſo his coat: the coate was without ſeame, woven from the top throughout.*

Matth marke luke 23.

*24 They ſayd therefore among themſelves, Let us not divide it, but caſt lots for it, whoſe it ſhall be: that the Scripture might be fulfilled, ſaying, * They parted my rayment among them, and for my coate did they caſt lots. And the ſouldiers did ſuch things indeed.*

Pſal.22.18.

25 There ſtood by the croſſe of Ieſus, his mother, and his mothers ſiſter, Mary the wife of Cleophas, and Mary Magdalene.

26 When Ieſus therefore ſaw his mother and the Diſciple ſtanding by, whom he loved, he ſaith unto his mother, Woman, behold thy ſonne.

27 Then ſaith he to the Diſciple, Behold thy mother. And from that houre the Diſciple tooke her unto his owne houſe.

*28 After theſe things, Ieſus knowing that all things were now performed, * that the Scripture might be fulfilled, he ſaith, I thirſt.*

Pſal.69.22.

29 So there ſtood a veſſell by, full of vinegar. Therefore when they had filled a ſpunge with vinegar, and put it upon hyſope, they offered it to his mouth.

30 When Ieſus therefore had received the vinegar, he ſaid, It is finiſhed, and when he had bowed his head he gave up the ghoſt.

31 The Iewes therefore, becauſe it was the preparing of the Sabbath, that the bodies ſhould not remaine upon the croſſe on the Sabbath day (for that Sabbath day was an high day) beſought Pilate, that their leggs might be broken, and that they might be taken downe.

32 Then came the ſouldiers, and brake the leggs of the firſt, and of the other which was crucified with him.

33 But when they came to Ieſus, and ſaw that he was dead already, they brake not his leggs.

34 But one of the ſouldiers with a ſpeare thruſt him into the ſide, and forthwith came there out blood and water.

35 And he that ſaw it, bare record, and his record is true, and he knoweth that he ſaith true, that ye might beleeve alſo.

36 For theſe things were done, that the

Scripture might be fulfilled, *You ſhall not breake a bone of him.*

37 And againe another Scripture ſayth, *They ſhall looke on him whom they pearſed.*

38 And after theſe things * Ioſeph of Arimathea (becauſe he was a diſciple of IESVS, but ſecret for feare of the Iewes) deſired Pilate that he might take away the body of IESVS. And Pilate permitted. He came therefore and tooke away the body of IESVS.

39 * Nicodemus alſo came, he that at the firſt came to IESVS by night, bringing a mixture of myrrhe and aloes, about an hundred pounds.

40 They tooke therefore the body of IESVS, and bound it in linnen clothes with the ſpices, as the maner is with the Iewes to bury.

41 And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had beene layd.

42 There therefore becauſe of the Paraſceve of the Iewes, they laid IESVS becauſe the monument was hard by.

*Scripture ſhould be fulfilled: * A bone of him ſhall not be broken.*

Numb.9.12. Exod.12.46.

*37 And againe another Scripture ſayth, * They ſhall looke on him whom they pearced.*

Zach.12.10.

*38 * After this, Ioſeph of Arimathæa (being a diſciple of Ieſus, but ſecret for feare of the Iewes,) beſought Pilate that he might take downe the body of Ieſus, and Pilate gave him licence: he came therefore, and tooke the body of Ieſus.*

Matt.27.57. marke 15.42. luke 23.50.

39 And there came alſo Nicodemus, which at the beginning came to Ieſus by night; and brought of myrrhe and aloes mingled together, about an hundred pound waight:

40 Then tooke they the body of Ieſus, and wound it in linnen clothes, with the odours, as the maner of the Iewes is to bury.

41 And in the place where he was crucified there was a garden, and in the garden a new ſepulchre, wherein was never man yet laid.

42 There layd they Ieſus therefore, becauſe of the preparing of the Sabbath *of the Iewes, for the ſepulchre was nigh at hand.*

MARGINALL NOTES. CHAP. XIX.

RHEM. 1 20 Hebrew, in Greeke, and in Latine.] *Theſe three tongues being for other cauſes moſt famous before in all the world, are now alſo dedicated to God in the triumphant title of the Croſſe of Chriſt, and in them the holy Scriptures are more conveniently written, taught, and preſerved.*

FVLKE. 1 The tongues of all nations are ſanctified by the holy Ghoſt, to utter the great and magnificall things of God. *Act* 2.11. The writing of *Pilate*, to the deriſion of Chriſt, is a vaine reaſon of the ſanctifying of theſe three tongues. For by Hebrew it is moſt like the Evangeliſt meaneth the Syrian language, which then was the vulgar tongue of the Iewes: and in Latine was no part of the holy Scripture firſt written.

All tongues are ſanctified.

ANNOTATIONS. CHAP. XIX.

The HOLY CROSSE.

RHEM. 2 15 His owne croſſe.] *This croſſe, for that it was the inſtrument of our redemption, and as it were the altar of the ſupreme ſacrifice, highly ſanctified by the touching, bearing, and oblation of the ſacred body and blood of our Lord, is truely called the* HOLY CROSSE: *and hath beene endued with vertue of Miracles, both the whole and every little piece thereof. For the which cauſes, and ſpecially for the moſt neere memoriall of Chriſts Paſſion, it hath beene viſited in Pilgrimages, honoured by feſtivall daies and otherwiſe, reſerved and reverenced of the ancient Fathers, with all devotion: as contrariwiſe it hath beene abuſed of Pagans, Apoſtates, and Heretikes, ſeeking in vaine to deface and deſtroy it. See S.* Cyril li.6. cont. Iulian. S. Hierom ep. 17. S. Paulinus ep. 11. Ruffinus lib. 1. cap.7. & 8. Evagr. hiſto. li.4. c.25. S. Leo. ep.72. & Ser.8. de Paſſione. Paulus Diac. li.18.

The Croſſe of Chriſt.

FVLKE 2. The Scripture never calleth the Croſſe whereon Chriſt died, holy, but rather curſed. For S. *Paul* prooveth that Chriſt became accurſed for us, by that he ſuffered on the Croſſe, according to the Scripture: *Curſed is every one that hangeth on a tree. Gal.*3.13. And for many hundred yeeres after Chriſt, there was no mention or regard what became of it. But when ſuperſtition began to grow, it was ſaid to be found in *Conſtantines* time by *Helena* his mother, which it is not like that *Euſebius* would have omitted in the life of *Conſtantine*, writing of *Helena*, matters of leſſe importance then that invention, if it had beene ſo in deed. But howſoever it was, it was credited in the latter times, and much eſteemed, not without ſome ſpot of ſuperſtition. For if there had belonged any religious care of it to the Church of Chriſt, the Apoſtles would have procured the keeping of it, and not ſuffered the Church to have been three hundred yeres without it. For it had been an eaſier ſuite for *Ioſeph* and *Nicodemus* to obtaine of *Pilate*, then the body of Ieſus himſelfe. But in the latter times, as ſuperſtition did more and more increaſe, and miracles were fained unto it, the Croſſe alſo was multiplied in number, and the pieces were made thereof ſo many as would lade a ſhip if they were laid together, as *Eraſmus* ſaith. Which alſo is defended to bee poſſible by the counterfeit authority of *Paulinus* B. of *Nola* ep. 11. where he ſaith: *Crux illa, &c. That Croſſe holding a living force in matter void of ſenſe, doth ſince the time it was found, ſo lend the wood of it to the innumerable deſires of men almoſt daily, that it ſuſteineth no diminiſhing, and continueth as if it had never been touched, men daily taking part of it, and yet worſhipping it ſtill whole. But this incorruptible vertue and ſoliditie that cannot be conſumed, it did drinke in truely of the blood of that fleſh, which having ſuffered death ſaw no corruption.* But this is ſo groſſe a fable, that the Cenſors appointed according to the Councell of Trent in the low Countries, for ſhame have commanded in their *ind. expurg.* to be put out of the booke of *Iohannes Sartorius*, who alleageth it to juſtifie the hyperbolicall ſaying of *Eraſmus*. But let us ſee what is alleaged out of the ancient Writers concerning it. Firſt, *Cyrill* ſpeaketh of the ſigne of the croſſe, which doth put men in remembrance of many good things againſt *Iulian*, which ſlandered the Chriſtians, that they worſhipped the wood of the Croſſe, by painting the Image of it in their forhead and before their houſes. S. *Hierom* being in Iewry, writeth in the perſon of *Paula & Euſtochium* to *Marcella* of the memories of Chriſts birth, life, death, and buriall, that were in thoſe places, among which he reckoneth, *Crucis lambere lignū*, to licke or kiſſe the wood of the croſſe, whereby it ſeemeth they were perſwaded that the croſſe was there, and yet it may be the words be allegorical, as many other in that Epiſtle: *Viſere eſt Laza-*

rum

[illegible] may be [illegible] Chriſt on [illegible] by [illegible]: but [illegible] the [illegible] your [illegible]. Hom.8. died [illegible] in time of the paſſion of Chriſt. [illegible] patience, he brought into all kind- [illegible] of his worke, he confirmed all his [illegible] the very [illegible] and followeth me, is not worthy of me. In which ſaying, except you [illegible] taketh not up his croſſe [illegible] *the ſigne of ſalvation to be had in reverence or honoured*, is nothing [illegible] the words, *Signum ſalutis* [illegible] ſuperſtition. Although in the words following, *Leo* expoundeth his meaning, how it is to be honoured, by [illegible] men of their [illegible] Chriſts death and paſſion. *Evagrius* a writer in a more [illegible] time, telleth a miracle of Chriſt, that was ſhewed when *Thomas* Biſhop of Apamea, cauſed the croſſe whereon Chriſt died, about the Church to be worſhipped of men which earneſtly deſired to ſee it, at ſuch time as he uſed not to ſhew it, becauſe *Choſroes* having lately deſtroyed Antioche, they thought it ſhould be the laſt time that they ſhould ſee it. For they were next in danger, which they eſcaped for that preſent time, and an Image of that miracle was hanged up in the Church, which ſoone after, with all the city was conſumed with fire by the Perſians. In which ſtory (if it be true) it is to be noted, that the croſſe was ſuppoſed then to be at Apamea, where ſoone after, by all likelihood, it was burned with the Church in which it was kept. *Paulus Diaconus* a late writer alſo telleth how *Tiberius Conſtantinus* found a great treaſure hidden in the earth under a marble croſſe, which he cauſed to be taken up: ſaying, *Doe we tread under our feete our Lords croſſe wherewith we ought to defend our forehead and breaſt?* In which ſtory, the judgement of *Tiberius Conſtantinus* which would not tread upon it, is no more to be eſteemed, then the judgement of many Emperours before him, which had ſeene it in their palace and ſuffered it to lie, or of him (whomſoever he was) that did hide the treaſure under it. Now come we to the epiſtle of *Paulin.* and the ſtory of *Ruffinus* in which, mention is made of the invention of the croſſe. And firſt, concerning the credit of that epiſtle lately brought to light, the reader muſt be admoniſhed, that the ſtile rather ſavoureth ſome Monkiſh character, then that *Paulinus*, whoſe epiſtles unto *Auguſtine* have long beene read and knowne, and the popiſh cenſors (as we have ſhewed before) are aſhamed of it. But admitting it to be authenticall, let us ſee what credit it deſerveth. Firſt he ſendeth to *Severus a part of a little peece of the wood of the divine croſſe*, and that his relique might be the better eſteemed, he telleth the whole ſtory of the invention of the croſſe by *Helena*. In which ſtory it is worthy to be conſidered, how well the writers thereof agree, that we may verely thinke it was forged. Seeing *Euſebius*, who writeth the life of *Conſtantine*, and in the ſame rehearſeth the acts and buildings of *Helena* in Iewry, maketh no mention of any ſuch matter. Therefore that briefe note in the Chronicle, bearing the name of *Euſebius*, is doubtleſſe an adjection of ſome later writer. S. *Ambroſe* then is the moſt ancient writer, that maketh mention of that invention. *De obitu Theodoſ.* and he ſayth plainely, that three croſſes being found, the croſſe of Chriſt was knowne by the title that *Pilate* faſtened unto it. *Titulo patuit crux ſalutaris. The healthfull croſſe was knowne by the title. Ruffinus* ſayth, the title could not bewray the croſſe of Chriſt, *Sozomenus* and *Nicephorus* ſay, the letters were worne out. *Soz. lib.2. cap.1. Niceph. lib.8. cap.29. Paulinus* ſayth: The way to diſcerne it, was revealed chiefly to *Helena* her ſelfe. *Ruffinus* aſcribeth the deviſe to *Macarius* Biſhop of Ieruſalem: ſo doth *Sozomenus, Theodoret*, and *Socrates*. *Paulinus* ſayth it was knowne by raiſing up a dead man to life. *Ruffinus* ſayth it was diſcerned by reſtoring a ſicke woman to health, with whom agree *Socrates lib.1. cap.17. Theodoret lib.1. cap.18. Sozomen* addeth, that it was reported alſo of a dead man to be reſtored to life. *Paulinus* ſayth, the croſſe remaineth whole at Ieruſalem, but yet ſo, that albeit innumerable peeces be dayly cut off at the requeſt of men, it is nothing diminiſhed, but remaineth as though it had never beene touched. *Ruffinus* ſayth that *Helena* left part of it at Ieruſalem, the reſt ſhe ſent to Conſtantinople, which as all the inhabitants of Conſtantinople affirmed, *Conſtantius* incloſed in his owne image, and there it was in the time of *Socrates*. How it came to Apamea, let Evagrius tell. Sir *Iohn Mandevill* ſayth, it was whole at Conſtantinople in his time, although the Monkes of a certaine Abbey in Cypres, affirmed that they had a part of it, to get an offering. *Paulinus* ſayth, that the Biſhop of Ieruſalem yeerely at Eaſter, *bringeth it fourth to be adored, himſelfe being the principall of the worſhippers.* Saint *Ambroſe* ſayth, that to worſhip it, it is an heatheniſh error and vanity of ungodly men. For theſe are his words: *Invenit ergo titulum, regem adoravit, non lignum utique; quia hic gentilis eſt error, & vanitas impiorum. Sed adoravit illum qui pependit in ligno, ſcriptus in titulo. Shee found the title, ſhe adored the king, not the tree verily, for that is an heatheniſh error, and vanity of the ungodly. But ſhe adored him that had hanged upon the tree, which was written in the title.* Therefore if the invention of the croſſe were not a forged matter, as by the diverſity of reports, it ſeemeth to be, yet by the judgement of S. *Ambroſe* agreeable to the holy Scripture, the croſſe cannot be worſhipped without heatheniſh error, and vaine impiety. Finally, the placing of *Mary* and *Iohn* (for ſo you call thoſe blocks) by the Roode in the Popiſh Church, hath no more warrant in the word of God then the Roode it ſelfe; for any thing we can ſee in this Chapter.

The Roode with Mary and Iohn.

RHEM. 26. To his mother.] *The marvellous reſpect that Chriſt had to his mother, vouchſafing to ſpeake to her, and to take order for her, even from the croſſe, in the middes of his infinite anguiſhes and myſteries a working for mankinde.*

By this you ſee why in Catholike Churches Mary and Iohn ſtande by the Roode.

27 To the Diſciple.] *A great honour to* Iohn *and charge, to have that bleſſed jewell in keeping: and an unſpeakable comfort, that from that day forward the one was to the other mother and ſonne,* Virginem, virgini commendavit, *ſaith S.* Hierom, He commended the virgin to a virgin.

Li.1. adv. Iovin.

RHEM. 3 34 Blood and water.] *This pearſing of Chriſts ſide, though on the ſouldiers part it was done blindly and inſolently, yet by Gods ordinance it conteined great myſteries, and was prefigured by* Moſes *ſtriking the rocke with his rod: as this ſtreame of blood and water drawne miraculouſly out of his dead body, running in the Sacraments of the Church after the people of God, was ſignified by the water of the ſame rocke following the Iſraelites in the deſert.* Out of this ſide (*ſayth S.* Auguſtine) iſſued the Sacraments. Hence (*ſayth S.* Chryſoſtome) the great myſteries have their beginning. *Who warneth us, that when we come to drinke of the holy Chalice, we ſhould ſo approch, as though we drew the blood out of Chriſts ſide. And both blood and water apart did flow foorth, to ſhew us the fountaine of two principall Sacraments, and their ſeverall matters, Baptiſme and the Euchariſt, bringing to life everlaſting in the Church. The fathers alſo ſay that the Church who is Chriſts ſpouſe and his coadiutrice in applying the blood and water to the benefit of the Faithfull, was here formed, builded, and taken out of this holy ſide of Chriſt ſleeping on the Croſſe, as * Eve was of Adams ſide, when he was caſt aſleepe in Paradiſe.*

Exod.17. Num.20. Tract.9. in Ioan. Hom.84. in Ioan. Gen.2.21.

The Sacraments iſſued out of Chriſts ſide, and thence have their vertue.

The Church builded of Chriſts ſide, as Eve of Adams.

By

[illegible] Thomas [illegible]

CHAP. XX.

[illegible] 18 [illegible] ſeſt, gi[illegible] Thomas ſee, that by ſig[illegible]

The effect of this booke.

[illegible]pel [illegible] day [illegible] day.
Mat. 28,1.
Mar. 16,1.
Luke 24,1.
‡ That is, the firſt day of the weeke, as ſome interpret it, [illegible]ing Sabbath (as ſometime it is) for a weeke. This is our Sunday, called *Dies Dominica* becauſe of our Lords reſurrection. See the *marg. annot.* Luc. 24. 1
Luke 24.12.

AND the ‡ firſt of the Sabboth, Mary Magdalene commeth [illegible]ly, when it was yet darke, unto the mon[illegible]: and [illegible] ſaw the ſtone taken away from the [illegible]ument.

2 [illegible]he ranne therefore, and commeth to Simon Peter, and to the other diſciple whom IESVS [illegible], and ſayth to them, they haue taken our Lord out of the monument, and we know not where they haue layd him.

3 Peter therfore went forth & that other diſciple, and they came to the monument.

4 And both ranne together, and that other diſciple did out-runne Peter, and came firſt to the monument.

5 And when he had ſtouped downe, he ſaw the linnen clothes lying: but yet he went not in.

6 Simon Peter therefore commeth, following him, and went into the monument, and ſaw the linnen clothes lying,

7 And the napkin that had beene upon his head, not lying with the linnen clothes, but apart, wrapped up into one place.

8 Then therefore went in that other diſciple alſo which came firſt to the monument; and he ſaw, and beleeved.

9 For as yet they knew not the Scripture, that he ſhould riſe againe from the dead.

10 The Diſciples therefore departed a[illegible] to the[illegible].

The Goſpel upon Thurſday in Eaſter weeke. C
Mat. 28,1.
Mar. 16,5.
Luke 24,4.

11 But [illegible] ſtood at the ‡ monument without, weeping. Therefore as ſhee was weep[illegible], ſh[illegible] ſtouped downe, and looked into the monument:

12 And ſhe ſaw two Angel[illegible] white, ſitting, one at the head, and one [illegible] the feete, where the body of IESVS had beene laid.

13 They ſay to her, Woman, why weepeſt thou? She ſayth to them, Becauſe they haue taken away my Lord, and I know not where they haue put him.

14 When ſhe had ſaid thus, ſhe turned backward, and ſaw IESVS ſtanding: and ſhe knew not that it is IESVS.

15 IESVS ſayth to her, Woman, why weepeſt thou? whom ſeekeſt thou? She thinking that it was the gardiner, ſayth to him, Sir, if thou haſt carried him away, tell me where thou haſt [illegible] him: and I will take him away.

16 IESVS ſayth to her, [illegible]. She [illegible], [illegible] to him, [illegible] (which is to ſay, [illegible].)

17 IESVS

Mar. 16.1.
Luke 24.1.

T[illegible] Mary Magd[illegible] yet darke, unto the ſepulchre, [illegible] taken away from the grave.

2 Then ſhe [illegible] Peter, and to the other diſciple whom [illegible] loved, and ſaith unto them, They have taken away the Lord out of the grave, and we cannot tell where they have layed him.

3 Peter therefore went forth, and that other Diſciple, and came to the ſepulchre.

4 They runne both together, and the other Diſciple did out-runne Peter, and came firſt to the ſepulchre.

5 And when he had ſtouped downe, he ſaw the linnen clothes lying, yet went he not in.

6 Then commeth Simon Peter following him, and went into the ſepulchre, and ſeeth the linnen clothes lie,

7 And the napkin that was about his head, not lying with the linnen clothes, but wrapped together in a place by it ſelfe.

8 Then went in alſo that other Diſciple which came firſt to the ſepulchre, and he ſaw, and beleeved.

9 For as yet they knew not the Scripture, that he ſhould riſe from death.

10 Then the Diſciples went away againe unto their owne houſe.

Matth. 28.1.
Mar. 16.5.

*11 * Mary ſtood [illegible] the ſepulchre, weeping: ſo as ſhe wept, [illegible] ſelfe into the ſepulchre,*

12 And ſeeth two Angels clothed in white, ſitting, the one at the head, and the other at the feete, where the body of Ieſus was layd.

13 They ſay unto her, Woman, why weepeſt thou? She ſaith unto them, For they have taken away my Lord, and I wote not where they have laid him.

14 When ſhe had thus ſaid, ſhe turned her ſelfe backe, and ſaw Ieſus ſtanding, and knew not that it was Ieſus.

15 Ieſus ſaith unto her, Woman, why weepeſt thou? Whom ſeekeſt thou? She ſuppoſing that it had beene the Gardiner, ſayeth unto him, Sir, if thou have borne him hence, tell me where thou haſt layed him, and I will fetch him.

16 Ieſus ſaith unto her, [illegible]. She turned her ſelfe, and ſaid unto [illegible] which is to ſay, [illegible].

17 Ieſus

17 [illegible] Chriſt [illegible], to your God.

18 [illegible] and [illegible] ſpake to her.

19 [illegible] ſhut, where the diſciples [illegible] IESVS [illegible] and ſtood in the middeſt, and ſaith to them, Peace be to you.

20 And when he had ſaid this, he ſhewed them his hands and ſide. The diſciples therefore were glad when they ſaw our Lord.

21 [illegible] to them againe, ‡ Peace be to you. As my Father hath [illegible] I ſend you.

‡ Though he [illegible] new divine [illegible] ction, [illegible] their [illegible] to grace and attention, he bleſſeth them againe.
The Goſpel upon S. Thomas the Apoſtles day, Decemb. 21.

22 When he had ſaid this, ‖ he breathed upon them: and he ſaith to them, Receive ye the holy Ghoſt,

23 ‖ WHOSE SINNES YOV SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOV SHAL RETAINE, THEY ARE RETAINED.

24 But Thomas one of the twelve, who is called Didymus, was not with them when IESVS came.

25 The other Diſciples therefore ſaid to him, [illegible]. But he ſaid to them, [illegible] the print of the nailes, and put my finger into the place of [illegible], and put my hand into his ſide: I will not beleeve.

Low Sunday.
‡ See the Annotat. on the 19. verſe of this Chapter.

26 And after eight daies, againe his diſciples were within [illegible] IESVS [illegible], and ſtood in the middeſt, [illegible] to you.

27 Then he [illegible] Thomas, [illegible] thy [illegible].

28 [illegible] ſaid to him, My Lord [illegible].

29 IESVS [illegible] to him, Becauſe thou [illegible] Thomas, thou haſt beleeved: [illegible] have beleeved.

‡ They are more happie that beleeve without ſenſible argument or ſignes, then ſuch as be induced by ſenſe or reaſon to beleeve.
Iohn 21,25.

30 [illegible] did IESVS in the [illegible], which are not written in [illegible].

31 And theſe [illegible], that you may beleeve that IESVS [illegible] CHRIST the Son [illegible] beleeving you may have life in his Name.

27 [illegible] Ghoſt.

18 Mary Magdalene [illegible] Lord, and that he had ſpoken [illegible].

19 [illegible] when the doores were ſhut, where the Diſciples were aſſembled together for feare of the [illegible] ſtood in the middes, and ſaith unto them, Peace be unto you.

20 And when he had [illegible] he ſhewed unto them his hands and his [illegible] the diſciples [illegible].

21 Then ſaid Ieſus [illegible] be unto you: As my Father [illegible] ſo ſend I you alſo.

22 And when he had [illegible], he breathed on them and [illegible] ye the holy Ghoſt.

Matth. 18. 18.

*23 * [illegible] are remitted unto them, [illegible] retaine, they are retained.*

24 But Thomas one of the twelve, which is called Didymus, was not with them when Ieſus came.

25 The other Diſciples therefore ſaid unto him, we have ſeene the Lord. But he ſaid unto them, Except I ſhall ſee in his hands the print of the nailes, and put my finger into the print of the nailes, and thruſt my hand into his ſide, I will in no wiſe beleeve.

* The Greeke both here and verſe 19. After the doores were ſhut.

*26 And after eight dayes, againe his diſciples were within, and Thomas with them: Then came Ieſus, * the doores being ſhut, and ſtood in the middes, and ſaid, Peace be unto you.*

27 After that ſaith he to Thomas, Bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but beleeving.

28 Thomas anſwered, and ſaid unto him, My Lord and my God.

29 Ieſus ſaith unto him, Thomas, becauſe thou haſt ſeene me, thou haſt beleeved: bleſſed are they that have not ſeene, and yet have beleeved.

Iohn 21. 25.

*30 * And many other ſignes truely did Ieſus before the eyes of his Diſciples, which are not written in this booke.*

31 [illegible] written, that ye might beleeve that Ieſus [illegible] is the Sonne of God, and that in beleeving, ye might have life through his Name.

MARGINALL NOTES. CHAP. XX.

11 Monument [illegible]. The [illegible] after [illegible]

[illegible]

ANNOTATIONS CHAP. XX.

19 The doores were shut.] *Such [illegible] as say Christs body [illegible] that he is in heaven, and cannot be in two places at once, nor [illegible] agreeable to the condition of his humanity, is invincibly refuted by Christs comming [illegible] shut: and by that that his true naturall body, whole and [illegible] and divers from the substance and corpulence of the wood, [illegible] and passed thorow the same: as he also came out of his mot[illegible] the stone, out of his Sepulchre. By all which the Heretikes [illegible] the plaine Scriptures, or so fondly shift themselves from the [illegible] cially to be marked in this point.*

Some say, that he came in at the window: some, that the doore opened of it selfe to let him [illegible] the doores being shut, signifieth no more, but that he came in late in the evening, at what [illegible] doores: and such other slights to defend falshood, against expresse Scriptures, and against the [illegible] therefore tooke him to be a Spirit, because they saw him stand suddenly in the mids of them, [illegible] shut. And the Fathers all confesse, that he went in, the doores being shut. See S. Ambrose l. 10. [illegible] 24. [illegible] S. Augustine ep. 3. ad Volusian. & l. 22. de civit. c. 8. [illegible] S. Cyril in Io. l. 12. c. 53. and S. H[illegible] c. 21. *We know it is the naturall course of Gods Ordinance, that every body should have but one and his owne proper place fitted to the lineaments, quantity, termes and limits of the same: without which, [illegible] the bodies were no where, and consequently not at all,* as S. August. saith ad Dardanum; *but that God supernaturally and miraculously cannot by his omnipotencie dispose otherwise of his owne body, then the naturall forme or quantity or quality [illegible] of require, that is great incredulity; seeing we must beleeve that he can do so with any other body of meere men or other creatures, the Scripture being plaine that he can make a camell passe thorow a needles eye, continuing in his naturall figure and quantity still: and S.* Augustin *telleth of a woman whose ring fell from her girdle, both being fast and whole: and* Rupertus *of a religious man, whose girdle fast buckled fell downe before him from his body,* De off. Eccl. *Therefore it is too much unfaithfulnesse, by rules of place to embarre Christ of his will or wisdome to be in the Sacrament how himselfe list, and on as many altars or places as he liketh; we detest for all that the wicked heresie of certaine protestants, holding quite contrary to the Zuinglians, that Christ according to his humanity is in every place where the Divinity is: which is both against faith, and the common rules of nature and divinity.*

[illegible] of [illegible] and others above nature. Math. 19. Aug. l. 22. c. 8. de civit. Dei. Ubiquitaries. Brentians.

FVLK. 2 It can never be proved, that Christs body came either thorow the wood of the doores, thorow the stone of the Sepulchre, or thorow the clausure of his mothers wombe. And concerning the last, the Scripture is evident to the contrary, where it is said, that our Saviour Christ was presented to the Lord, according as it is written: *Every male that first openeth the matrix, &c. Luke 2. 23.* The same affirmeth [illegible] *Hierom. cont. Pelag. l. 2.* saying, *Clausam portam vulvae virginalis aperuit, He opened the gates of the Virgins wombe, that were shut.* For the immaculate virginity of *Mary* consisted not, in that the clausure was not stirred, but in that, she was free from the company of man. What he writeth against *Helvidius* of such things as doe accompany a naturall birth, which he acknowledgeth to have beene in the birth of Christ, and rightly saith not to be more shamefull then the Crosse of Christ, I had rather that they should reade in Latine, then I expresse in English: *Solus est masculus adaperiens vulvam, qui in veritate sanctus vocaretur. Vulvam quippe matris ejus non concupiscentia mariti concubentis, sed omnipotentia filij nascentis aperuit, Ful. de incar. & gra. f. c. 13.* Againe, I cannot see how it can stand with the Article of his nativity, that he came out of his mothers wombe the clausures not stirred, when such a comming cannot properly be called a birth: whereas the Scripture speaking of his nativity, [illegible] the termes that are commonly spoken in the birth of all men, *Mat. 1. 21. & 25. Luke 2. 6. & 7. & 11, &c.* Whether all parts after his birth remained as close as before (as divers ancient Fathers thinke) I will not contend. It is sufficient to know so much as the Scripture teacheth, that Christ was truly borne of a Virgine. *Leo* saith, *It was an errour of the Manichees to deny that he was borne corporally of the Virgin Mary, in Nat. Ser. 4.* Therefore we must so acknowledge that he was borne of a Virgine, that we doe not deny that he was borne corporally. [illegible] is it said, that Christ came thorow the doores being shut, but after the doores were shut, which yet at his entry were opened miraculously, as to the Apostles the prison doores, *Act. 5. 19. & 12. 10.* So I say of the stone, if he rose before the Angel removed the same, *Mat. 28.* You say, *that some say, he came in at the window,* yet are you able to name none of us, that so saith or thinketh. But where we say, the doore opened unto him miraculously, or that he came in late, after the doores were shut, you say they be slights to defend falshood against expresse Scriptures: but we may well say, you have nothing but brazen faces to oppose against the manifest truth. For where have you any expresse Scriptures, that he came thorow the wood of the doores being shut, the expresse words of the Evangelist are, after the dores were shut. But you adde, that our exposition is against the Apostles *testimony, who therefore tooke him to be a Spirit, because they saw him stand suddenly in the midst of them, all the house being close shut.* Which is a weake testimony, that he came thorow the wood and iron of the doores. They thought him to be a Spirit when he walked on the waters, *Mat. 14. 26.* Yea it is no certaine testimony, that he came in miraculously, for it might be, the doore was opened unto him by some of the house unknowing to them. But admitting that he came in miraculously, your grosse imagination is contrary to the testimony and argument of Christ himselfe, who to remove that false suspicion out of their mindes, he saith, *handle and see me, for a Spirit hath not flesh and bones as you see me have, Luk. 24.* Which argument, had beene altogether insufficient, to prove the truth of his bodily presence, and resurrection in body, if they had beene perswaded that (after your fantasie) he came thorow the boards of the doore; or that their senses, concerning his body, could have beene so greatly deceived, that delivering them bread to the judgement of all their senses, he had delivered in the same compasse and shape of bread, not bread, but his naturall body sitting still in their sight. If therefore the Apostles had understood the words of the Supper, as Papists doe, they could not have beene perswaded by the arguments of their senses, which Christ offereth, of the truth and certainty of the resurrection of his body from death to life. But all the Fathers (you say) *confesse, that he went in, the doores being shut.* That he came in miraculously, the most doe thinke, and so doe we, but not that his body came thorow the wood of the doores. S. *Ambrose* saith, *Thomas had cause to wonder, when he saw, that after all bodies were shut, the joynts not hurt, his body gotten in thorow places unclosed, where no way was.* [illegible] *it is marvell, how the bodily* [illegible] *an impenetrable body did passe, his comming* [illegible] *presence visible, he being easie to be touched, hard to be discerned.* This he speaketh of the [illegible] errour: but his

resolution

The body of Christ.

[illegible] of his body [illegible] mortality, he [illegible] nature, *Ep. 57. & Civ. 22. c. 8.* [illegible] from the [illegible] both fast and whole, he saith: *They* [illegible] *which be-* [illegible] *that our Lord Jesus Christ was borne of the Virgins wombe of his Mother being whole, and entred in to his Disciples after the doores were shut,* [illegible] *they* [illegible] *to be true, let them beleeve the same.* Admitting this miracle of the ring to be true (as *Augustine* was perswaded it was) upon the report of the noble woman, [illegible] it followeth not, that the substance of the ring went thorow the substance of the girdle, but that the one substance, giving place for the time, returned againe when the other was passed. Some [illegible] Jew, seeing that the eare of *Malchus* was so soone healed, would not beleeve, that *Peters* sword went betweene it and his head, as we are sure it did. So we say of the birth of Christ, and of his entry, the doores being shut, the place thorow which his body passed, might be whole and shut before and after he passed, but not in the instant of his passing, because that is contrary to the nature of a true body, such as his was. *Cyrillus* saith, *Our Lord entred unto his Disciples suddenly by his omnipotencie, after the doores were shut, overcomming the nature of things,* with some words to the same effect, arguing nothing, but that he came in after a wonderful maner, which we doe acknowledge: yet not altering the nature of his body, but subduing the nature of other things to himselfe, as he shewed, in his walking upon the water. Which *Hierome* also alledgeth, to prove the miraculous entring of Christ. *But though he entred after the doores were shut, which the nature of humane bodies doth not suffer, therefore we shall deny both* Peter *and our Lord, to have had true bodies, because they walked upon the waters, which is against nature.* By this it appeareth, he meaneth a marvellous maner of entring, but yet such, as taketh not away the truth of Christs body, *from which, if you take distance of space* (as S. *Augustine* saith) *you take the body cleane away: Or if you take the bodies from the qualities of bodies* (he meaneth essentiall qualities) *there shall be no place where they may be, and if they be no where, they be not at all.* This saith S. *Augustine* of the nature of Christs body, agreeable to the nature of all true bodies. *Ep. 57.* Leo saith, *Ideo & clausis ad Discipulos ostijs introibat, & flatu suo dabat Spiritum sanctum, & dato intelligentiae lumine sanctarum Scripturarum occulta pandebat, & rursus idem vulnus lateris, fixuras clavorum & omnia recentissimae passionis signa monstrabat, dicens, Videte manus meas & pedes quia ego sum. Palpate & videte quia spiritus carnem & ossa non habet, sicut me videtis habere; ut agnosceretur in eo proprietas divinae humanaeque naturae individua permanere, & ita sciremus verbum non hoc esse, quod carnem, & unum Dei filium & verbum confiteremur & carnem.* Now, what God is able to doe if he will, we doubt not: but when we know his will by his word, concerning the truth of our Saviour Christs humane body, wherein he was made like unto us in al things, *Heb. 2. 17. &c.* we cannot admit such miracles, as be contrary to his wil revealed in his word, upon pretence of his Almighty power. And if you detest the heresie of the Ubiquetaries, as contrary to faith, and the common rules of nature and divinity, for the same reasons you should leave your heresie, of the body of Christ being in many places at once, and yet without the due space of place, whereby according to S. *Augustines* rule, it is made to be in no place, and consequently, to be no body at all.

RHEM. 3 21 As my Father.] *As when he gave them commission to preach and baptize thorow the world, he made mention of his owne power therein: so here, before he institute the Sacrament of Penance, and give them authority to remit sinnes, lest the wicked should aske afterward, by what right they doe such great functions, he sheweth his Fathers commission given to himselfe, and then in plaine termes most amply imparteth the same to his Apostles; That whosoever deny the Apostles and their Successors, the Priests of Gods Church, to have right to remit sinnes, should deny consequently Christ as man to have authority to doe the same.*

Christ sheweth his commission, and so giveth the Apostles power to remit sinnes.

FVLK. 3 In the words of Christ, is no institution of any Sacrament, because there is no visible element, whereunto the word may be added to make a Sacrament. But he reneweth the commission granted before to his Apostles, and to their Successors, by declaring the pleasure of God, to pronounce sentence of forgivenesse of sinnes to all that are truly penitent, and of the retaining of them to the obstinate and impenitent. And this is the Authority that the Apostles, & all Ministers of the Word and Sacraments their Successors have, to forgive and retaine sins. *Tunc vera est absolutio Praesidentis, &c.* saith *Gregorie* Bishop of Rome. *Then the absolution of the President or Overseer is true, when it followeth the pleasure of the eternall Judge, Hom. 26. in Evang.*

No Sacrament of penance [illegible] by Christ.

RHEM. 4 22 He breathed.] *He giveth the holy Ghost in and by an externall signe to his Apostles, not visibly, and to all such purposes, as afterward at Whitsuntide, but for the grace of the Sacrament of Orders, as S.* Augustine *saith, and that none make doubt of the Priests right in remission of sinnes, seeing the holy Ghost is purposely given them to doe this same. In which case if any be yet contentious, he must deny the holy Ghost to be God, and not to have power to remit sins.* It is not absurd *(saith S.* Cyril*)* that they forgive sinnes, which have the holy Ghost. For when they remit or retaine, the holy Ghost remitteth or retaineth in them, and that they doe two wayes, first in Baptisme, and then in Penance. *As S.* Ambrose *also* (l. 1. c. 7. de Poenit.) *refelling the Novatians (a Sect of old heretikes, which pretending Gods glory, as our new Sectaries doe, denied that Priests could remit sinnes in the Sacrament of Penance) asketh, why it should be more dishonour to God, or more impossible or inconvenient for men to forgive sinnes by Penance then by Baptisme, seeing it is the holy Ghost that doth it, by the Priests office and ministery, in both.*

The holy Ghost is here purposely given to the Apostles, to remit sinnes. *Aug. q. 93. No. Test. q. 93. cont. ep. Parm. l. 2. c. 11. Cyril. l. 12. c. 56. in Io.*

FVLK. 4 He giveth the holy Ghost by a visible signe, to assure them of the authority which he gave them, which was, by preaching the Gospel to remit and retaine sinnes, for which purpose he opened their minde, that they might understand the Scriptures, *Luke 24. 45. &c.* That you adde, he did it *for the grace of the Sacrament of Orders,* as S. *Augustine* saith, it is an impudent untruth: for neither that counterfeit *Augustine,* whom you quote first, nor the true *Augustine, Cont. ep. Parm. lib. 2. cap. 11.* doth once name the Sacrament of Orders. For of the power or grace that is given to them that are ordained Ministers of the Church, the question is not now: but whether there be any Sacrament of Orders; and whether this power be absolute; or following the judgement of God; to be executed by preaching and declaring the will of God out of his word, or by ceremony onely. Concerning which matter, S. *Augustine* saith in the place by you alledged, that Christ by giving the holy Ghost, when he gave power of remission of sinnes, *Satis ostendit, &c. doth shew sufficiently, that they doe it not, but the holy Ghost verily by them, as it is said in another place. For it is not you* [illegible]*, but the holy Ghost which is*

The Popish Sacrament of Orders.

Remission of sinnes by the Ministers.

in you. [illegible] holy Ghost is [illegible] the Governour or Minister [illegible] Church, [illegible] if [illegible] Ghost [illegible], but to [illegible] which [illegible] other [illegible] of the Church [illegible] of [illegible] Baptisme when they preach the Gospel. [illegible] is of [illegible] us. Et terte [illegible]. And certainly [illegible] true [illegible] be able to [illegible] other person is it lawfull to forgive the transgressions of the Law [illegible] but in the Aut[illegible] For so we see it to be done in mens affaires. [illegible] man without [illegible] refuseth the Lawes [illegible] Kings themselves, in whom the crime of transgression hath no place. For it is wisely said, that he [illegible] will [illegible] a King, thou doest unjustly. How then hath our Saviour given to his Disciples the [illegible] divine [illegible]? Certainly, because it is not against reason, that sinnes can be [illegible] by them that [illegible] in them. For when they remit or retaine, the Spirit which dwelleth in them remitteth or retaineth. And that shall be by them as I thinke by two meanes, by Baptisme, and by repentance. [illegible] men that beleeve and are approved for holinesse of life, unto Baptisme, and diligently keep the [illegible] by from it [illegible] the children of the Church offend, they rebuke them, and pardon them when they repent. As Paul sometime [illegible] among the Corinthians, unto the destruction of the flesh, that his spirit might be saved, and re[illegible] he should not be overwhelmed with greater sorrow. S. Ambrose hath none other meaning, nor one word of the [illegible] of Penance: but reasoneth against the Novatians, which denied that sinnes could be forgiven after Baptisme by the ministery of men, wherein you doe impudently belie us, to match us with them. His words are these: *Quid interest &c. What skilleth it whether the Priests do challenge this authority given unto them, by repentance, or by Baptisme? there is one ministery in both. But thou wilt say, that in Baptisme the grace of the mysteries doth worke: what? in repentance doth not the Name of God worke?* By these words it appeareth, that S. Ambrose acknowledgeth no Sacrament of Penance or Repentance. For then he would have said: Doth not the same grace of the mysteries worke in Penance? Are they not both Sacraments alike? But he saith, *Doth not the Name of God worke?* meaning, that the grace of remission of sinnes, which is granted in the Name of God to the penitent, is as effectuall without a Sacrament, as in a Sacrament.

The Popish Sacrament of Penance. Slander.

Rhem. 5

23 Whose sinnes.] *Power to offer Sacrifice, which is the principall function and act of priesthood, was given them at the institution of the blessed Sacrament: the second and next speciall faculty of Priesthood, consisting in remitting sinnes, is here bestowed on them. And withall, the holy Sacrament of Penance, implying Contrition, Confession, and Satisfaction in the penitent, and Absolution on the Priests part, is instituted; for in that, that expresse power and commission is given to Priests to remit or retaine all sinnes: and in that, that Christ promiseth, whose sinnes soever they forgive, they be of God forgiven also: and whose sinnes they retaine, they be retained before God: it followeth necessarily, that we be bound to submit our selves to their judgement for release of our sinnes. For this wonderfull power were given them in vaine, if none were bound to seek for absolution at their hands. Neither can any rightly seeke for absolution of them, unlesse they confesse particularly at least all their mortall offences, whether they be committed in minde, heart, will, and * cogitation onely, or in word and worke; for Gods priests being in this Sacrament of Penance constituted in Christs stead as judges in causes of our conscience, cannot rightly rule our causes, without full and exact cognition and knowledge of all our sinnes, and the necessary circumstances and * differences of the same. Which cannot otherwise be had of them, being mortall men, then by our simple, sincere, and distinct utterance to them of our sinnes, with humble contrite heart, ready to take and to doe penance according to their injunction. For that authority to retaine sinnes, consisteth specially in enjoyning satisfaction and penitentiall workes of praying, fasting, almes, and such like. All which Gods ordinance, whosoever condemneth or contemneth, as Heretikes doe, or neglecteth, as some carelesse Catholikes may perhaps doe, let them be assured they cannot be saved. Neither must any such Christian man pretend to looke to have his sinnes, after Baptisme, remitted by God only, without this Sacrament (which was the old Heresie of the Novatians,* Ambr. lib. 1. de Poenit. c. 2. Socrat. lib. 7. Eccl. hist. c. 25.) *more then any may hope to be saved, or have his originall or other sinnes, before Baptisme, forgiven by God without the same Sacrament. Let no man deceive himselfe, this is the* second table or board after shipwracke, *as* S. Hierome *calleth it. Whosoever take not hold of it, shall perish without all doubt, because they contemne Gods counsell and order for their salvation. And therefore* S. Augustine (ep. 180.) *joyning both together, saith it is a pitifull case, when by the absence of Gods Priests men depart this life,* Aut non regenerati, aut ligati: *that is,* either not regenerated by *Baptisme*, or fast bound, and *not absolved by the Sacrament of Penance and reconciliation; because they shall be excluded from eternall life, and* destruction followeth them. *And* S. Victor (lib. 2. de persecut. Vandalica) *telleth the miserable lamentation of the people, when their Priests were banished by the Arrian Heretikes,* Who *(say they)* shall baptize these infants? Who shall minister Penance unto us, and loose us from the bands of sinnes? &c. *And therefore* S. Cyprian *very often* (namely, ep. 54.) *calleth it great cruelty, and such as Priests shall answer for at the latter day, to suffer any man that is penitent of his sinnes, to depart this life without this reconciliation and absolution*: because *(saith he)* the Law-maker himselfe *(Christ)* hath granted, that things bound in earth, should also be bound in heaven; and that those things might there be loosed, which were loosed before here in the Church. *And it is a world to see, how the heretikes wrestle with this so plaine a commission of remitting sinnes, referring it to preaching, to denouncing Gods threats upon sinners, and to we cannot tell what else; though to our English Protestants this authority seemeth so cleare, that in their order of visiting the sicke, their Ministers acknowledge and challenge the same, using a formall absolution according to the Churches order, after the speciall confession of the party. But to conclude the matter, let every one that list to see the true meaning of Christs words, and the priests great power and dignity given them by the same words and other, marke well these words of* S. Chrysostome. For *(saith he)* they that dwell on the earth, and converse in it, to them is commission given to dispense those things that are in heaven, to them it is given to have the power which God would not to be given neither to Angels nor Archangels; for neither to them was it said, *Whatsoever you shall binde in earth, shall be bound in heaven: and whatsoever you shall loose in earth, shall be loosed in heaven.* The earthly Princes indeed have also power to binde, but the bodies onely: but that bond of Priests which I speake of, toucheth the very soule it selfe, and reacheth even to the heavens: insomuch, that whatsoever the Priests shall doe beneath, the selfe-same God doth ratifie above, and the sentence of the servants of the Lord doth confirme; for indeed what else is this, then that the power of all heavenly things is granted them of God? *Whose sinnes soever* (saith he) *you shall retaine, they are retained.* What power (I beseech you) can be greater then this one? The Father gave all power to the Sonne: but I see the same power altogether delivered by the Sonne unto them. *And as this concerneth the priests high authority to absolve, so thereupon concerning confession also to be made unto them, the ancient Fathers speake in this sort.* S. Cyprian de Lapsis nu. 11. They *(saith he)* that have greater faith and feare of God, though they did not fall in persecution, yet because they did onely thinke it in their minde, this very cogitation they confesse to Gods Priests sorrowfully and plainly, opening their conscience, uttering & discharging the burden of their mind, & seeking wholesome medicine for their wounds though but small and

The Sacrament of Penance instituted.

Men are bound to confesse all their mortall sins and that in particular.

* *Cypr. de Lapsis nu. 11.*

* *Hiero. in 16. Matth.*

To retaine sinnes.

The necessity of this Sacrament.

Hiero. ad Demetriadem. c. 6. to. 1.

Matth. 18.

The Heretikes wrestling against plaine Scripture.

The English Ministers heare confessions, and absolve.

See the Communion booke.

Lib. 3. de Sacer.

Priests power to forgive sinnes, is above the power of Angels or worldly Princes.

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and [illegible] the [illegible] of [illegible] Barbarus [illegible]. S. Ambrose, [illegible] as [illegible] any confessed his sinnes [illegible] thereby he caused the penitent to weepe [illegible] *in this case, that no man knew the sinnes confessed, but God and* [illegible] Tom. 10. *saith thus:* Doe penance such as is done in the Church [illegible] I doe it [illegible], I doe it with God; in vaine then was it said, *Whatsoever you shall loose in earth, shall be loosed in heaven. See* S. Ambrose de poenitentia *thorowout.* S. Cyprian de Lapsis, *the booke* de vera & falsa poenit. *in* S. Augustine; *beside all antiquity which is full of these speeches concerning absolution, and confession.*

Fulk. 5

At the [illegible] of the holy Sacrament of our Lords Supper, there was no word of sacrifice or power of sacrificing given to Priests. But where you say, the second faculty of Priesthood, consisting in power to remit sins, is here bestowed: you confesse they were made but halfe Priests before. But how I pray you could they baptize or minister the Lords Supper, without power of remission of sinnes unto the penitent? Therefore here is no Sacrament of penance instituted, but the authority of their Apostleship, confirmed and renewed unto them and their successors, ministers of the Church. Moreover, you shall never be able to prove, that the power of remission of sinnes doth imply confession to a Priest, or satisfaction of workes: neither is there any word in the holy Scriptures, to declare these two parts necessary to repentance. Neither doth it follow of any necessity, that men are bound to submit themselves to the judgement of Priests, if they have authority to forgive sinnes. Neither were their power given in vaine, if none were bound to seeke absolution at their hands: for they are bound to offer it to all true penitent sinners, although they seeke it not at their hands, yea to exhort and to desire men to be reconciled unto God by their ministery, 2. *Cor.* 5. 20. *Luke.* 24. 47. Againe, men may seeke absolution at their hands, though they be not bound to submit themselves to their judgements, nor yet to confesse all, or any of their particular mortall sinnes unto them. And where you quote *Cyprian de Lapsis*, he speaketh not one word of the necessity of confession of all sinnes to a Priest, but of them that had openly fallen to idolatry, who were bound openly to acknowledge their sinne, before they could be received into the communion of the faithfull: commending them also, which although they had not openly fallen, yet having but onely thought to yeeld to idolatry, being pricked in conscience confessed the same to the Priest, and sought comfort and wholesome medicine, though it were but for small wounds, in comparison of them that had yeelded in act. S. *Hierome* saith, *That as in the Law the Priest maketh the leper cleane or uncleane, so here also the Bishop or Priest bindeth or looseth, not them that are innocent or guilty, but according to his office; when he heareth the diversities of sinners, he knoweth who is to be bound and who to be loosed.* Here is no word of the necessity of confession, but onely he sheweth that the Bishop or Priest hath none other power of binding and loosing, then the Priest of the Law had in making clean or uncleane, which he did none otherwise but by declaring and pronouncing who was cleane, and who was uncleane: so the minister of the Church, hearing that there be sinners penitent and unpenitent, knoweth to binde the one, and loose the other.

The Popish Sacrament of penance.

Moreover, where you say the authority to retaine sinnes, consisteth specially in enjoyning satisfaction, &c. It is altogether without the testimony of the holy Scriptures, yea contrary to the same, which teach that all penitent sinners are by the ministery of the Church, to be assured of remission of their sinnes freely through the redemption of Christ, *Rom.* 3. 24, 25. 1 *Ioh.* 2. 1. *and* 2, *&c.* For by the death of Christ, is made a full satisfaction to the justice of God for our sinnes, and not by any workes of ours. Christian men therefore looke to have remission of their sinnes in the Church, and by the ministery thereof after Baptisme, contrary to the heresie of the Novatians, but not by any Sacrament of penance. For neither *Ambrose*, *Socrates*, or *Hierome*, doe once name the Sacrament of penance in the places noted: but shew that the ministers of the Church have authority as well to loose as to binde, to forgive sinnes as to retaine: whereas the Novatians granted the one, and denied the other. S. *Augustine* joyning reconciliation of them that are bound to Baptisme, doth not thereby acknowledge a Sacrament of the one, as well as of the other. The like is to be said of the lamentation described by *Victor Vticensis*: and the complaint of *Cyprian*, *Ep.* 54. for the necessity of reconciliation by the ministery of the Church, of those that are bound by the same, doth not prove a Sacrament of penance, which is the matter we stand upon. That the power here given, is exercised by preaching and denouncing the promises or threats of God, either publikely or privately, you know not what it meaneth: but even the Fathers whom you have cited, doe testifie the same, as appeareth by their sayings before remembred. That confession may be made profitably, when a mans conscience cannot be otherwise satisfied, we deny not: but that it is alwayes necessary for obtaining remission of sinnes, we utterly deny. The saying of *Chrysostome* we acknowledge, understanding this power to be given to the ministers of the Church, as Embassadors of Christ, whose sentence being uttered in earth according to their commission, is ratified in heaven. But how this power is exercised, *Chrysostome* also sheweth *cap.* 6. of the same booke, ου τῷ διδάσκειν μόνον, &c. *not onely by teaching and admonishing, but also by prayer.* And concerning the necessity of confession to the Priest, what *Cyprian* saith in his booke *de Lapsis*, I have shewed before. The former place is a commendation of them which confessed, even their purpose of defiling themselves with idolatry, though they did not accomplish it in act, in comparison of other that would be restored to the fellowship of the Church, without any confession when they had actually and openly fallen: which doth not argue any necessity of confession in the same or in any such. In the second place he urgeth open confession and satisfaction to the Church which by their fall was offended, of them that had openly fallen into idolatry. So the place nothing proveth the necessity of confession of all sinnes, nor satisfaction to the justice of God. *Cyril* also, or *Origen*, *in Levit. lib.* 2. speaketh of hard discipline and open penance for open and hainous sinnes: the words are these: *Est adhuc & septima, &c. There is yet a seventh way of remission of sinnes, although hard and laborious, remission of sinnes by repentance, when the sinner washeth his bed with teares, and his teares are made his bread day and night, when he is not ashamed to declare his sinne to the Lords priest, and to seeke medicine, according to him which saith, I said I will confesse mine unrighteousnesse against my selfe, and thou hast remitted the impiety of my heart.* You must remember there are six other wayes of remission of

[illegible] in
[illegible] the Prophet, [illegible]
[illegible] priests
[illegible] of publike confession [illegible]
ly the prophet declareth how [illegible] place, [illegible]
[illegible] is stricken [illegible]
[illegible] hath a [illegible] to cure him, [illegible]
[illegible] to the Physician which knoweth not, [illegible] but [illegible] of sinnes, is often
cessity of confession, but where the conscience is [illegible] body to
[illegible], which by comfortable exhortation may cure [illegible] to be made
the same manner as the shewing of the p[illegible] of the [illegible] is take
all men, nor to any thee of them, but to those that are [illegible] be con-
to them that are able to heale them, as it is written, you that are able, [illegible] de-
them away by carefull looking to them. These words doe not seeme, that all [illegible] them. Wher-
fessed to a Priest, but that choice must be made of a godly learned Physician of the spirituall [illegible]
claration of any of them, whether he be Priest or no, that is able to minister [illegible]
by it may rightly be gathered, that in vaine men make their confession to many Popish Priests, which be altoge-
ther unlearned and unskilfull. Basil speaketh for the instruction of them that lived in Monasteries in his time,
among whom many were learned and able to give good counsell that were no Priests. But Leo you say nameth
Priests, Ep. 80. he doth so indeed, and secret confession as sufficient against them, that required open confession
as necessary: yet saith he not, that confession to the Priest of all sinnes, is alwayes necessary. For that it is expe-
dient in some cases, for men to confesse their sinnes to their Pastor; we deny not, but you have not yet proved
that it is alwayes necessary. The words of *Hierom* be as I have declared before. *Cum peccatorum audierit varietates*,
when he hath heard the diversities or divers kinds of sins, he knoweth who is to be bound, or who is to be loosed: namely,
the penitent to be loosed, the impenitent to be bound. Which he cannot doe, by hearing the variety of sinnes:
for all sinnes are to be pardoned to them that repent, and no sinne is to be remitted to the impenitent. That
Ambrose heard sometimes secret confessions, and kept them secret, we give credit to *Paulinus*: but that confes-
sion of all sinnes to a Priest, is necessary to obtaine remission of sinnes, neither *Ambrose* nor *Paulinus*, nor any
ancient godly Father doth tell us. S. *August. hom.* 49. speaketh of open penance for them that had openly com-
mitted adultery, as it appeareth by the example of *Theodosius* the Emperour, which he bringeth to perswade
them, saying, *God would have the Emperour* Theodosius *to doe open penance in the sight of the people, specially be-
cause his sinne could not be kept close; and is the Senator ashamed of that the Emperour was not ashamed?* I have an-
swered before to S. *Ambrose*, and S. *Cyprian*, that neither of them speaketh a word for the necessity of the con-
fession of all sinnes to a Priest. The Author of the booke, *De vera & falsa poenitentia*, writeth against S. *Au-* Chap. 10.
gustine by name, and by the stile sheweth himselfe to be a late writer in comparison of S. *Augustine*. Yet he
thinketh not confession to a Priest to be so necessary, but that if a Priest be wanting, a man may confesse to his
neighbour, and shall have pardon, as the lepers that went to shew their faces to the Priests, were healed before
they came to them. But that confession of secret sinne is not necessary to be made to any man, but only to God,
Chrysostome sheweth, *Hom. de poenitent. & confessione: It is not necessary to confesse in the presence of witnesses, let
examination of thine offences be made in thought, let this judgement be without a witnesse, let God only see thee ma-
king thy confession: God which casteth not thy sinnes in thy teeth, but looseth thy sinnes for thy shame.* Againe, in *Ep.
ad Heb. Hom.* 31. *I say not to thee that thou oughtest to bewray thy selfe abroad, nor that thou shouldest accuse thy
selfe before other men. But I will have thee obey the Prophet, saying, Reveale thy way to the Lord, confesse thy sinnes
therefore before God.* The like saying he hath in *Psal.* 50. *hom.* 2. and in many other places of his workes. For
more full triall of this case, I referre the Reader to my Confutation of D. *Allens* bookes, written specially to
maintaine Popish shrift, *part.* 1. from the 10. Chapter to the end.

CHAP. XXI.

Appearing againe in Galilee, where Peter was fishing with his fellowes: and causing them after they had all night taken none, to catch a great multitude, (expressing what this fishing signified) which Peter draweth to land, where he also dineth with them: 15 He maketh Peter his Vicar, committing unto him the feeding of his lambes and sheepe: 18 and revealeth unto him, that he also shall be crucified to the glory of God, 20 admonishing him to minde that, rather then to be curious about Iohns death.

RHEM. 1 ◎

FVLK. 1 Christ maketh not Peter his Vicar generall, more then every one of his Apostles, who had every one a generall charge of all the flocke of Christs sheepe.

The Gospel on Wednesday in Easter week

AFter IESVS manifested himselfe againe at the Sea of Tiberias. And he manifested thus:

2 There were together Simon Peter and Thomas who is called Dydimus, and Nathanael which was of Cana in Galilee, and the sonnes of Zebedee, and two others of his Disciples.

3 Simon Peter saith to them, I go to fish. They say to him, We also come with thee. And they went forth and got up into the boat: and that night they tooke nothing.

4 But when morning was now come, IESVS stood on the shoare: yet the Disciples knew not that it was IESVS.

5 IESVS therefore saith to them, Children,

have

AFterward did Iesus shew himselfe againe to his Disciples at the sea of Tiberias, and on this wise shewed he himselfe.

2 There was together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the sonnes of Zebedee, and two other of his Disciples.

3 Simon Peter saith unto them, I goe a fishing. They say unto him, We also goe with thee. They went their way, and entred into a ship immediately, and that night caught they nothing.

4 But when the morning was now come, Iesus stood on the shore: nevertheless, the disciples knew not that it was Iesus.

5 Iesus saith unto them, Children, have ye

any

HOLY WEEKE.

have ye [illegible] No.

6 [illegible] the right [illegible] boate: and [illegible] shall finde. They [illegible] cast it: and now they were not able to draw it for the multitude of fishes.

7 That his disciple therefore whom IESVS loved, saith to Peter, It is our Lord. ‡ Simon Peter when he had heard that it is our Lord, girded his coate unto him (for he was naked) and cast himselfe into the sea.

8 But the other Disciples came in the boate (for they were not farre from the land, but as it were two hundred cubits) drawing the net of fishes.

9 Therefore after they came downe to land, they saw hot coales lying, and fish laid thereon and bread.

10 IESVS saith to them, Bring hither of the fishes that you tooke now.

11 Simon Peter went up, and drew the net to the land, full of great fishes, an hundred fifty three. And although they were so many the net was not broken.

12 IESVS saith to them, come, dine. And none of ‖ them that sate at meate, durst aske him, Who art thou? knowing that it is our Lord.

‖ the disciples.

13 And IESVS commeth, and taketh the bread and giveth them, and the fish in like manner.

14 This now the ‡ third time IESVS was manifested to his Disciples, after he was risen from the dead. ☙

‡ Not the third apparition but the third day of his apparitions for he appeared in the very day of his resurrection often, againe upon Low Sunday, then this third time. And S. Marke saying, *last he appeared, c.* 16. 14. meaneth his last apparition on the first day.

The Gospel on the eve of SS. Peter and Paul.

15 Therefore when they had dined, IESVS saith to Simon Peter, Simon of Iohn, lovest thou me more then these? He saith to him, Yea Lord: thou knowest that I love thee; he saith to him, FEED MY LAMBS.

16 He saith to him againe, Simon of Iohn, lovest thou me? he saith to him, Yea Lord thou knowest that I love thee. He saith to him, ᶜFEED MY LAMBS.

17 He saith to him the third time, Simon of Iohn, lovest thou me? Peter was stroken sad, because he said unto him the third time, Lovest thou me? And he said to him, Lord, thou knowest all things: thou knowest that I love thee. Hee saith to him, ‖ FEED MY SHEEPE.

RHEM. ᶜ Ποίμαινε feed and rule.

FVLKE. ᶜ As a shepherd ruleth his flocke.

18 Amen, amen I say to thee, when thou wast younger, thou didst gird thy selfe, and didst walke where thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and ‖ another shall gird thee, and leade thee whither thou wilt not.

19 And this he said, signifying by what death he should glorifie God. ☙ ᵇAnd when he had said this, he saith to him, Follow me.

ᵇ The Gospel upon S. Iohn the Evangelists day in Christmas Decembr. 27.

20 Peter turning, saw the Disciple whom IESVS loved, following, *who also leaned at the supper upon his brest, and said, Lord who is he that shall betray thee?

Iohn 13, 23.

21 Him

any meate? [illegible] No.

6 [illegible] the net on the right side of the ship, and ye shall finde. They cast out therefore, and [illegible] they were not able to draw it for the [illegible] of fishes.

7 Then said the disciple whom Iesus loved unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his coate unto him (for he was naked) and did cast himselfe into the sea.

8 The other Disciples came in a little ship, (for they were not farre from land, but as it were two hundred cubits) drawing the net with fishes.

9 As soone then as they were come to land, they saw hot coales, and fish laid thereon, and bread.

10 Iesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to the land full of great fishes, an hundred and fifty and three, and for all there were so many, yet was not the net broken.

12 Iesus saith unto them, Come and dine. And none of the Disciples durst aske him, Who art thou? knowing that it was the Lord.

13 Iesus then commeth, and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Iesus appeared to his Disciples, after that he was risen from death.

15 So when they had dined, Iesus saith to Simon Peter, Simon † Ioanna, lovest thou me more then these? He saith unto him, Yea, Lord thou knowest that I love thee. He saith unto him, Feed my Lambs.

† Or, sonne of Iona.

16 He saith to him againe the second time, Simon Ioanna, lovest thou me? he saith unto him, Yea Lord, thou knowest that I love thee. He saith unto him, Feed my sheepe.

17 He said unto him the third time, Simon Ioanna, lovest thou me? Peter was sory, because he said unto him the third time lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee: Iesus saith unto him. Feed my sheepe.

18 Verily, verily I say unto you when thou wast younger, thou diddest gird thy selfe, and walke whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not.

19 This spake he, signifying by what death he should glorifie God. And when he had spoken this, he saith unto him, Follow me.

20 Peter turning about, seeth the Disciple whom Iesus loved, following, which also leaned on his brest at supper, and said: Lord which is he that betrayeth thee?*

Iohn 13. 23.

21 When

21 Him therefore when Peter had ſeene, he ſaith to IESVS, Lord, and this man what?

22 IESVS ſayth to him, So I will haue him to remaine till I come, what to thee? follow thou me.

23 This ſaying therefore went abroad among the brethren, that that diſciple dyeth not. And IESVS did not ſay to him, he dieth not: but, So I will haue him to remaine till I come, what to thee?

24 This is that diſciple which giueth teſtimony of theſe things, and hath written theſe things: and we know that his teſtimony is true.

25 But there * are many ‡ other things alſo which IESVS did; which if they were written in particular, neither the world it ſelfe I thinke were able to conteine theſe books that ſhould be written.

21 When Peter therefore ſaw him, he ſaith to Ieſus, Lord, what ſhall he here do?

22 Ieſus ſayth vnto him, If I will haue him to tarry till I come, what is that to thee? Follow thou me.

23 Then went this ſaying abroad among the brethren, that that diſciple ſhould not die: Yet Ieſus ſaid not vnto him, He ſhall not die: but, if I will that he tarie till I come, what is that to thee?

24 The ſame diſciple is he which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimony is true.

*25 * There are alſo many other things which Ieſus did, the which if they ſhould be written every one, I ſuppoſe the world could not conteine the bookes that ſhould be written. Amen.* Iohn 20.30.

MARGINALL NOTES. CHAP. XXI.

RHEM. 2. 7 Simon Peter.] *See in S.* Auguſtine tract. 122. in Io. *the great myſtery hereof concerning the* CHVRCH, *and* PETERS PRIMACY *here myſtically ſignified, and in* S.Gregory hom 24. in Evang. *and S.* Bernard li. 2. c. 8. de conſid.

Peters Prerogatiue or primacy.

FVLK. 2. S. *Auguſtine* in that allegory, doth not in one word ſignifie the preferment of *Peter* before the reſt of the Apoſtles. If *Gregory* himſelfe a Biſhop of Rome, and ſo neere the open manifeſtation of Antichriſt in that See, that he prophecied of the forerunner, gather ſome thing for *Peters* primacy, it is no marvell: yet is it little that he ſayth in this Hom. 24. for the Popes ſupremacy. His words are theſe: *Iam credo, &c. I thinke your charity doth already conſider what it is that* Peter *draweth the net to the land. For to him the holy Church was committed, to him it is ſaid ſpecially,* Simon Iohannis; *loueſt thou me? Feed my ſheepe. That which is afterward opened in voice is now ſignified in worke. Therefore, becauſe a Preacher of the Church doth ſeparate vs from the wayes of this world, ſurely it is neceſſary that* Peter *draw to land the net full of fiſhes. For he draweth the fiſhes to the ſtedfaſtneſſe of the ſhore becauſe by the voyce of holy preaching he ſheweth to the faithfull the ſtedfaſtneſſe of their eternall countrey. This he did by words, this he did by epiſtles, this he doth daily by ſignes of miracles. So often as by him we are converted to the loue of eternall reſt: ſo often as we are ſeparated from the tumults of earthly things: what are we elſe, but ſent into the net of faith, as fiſhes, and drawen to the ſhore?* In theſe words, there is no more granted to *Peter*, then was true of all the Apoſtles, yea, then is true of every Preacher of the Goſpel. *Bernard* is ſo late a writer, that in theſe caſes, we deferre nothing to his authority.

RHEM. 3 25 Other things alſo.] *How few things are written of Chriſts acts and doctrine in compariſon of that which he did and ſpake: and yet the heretikes will needs haue all in Scripture, truſting not the Apoſtles owne preaching, or report of any thing that our Maſter did or ſaid, if it be not written.*

The ſufficiency of the holy ſcriptures

FVLK. 3 There is written ſufficient, that we may beleeve that Ieſus is Chriſt, and that beleeving we may haue life in his name, *Ioh.* 20.31. therefore all things neceſſary to ſalvation are conteined in the Scriptures. The Evangeliſt ſayth not, that any thing is omitted of his doctrine, but of his acts: For though he ſpake more words then be expreſſed, yet all the doctrine that he uttered in thoſe words, is conteined in the Scriptures of the old and new Teſtament. The Apoſtles preached nothing but that which was conteined in the Scriptures. *Acts* 17.11. & 26.22. Rom. 1.2. Gregorius Bæticus Hibertanæ ſedis epiſcopus ad Gallam Placidiam: *Adoptione, inquit Chriſtus filius Dei eſt, & non verus filius. Omnia legantur Evangelia & nuſquam ſcriptum eſt quod Chriſtus adoptione ſit filius &* *non verus filius. Et bene quod* Ioannes *ille,* Ioannes *recumbens ſupra pectus Domini, cauſam ſcripti Evangelij poſuit, & dixit, multa quidem, &c. Eſtne opus adhuc apertius explanare? Multa inquit & alia ſigna fecit Ieſus, & licet non ſint omnia ſcripta, quia nec ſcribi poterant infinita rerum varietate, tamen hæc ipſa ideo ſcripta ſunt, ut ſciamus quod Ieſus eſt Chriſtus filius Dei: & ut fidem ſingulorum provocaret, oſtendit & præmium dicens ut credentes, &c. Si verò adoptione eſſet filius Dei, & non natura: ſi ſola nuncupatione, & non etiam quod in nuncupatione intelligentia eſt, nuſquam magis hoc ipſum explanaſſet quam in ultimo ſcriptionis, ne fides in ambiguo derelicta vitam æternam perderet per credulitatis incertum.*

ANNOTATIONS. CHAP. XXI.

RHEM. 4 17 Feed my ſheepe.] *As it was promiſed him,* Mat. 16, *that the Church ſhould be builded vpon him, and that the keyes of heauen ſhould be giuen him, ſo here it is performed, and he is actually made the generall Paſtor and governour of all Chriſts ſheepe. For though the other ten (as* Matthias *and* Paul *alſo afterward) were Apoſtles, Biſhops, prieſts, and had authority to binde and looſe, to remit and retaine, to preach, Baptize, and ſuch like, as well as he: Yet in theſe things and all other government, Chriſt would haue him to be their head, and they to depend of him as head of their Colledge, and conſequently of the whole flocke of Chriſt: no Apoſtle nor no Prince in earth (if he acknowledge himſelfe to be a ſheepe of Chriſt) exempted from his charge. And that Chriſt maketh a difference betwixt Peter and the reſt, and giveth him farre greater preeminence and regiment then the reſt, it is plaine by that he is asked whether he loue our Lord more then the other Apoſtles doe: Where, for equall charge no difference of loue had beene required.* To *Peter (ſayth Saint Cyprian)* our Lord after his Reſurrection ſaid, Feed my ſheepe, and builded his Church vpon him alone, and to him he giveth the charge of feeding his ſheepe. For although after his Reſurrection he gaue his power alike to all, ſaying, As my Father ſent me, ſo I ſend you, take the holy Ghoſt, if you remit any their ſinnes, they ſhall be remitted, &c. Yet to manifeſt vnity, he conſtituted one Chayre, and ſo diſpoſed by his authority that vnity ſhould haue origine of one. The reſt of the Apoſtles were that *Peter* was, indued with equall fellowſhip of honour and power, but the beginning commeth of vnity: the primacy is giuen to *Peter*, that the Church of Chriſt may be ſhewed to be one, and one Chayre. Saint *Chryſoſtome alſo ſayth thus:* Why did our Lord ſhed his blood? truely to redeeme thoſe ſheepe, the cure of which he committed both to *Peter*, and alſo to his ſucceſſors. *And a little after*, Chriſt would haue *Peter* indued with ſuch authority, and to be farre aboue

Cypr. de unit. Ec.

Libro 2. de Sacerd.

Peter is here made the generall Paſtor, and the Church is builded vpon him.

The Proteſtants otherwiſe denying this preeminence of Peter, yet to vphold their Archbiſhops, do avouch it againſt the Puritans.

Peters ſucceſſors ſucceed him in vniverſall authority.

---

aboue all his other Apoſtles, that he ſaith; *Peter*, loueſt thou me more then all theſe? [illegible] Maſter might haue anſwered, If thou loue me *Peter*, [illegible] ſleepe on the hard [illegible] [illegible] ſuccour the orphanes, [illegible] to the widdowes: [illegible] theſe [illegible] For, all the foreſaid vertues certes may be done eaſily of [illegible] onely [illegible] but when it commeth to the government of the Church, and committing the charge of ſo many [illegible] kind muſt needs wholly giue place to the burthen and greatneſſe thereof, and a great number of men [illegible] *So writeth he.*

And becauſe the Proteſtants would make the vnlearned thinke, that S. Gregory *deemed the Popes ſupremacy to be wholly vnlawfull and Antichriſtian, for that he condemneth* Iohn *of Conſtantinople for vſurping the name of vniverſall Biſhop, reſembling his inſolence therein to the pride of Antichriſt: note well the wordes of this holy Father in the very ſame place and Epiſtle againſt the Biſhop of Conſtantinople, by which you ſhall eaſily ſee that to deny him to be vniverſall Biſhop, is not to deny* Peter *or the Pope to be head of the Church, or ſupreme governour of the ſame, as our adverſaries fraudulently pretend.* It is plaine to all men, *ſaith he,* that ever read the Goſpel, that by our Lords mouth the charge of the whole Church was committed to S. *Peter* Prince of the Apoſtles; for to him it was ſaid, Feed my ſheepe: for him was the prayer made that his faith ſhould not faile: to him were the keyes of heauen giuen, and authority to binde and looſe: to him the care of the Church and principality was delivered: and yet he was not called the vniverſall Apoſtle. This title indeed was offered for the honour of S. *Peter* Prince of the Apoſtles, to the Pope of Rome by the holy Councell of Chalcedon: but none of that See did ever vſe it or conſent to take it. *Thus much* S. Gregory. * *Who though he both practiſed juriſdiction throughout all Chriſtendome, as other of that See haue ever done, and alſo acknowledged the principality and ſoveraignty to be in* Peter *and his ſucceſſors: yet would he not for juſt cauſes vſe that title ſubject to vanity and miſconſtruction. But both he and all the Popes ſince haue rather called themſelues,* Servos ſervorum Dei, *the ſervants of Gods ſervants: though the word,* Vniverſall Biſhop, *in that ſenſe wherein the holy Councell of Chalcedon offered it to the See of Rome, was true and lawfull. For that Councell would not haue giuen any Antichriſtian or vnjuſt title to any man. Onely in the Biſhop of Conſtantinople and other, which in no ſenſe had any right to it, and who vſurped it in a very falſe and tyrannicall meaning, it was inſolent, vnjuſt, and antichriſtian. See alſo the Epiſtles of S. Leo the Great concerning his practiſe of vniverſall juriſdiction, though he refuſed the title of vniverſall Biſhop. And* S. Bernard *(that you may better perceiue that the generall charge of Chriſts ſheepe was not onely giuen to* Peters *perſon, but alſo to his ſucceſſors the Popes of Rome, as* S. Chryſoſtome *alſo before alledged doth teſtifie) writeth thus to* Eugenius; *Thou art he to whom the keyes of heauen are delivered, and to whom the ſheepe are committed, there be other Porters of heauen, and other Paſtors of flockes: but thou haſt inherited in more glorious and different ſort. For they haue every one their particular flocke, but to thee all vniverſally, as one flocke to one man, are credited: being not onely the Paſtour of the ſheepe, but the one Paſtour of all the Paſtours themſelues; but thou wilt aske me how I prooue that? even by our Lords word; for to whom of all, I ſay not onely Biſhops, but Apoſtles, were the ſheepe ſo abſolutely and without limitation committed?* If thou loue me Peter, feed my ſheepe. *He ſaith not the people of this Kingdome or that City, but,* my ſheepe, *without all diſtinction. So* S. Bernard. *And hereunto may be added that the ſecond,* feed, *is in Greeke a word that ſignifieth withall to governe and rule, as* Pſal. 2. Mich. 5. Mat. 2. Apoc. 2. *and therefore it is ſpoken of* David *alſo, and other temporall governours (as the Hebrew word anſwering thereunto) in the * Scriptures very often, and the Greeke in profane writers alſo.*

Greg. lib. 4. ep. 76.

See li. 2. ep. 72. 75. li. 2. ep. 37. 45. li. 4. ep. 93. li. 7. ep. 63.

Bernard li. 2. c. 8. de conſider.

The title of Vniverſal Biſhop refuſed, but vniverſall juriſdiction alwayes acknowledged and practiſed.

The Pope is Paſtour of all Paſtours.

2 Reg. 5. Pſal. 77.

FVLK. 4 As *Mat.* 16. the Church was promiſed to be builded none otherwiſe vpon *Peter*, then vpon all the Apoſtles, and that the keyes of heauen ſhould be giuen to him, no more then to all the Apoſtles: ſo *Peter* here is made no more generall Paſtour and governour of Chriſts flocke, then all and every one of the Apoſtles is. Nor all the Logicke in the world can otherwiſe conclude out of the words of the text. Neither doe the Proteſtantes to vphold their Archbiſhop againſt the Puritans (as you cal them) avouch or prooue any ſuch preeminence of *Peter* aboue the reſt of the Apoſtles, that he ſhould be their head, and they to depend of him, nor acknowledge any primacy of *Peter*, but a primacy of order (as the ancient Fathers doe) not of authority. The Archbiſhops authority for externall governement of the Church, hath better arguments to vphold it, then the fained ſupremacy of *Peter*. Your onely reaſon to prooue a difference of preeminence betwixt *Peter* and the reſt, is, that Chriſt asked *Peter* whether he loved him more then the reſt. Where for equall charge, no difference of loue had bin required. This is nothing but a fooliſh ſophiſme, where that is taken for the cauſe, which is not the cauſe indeed. For the cauſe why *Peter* was bound to loue Chriſt more than the reſt, was, for that Chriſt had forgiuen him more then to the reſt, according to the Parable, *Luke* 7. For having thriſe denied him, he cauſeth him thriſe to confeſſe that he loved him, and willeth him to declare his greater loue, by more diligent and painefull feeding of his flocke. Wherefore *Peters* greater loue proveth not any greater authority giuen vnto him, but that he is bound to greater duety and ſervice in the Church of Chriſt, And this is the vniforme conſent of the moſt ancient writers vpon this text. *S. Auguſtine* finding no ſupremacy of *Peter* in this Scripture, proveth thereby the duety of all ſhepheards to feed the flocke of Chriſt, for the loue of Chriſt. *Sed prius Dominus &c. Our Lord doth firſt aske that which he knew, and that not once, but twiſe and thriſe: Whether* Peter *doth loue him: neither doth he heare any thing of* Peter *ſo many times, but that he loveth him: neither doth he commend any thing to* Peter *ſo many times, but that his ſheepe ſhould be fed. There is rendred to a threefold denying a threefold confeſſion, leſt his tongue ſhould be leſſe ſerviceable to loue, then it was to feare, and leſt death approching ſhould ſeeme to haue expreſſed more of his voice, then life preſent: Let the duty of loue be to feed the Lords flocke, if it were a token of feare to deny the ſhepheard. They which feed the ſheepe of Chriſt with this mind, that they would haue them to be their ſheepe and not Chriſts, are convinced to loue themſelues and not Chriſt, of deſire of glorying, or ruling, or gaining, not of loue of obeying, of helping and pleaſing God. Againſt theſe men therefore doeth the voyce of Chriſt watch, ſo often repeated, whom the Apoſtle lamenteth, to ſeeke their owne, and not the things of Chriſt.* Tract. 123. in Ioan.

S. *Cyril* finding as little for *Peters* ſupremacy, hath theſe words, *Nam quoniam &c. For ſeeing* Peter *which with the reſt was adorned by Chriſt himſelfe with the name of Apoſtleſhip, denied him thriſe in the time of his Paſſion, there is now of right required of him a triple confeſſion of loue that thriſe denying might be recompenſed with an equall number of confeſſing. So that which was committed in words, is cured with words. Now he asked of him if he loved more then the reſt: For he that had experience of the greater mercy of our Lord toward him, ought of right to be affected with greater loue. For though all the Diſciples generally were ſtricken with great feare when our Lord was betrayed, yet* Peters *offence was greater, who in a very ſhort time denied Chriſt thriſe. Forſomuch therefore as by the mercy of our Saviour he obtained forgiueneſſe of a greater ſinne, there is juſtly demanded of him greater loue. For to whom more is remitted, he ought to loue more, as he ſayth elſewhere. Hereof the Church receiveth a rule of asking them thriſe, which come to baptiſme, that by thriſe confeſſing of Chriſt, they may be numbred among the faithfull. The teachers of the Church alſo doe learne, that they cannot otherwiſe be joyned to Chriſt, except they ſtudy with all care and diligence, that the reaſonable ſheepe may be well fed, and be in good health.* And a little after. *Therefore by thriſe confeſſion of* Peter, *the crime of thriſe denying is avoided. And he ſaith, Feed my Lambes, reſtoring vnto him the dignity*

Peters ſupremacy

Slander.

[illegible] *that* [illegible] *it was the* [illegible] *to the Apoſtles,* [illegible] *Wherefore P*[illegible] *bren, and* [illegible] *ſay thou wouldeſt lay downe for me,* [illegible] *how* [illegible] *&c. He asketh thriſe, and alwaies* [illegible] *ſheepe and* [illegible] *is the greateſt argument of* [illegible] *to the* [illegible] *of the Apoſtles, for that he* [illegible] *of the whole world: He ſaith the ſame* [illegible] *of the whole* [illegible] *In Io.* [illegible] *Seeing they were to take upon* [illegible] *of the Apoſtles, to teſtifie of all their love, and* [illegible] *that Peter as firſt in order, was* [illegible] *belongeth equally to all the Apoſtles.* [illegible] *to him of feeding the ſheepe of* [illegible]

[illegible] Firſt I ſay the place of S. *Auguſtine*. Now to the places which you cite out of the ancient Fathers: [illegible] yet remaine [illegible] falſified by *Pamelius*, contrary to the ancient edition in print and many written copies [illegible] contrary to the citation thereof by *Gratian* in the Decrees [illegible] *Loquitur,* in which [illegible] mentioned [illegible] of the primacy of Peter, and the very argument of the place is directly contrary unto it. The very words of *Cyprian* [illegible] *theſe: Et eidem poſt reſurrectionem ſuam dicit: Paſce oves meas.* [illegible] *ſuam, parem poteſtatem tribuat ac dicat: Sicut miſit me pater, & ego mitto vos: accipite Spiritum ſanctum,* [illegible] *Si cui remiſeritis peccata, remittentur illi, Si cui tenueritis, tenebuntur:* [illegible] *eiuſdem originem, ab uno incipientem, ſua authoritate diſpoſuit. Hoc erant utique & caeteri Apoſtoli, quod fuit Petrus, pari conſortio praediti, & honoris & poteſtatis, ſed exordium ab unitate proficiſcitur, ut eccleſia* [illegible] *And although after his reſurrection he giveth* [illegible] *To the ſame Peter he ſaith after his reſurrection, Feed my ſheepe.* [illegible] *equall power to all his Apoſtles, and ſaith: As my Father ſent me, I alſo ſend you, receive the holy Ghoſt: whoſe ſinnes you ſhall remit, they ſhall be remitted unto him, whoſe you ſhall retaine, they ſhall be retained: yet that he might* [illegible] *be diſpoſed by his authority, the originall of the ſame unity beginning of one. Verely the reſt of the Apoſtles were the ſame thing that* Peter *was, endued with equall fellowſhip, both of honour and power, but the beginning proceedeth from one, that the Church may be declared to be one.* By this true allegation of *Cyprian*, which maketh altogether againſt Peters ſupremacy, you may ſee what is ſhamefully foiſted in by the Papiſts, which now a dayes have none other ſhift to keepe their credit with their ſottiſh ſcholars, but to corrupt and falſifie the writings of the ancient Fathers and others, as appeareth by their *Index expurgatorius* lately printed to their ſhame perpetually, which they determined to have beene kept in ſecret. And that *Cyprians* meaning is, that all Biſhops have equall authority, theſe words in the ſame booke doe plainely convince: *Epiſcopatus unus eſt, cuius a ſingulis in ſolidum pars tenetur. The Biſhops office is but one, a part whereof is holden in whole of every ſeverall Biſhop.* So that every one hath the whole authority for his part. *Rabanus Maurus de inſtitut. Cler. lib.1. c.4. Caeteri Apoſtoli cum Petro pari conſortio honoris & poteſtatis effecti ſunt.*

But that the vile practiſe of the Papiſts may be layed open, not onely in falſifying the writings of the Authors, but alſo in wilfull perverting their meaning againſt their owne knowledge and conſcience, it ſhall not be amiſſe to ſet downe their owne words, namely the judgement of the Univerſity of *Doway*, approved by the cenſors according to the decree of the Councell of *Trent*, concerning the booke of *Bertram*. The title, *Ex libro Bertrami,* &c. *How the booke of* Bertram *Prieſt of the body and bloud of our Lord being amended may be tolerated.*

Although we make no great account of this booke, and therefore would not greatly care if either it were not at all extant or utterly loſt: yet ſeeing it hath beene already often times reprinted, and hath bin read of moſt men, and being prohibited by name, hath bin made knowne to all men: ſeeing alſo the heretikes doe know of the prohibition thereof by divers Catalogues, and that he was a Catholike Prieſt and a Monke of the Abbey of Corbel, and was well beloved and reverenced not ſo much of Carolus Magnus, *but of* Carolus Calvus, *and doth helpe the ſtory of that age: and ſeeing that in other Catholike ancient writers, we beare very many errours, and extenuate them, excuſe them, and very often times by deviſing ſome pretty ſhift we deny them, and doe faine ſome commodious ſenſe unto them when they are oppoſed againſt us in diſputations or in conflicts with the adverſaries: we doe not ſee, why* Bertram *doth not deſerve the ſame equity and diligent recognition, leſt the heretikes ſhould jangle againſt us, that we burne up and prohibit antiquity which maketh for them, and therefore it is no marvell that ſo few things ſeeme to make for them, when we Catholikes doe ſo unreverently hiſſe out and deſtroy antiquity, which but in ſhew diſſenteth from us. Moreover, we feare leſt this booke not only by heretikes, but alſo by unruly Catholikes (by meanes of the prohibition thereof) may be read more greedily, alledged more odiouſly, and doe more hurt being inhibited, then if it were permitted.*

Upon theſe conſiderations they take order, and ſhew how this booke at the next printing ſhall be falſified; by adding, putting out, changing of the words and ſentences, and by perverting the whole ſcope and meaning of the author. Out upon you Antichriſtian Heretikes void of all truth and honeſtie, as your owne words and deedes declare.

The ſayings of *Chryſoſtome* be ſhamefully wreſted to maintaine the Popes ſupremacy, which he uttered to ſhew the dignity of every Prieſt, or Miniſter in the Church. For they are ſpoken to comfort *Baſile*, whom he ſet forward to be Prieſt, when he avoided it himſelfe. Wherefore *Baſile* in the beginning of this booke, complaineth that he was deceived by him, and asketh what he ſhould gaine by this office that he might be perſwaded that he was not deceived. *Chryſoſtome* anſwereth, *What greater gaine can there be, then when it is ſeene you doe thoſe things which Chriſt himſelfe ſaid to be arguments of love towards himſelfe? For ſpeaking to the chiefe of the Apoſtles, he ſaid,* Peter *doeſt thou love me, &c.* And ſo proceedeth in all the diſcourſe, ſhewing out of this text, the great dignity of the Church Miniſters, to whom Chriſt hath committed the charge of that he loved beſt, and in exercising of which charge, he would have our love towards him ſpecially to appeare. So in the former place by you cited, he meaneth not by *Peters* ſucceſſors onely the [illegible] of Rome, but all good Miniſters of the Church. His wordes are, [illegible] &c. *He committed his ſheepe to* [illegible] *and to them that come after him.* For it had perteyned nothing to *Baſile*, if he had ſ[illegible] of the dignity [illegible] at the proper to the Biſhops of Rome. In the ſecond place he ſaith, [illegible] &c. *W*[illegible] *quarrell* [illegible] *that thou haſt not bin well deceived, when thou ſhalt be made ruler over all the ſubſtance of* [illegible] *when* [illegible] *the ſame things, which when* Peter *did, he would have him to be of power, & to excell* [illegible] *the Apoſtles: for he ſaith,* Peter *doeſt thou* [illegible] *them*

Index expurg. B. pag. 12.

[illegible]

Rhem. 6 [illegible] *to the Confeſſion at leaſt* [illegible]

Fulk. 6 [illegible] and [illegible] ſſe, that it was miniſtred in one kinde. [illegible] Chap. 20.

Communion in one kinde.

ANNOTATIONS. CHAP. II.

Rhem. 7 1 The dayes of [illegible].] *As Chriſt our Paſch* [illegible] *for correſpondence to the figure, was offered* [illegible] *of Paſch, ſo* [illegible] *Greeke Pentecoſt) for accompliſhing the like figure of the Law-giving* [illegible] *on the day of their Pentecoſt; which was alwayes on Sunday, as* [illegible] *yeerely for memory of Chriſts death and reſurrection* [illegible] *Levit. c. 23,* [illegible] *as they did the like for record of their delivery out of Egypt, and* [illegible] *Law-* [illegible] *Feaſts with us containing, beſide the remembrance of benefits paſt, great Sacraments alſo of* [illegible] *Ep. 119. c. 16.*

Feaſts of Eaſter and Pentecoſt.

Fulk. 7 [illegible] calleth the myſteries which he gathereth out of the numbers 40. and 50. Sacraments. By which [illegible] ſee, how [illegible] he uſeth the terme. And that it is not by and by a Sacrament, as Baptiſme and the Lords ſupper are, which S. *Auguſtine* calleth by the name of a Sacrament or myſterie generally.

The name of Sacraments.

Rhem. 8 4 All repleniſhed.] *Though the Apoſtles and the reſt were baptized before, and had* [illegible] *received the grace of the holy Ghoſt to ſanctification and remiſſion of ſinnes, as for divers other* [illegible] *alſo: Yet as Chriſt* [*] *promiſed them they ſhould be further endued with ſtrength and vertue from above, ſo* [illegible] *viſibly powring downe the holy Ghoſt upon all the company, and upon every one of them,* [illegible] *repleniſhing the Apoſtles ſpecially with all truth, wiſdome, and knowledge neceſſary for the government of the Church, and giving both to them,* [illegible] *preſent, the grace and effect of the Sacrament of Confirmation, accompliſhing, corroborating, and ſtrengthening* [illegible] *their faith & the confeſſion of the ſame. And laſtly, for a viſible token of Gods ſpirit, he* [illegible] *them all* [illegible] *divers ſtrange tongues: all (I ſay) there preſent, as well our Lady, as other holy women and* [illegible] *the Apoſtles though* [*] *the Heretikes* [illegible] *argue, for the deſire they have to diſhonour Chriſts* [illegible] *were there preſent, nor had the gift of tongues, contrary to the plaine text that ſaith,* They were all together, *to wit, all the 120. mentioned before, cap. 1, 15.*

Luke 24, 49.

The ſending of the holy Ghoſt on Whitſunday, and the effects thereof.

[illegible] Lady [illegible] in [illegible] cap. 1, 5.

Fvlk. 8 Of the Sacrament of Confirmation here is no word. And it cannot be proved by the text, that the fiery tongues ſate upon any moe then the Apoſtles, who were to be the Preachers of the Goſpel unto all nations. Although we reade, that the gift of tongues was granted to others alſo, therefore it is no inconvenience to thinke, that the whole number received that gift, but the Apoſtles ſpecially. Neither doth *Beza* abſolutely deny, that the Virgine *Mary* was preſent, but derideth the fond picture of the Papiſts, in which ſhe is painted in the midſt of the Apoſtles, as though ſhe were chiefe of their Colledge.

The Popiſh Sacrament of Confirmation.

Rhem. 9 23 By the determinate counſell of God delivered.] *God delivered him, and he delivered himſelfe, for love and intention of our ſalvation, and ſo the act was holy, and Gods owne determination. But the Iewes and others which betrayed and crucified him, did it of malice and wicked purpoſe, and their fact was damnable, and not of Gods counſell or cauſing: though he tolerated it, for that he could and did turne their abominable fact to the good of our ſalvation. Therefore abhorre theſe new Manichees of our time, both* Lutherans *and* Calviniſts, *that make God the Author and cauſe of* Iudas *betraying of Chriſt, no leſſe then of* Pauls *converſion, beſide the falſe tranſlation of* Beza, *ſaying for Gods pre-ſcience or fore-knowledge (in the Greeke* [illegible]*)* Gods providence.

Gods determination, that Chriſt ſhould die, excuſeth not the Iewes.

Beza.

Fvlk. 9 It is a moſt impudent ſlander, that *Luther* or *Calvin* ever taught, that God was the Author of the traiterous ſinne of *Iudas*. And it is a knot in a ruſh, that you ſinde, when you charge *Beza* with falſe tranſlation, where he rendreth the word *Providence*. For what ſignifieth providence, but fore-ſeeing, and what is fore-ſeeing in God, but fore-knowledge?

Slander.

Rhem. 10 24 Looſing the ſorrowes.] *Chriſt was not in paines himſelfe, but looſed other men of thoſe dolours of hell, wherewith it was impoſſible himſelfe ſhould be touched. See* [*] *S.* Auguſtine.

[*] Lib. 12. c. 13. de Gen. ad lit.

Fvlk. 10 Chriſt ſuffered nothing in ſoule after his death: but *Auguſtine*, in the place whither you ſend us, ſaith nothing at all to this purpoſe.

Rhem. 11 27 My ſoule in hell.] *Where all the faithfull, according to the Creed, ever have beleeved, that Chriſt according to his ſoule, went downe to hell, to deliver the Patriarchs and all juſt men there holden in bondage till his death: and the Apoſtle here citing the Prophets words moſt evidently expreſſeth the ſame, diſtinguiſhing his ſoule in hell from his body in the grave: Yet the* Calviniſts, *to defend againſt Gods expreſſe words the blaſphemy of their Maſter that Chriſt ſuffered the paines of hell, and that no where but upon the Croſſe, and that otherwiſe he deſcended not into hell, moſt falſly and flatly here corrupt the text, by turning and wreſting both the Hebrew and Greeke words from their moſt proper and uſuall ſignifications of* Soule *and* Hell, *into* body *and* grave: *ſaying for* my ſoule in hell, *thus:* my body, [*] life, perſon, *yea (as* Beza *in his new Teſtament, anno 1556)* my carcaſſe in the grave; *and this latter they corrupt almoſt throughout the Bible for that purpoſe. But for refelling of both corruptions, it ſhal be ſufficient in this place: firſt, that all Hebrewes and Greekes, and all that underſtand the tongues, know that the foreſaid Hebrew and Greeke words are as proper, peculiar, and uſuall to ſignifie* ſoule *and* hell, *as* anima *and* infernus *in Latin, yea as* ſoule *and* hell *in Engliſh doe properly ſignifie the ſoule of man, and hell that is oppoſite to heaven: and that they are as unproperly uſed to ſignifie body and grave, as to ſay in Engliſh, ſoule for body, and hell for grave. Secondly, it doth ſo* [illegible] *the Heretikes themſelves, that* Caſtaleo *one of their fine Tranſlators refelleth it, and to make it the more* [illegible] *be for* in inferno, *tranſlateth,* in orco, *that is,* in hell. *Thirdly,* Beza *himſelfe partly recanteth in his latter* [illegible]*, and confeſſeth, that* carcaſſe *was no fit word for the body of Chriſt, and therefore,* I have *(ſaith he)* chang[illegible]*, but I retaine and keepe the ſame ſenſe ſtill; meaning, that he hath now tranſlated it* ſoule, *but that he meaneth thereby as before, Chriſts dead body. Fourthly,* [*] *he ſaith plainely, that tranſlating thus,* Thou ſhalt not leave my carcaſſe in the grave, *he did it of purpoſe againſt* Limbus Patrum, Purgatory, *and Chriſts deſcending into hell, which he* calleth

Corrupt tranſlation againſt the Article of Chriſts deſcending into hell.

נפשי שאול

[*] Eng. Bible 1579.

[*] Nov. Teſt. anno 1556. annot. in 2. Act. v. 27. & 24. & in 1 Pet. 3.

[illegible] of purple transfer [illegible]

All the wicked doe [illegible]

[illegible] 11 F[illegible], *Tertull. contr.* [illegible] 4. [illegible] saith, it was an *holy Paradise, ex Luc.* [illegible] *of Abraham, I see not how we can* [illegible] *bosome of* Abraham, *may be called Paradise.* [illegible] Christ suffered the paines of hell, on the Crosse, y[illegible] dishonour is it to our Saviour Christ, to [illegible] that he should endure, for our [illegible] ment of hell, which we had deserved, [illegible] to descend into hell [illegible] redemption. Or rather, what is more to the honour of Christ [illegible] may rather be for us, and to abide that bitter paine, which we had deserved to [illegible]? [illegible] that he was called hell, then the anguish of soule, which he suffered, when he being God, yet [illegible] forsaken of God? Againe, where you say, that *Calvine* should teach that he did not otherwise descend into hell, it is false: for he acknowledgeth, that the vertue of his death, did overcome Hell, which in some sense, may be called a descent into hell. Furthermore, if descending into hell, be taken according to the Hebrew phrase, for entring into the state of the dead, that are departed this life: *Calvine* also acknowledgeth, that in this sense also, Christ descended into hell. Finally, if Christs descending into hell, as some of the ancient Fathers did expound it, were nothing but his buriall, he confesseth that also, though it be not the true sense of that Article. Yet so doth *Ruffinus* expound it, and testifie, that this clause of the descending into hell, in his time, was neither in the Creed of the Church of Rome, nor in the Creed of the Orientall Churches, *Ruff. in Symb.*

Limbus Patrum.

Christs descent into hell.

Your selves in the Creed make it part of the fourth Article, which is of his suffering.

Slander.

The most ancient Creeds which lacke this clause of his descending shew that it is included in the Article of his suffering death or buriall, or else they be imperfect Creeds.

Now concerning the Hebrew words, after which the Greeke are used, that they be not proper for soule and hell, as you doe more boldly, then wisely affirme, I referre the Reader to my Defence of our English Translations, against *G. Martin*, where he shall finde the matter of Christs descending into hell, thorowly discussed. First, in answere to the Preface, *Sect.* 46, 47. Then *Cap.* 1. *Sect.* 32. and 33. and *cap.* 7. thorowout every Section. In which it will appeare, that *Beza* opposeth not himselfe against the Scriptures at all, nor against the ancient Fathers, neither doth translate falsly of purpose, but truly, against Purgatory, and *Limbus Patrum.* See also the note upon *Luc.* 16. *Sect.* 7.

RHEM. 12 44 All things common.] *This living in common is not a rule or a precept to all Christian men, as the Anabaptists falsly pretend: but a life of perfection and counsell, followed of our religious in the Catholike Church. See S. Aug. in* Ps. 132. in principio, & ep. 109.

Living in common.

FVLK. 12 This living in common was neither Anabaptisticall communitie, nor Papisticall Monkerie. But such as ought alwayes to be among all Christians. That no man account that to be his owne, which the necessity of his brother requireth, to be bestowed on him. For that the Christians then had property in their goods, and might so hold it, it is manifest by the words of *Peter* to *Ananias, cap.* 5. 4. *Chrysostome* saith, the Christians were then so affected, as the people were in his time, when God shaked the city with an earthquake, where there was no community, but in charitable affection. They that lived in Monasteries, in S. *Augustines* time, were both in religion, and conversation, farre differing from Popish Monkes and Nunnes, who labour not with their hands, as those did, but live idlie of the sweat of other mens brows, and devoure that which should releeve them that be in necessity. Against which Sect budding up in his time, *Augustine* wrote his booke *De opere Monachorum.* But of the true solitary persons, he writeth *De morib. Eccl. Cath. lib.* 1. *cap.* 31. such saith *Erasmus*, as I would were now in the world, signifying that the Popish cloisterers are nothing like them. *Cæsar. Arelat. Hom.* 20. saith, *Hæc est quæ eximios nutrit Monachos, & præstantissimos per omnes provincias erogat Sacerdotes, Hom.* 25. *Quamdiu hic consistimus in arbitrio est cum velis ad seculum declinari.*

Monkish community.

RHEM. 13 47 Increased.] *Moe and moe were added to the Church (as the Greeke word plainly expresseth) that we may see the visible propagation and increase of the same; from which time a diligent man may deduce the very same visible society of men joyned in Christ, thorow the whole booke, and afterward by the Ecclesiasticall story, downe till our dayes, against the pretenced invisible Church of the Heretikes.*

Προσετίθεντο τῇ ἐκκλησίᾳ.

The increase and perpetuity of the visible Church.

FVLK. 13 No Papist is able to prove, that there was any visible Church for five or six hundred yeeres after Christ, that maintained all the chiefe points of Popery, wherein they differ from us.

The Popish Church.

CHAP. III.

A miracle, and a Sermon of Peters to the people, shewing that IESVS *is Christ, and exhorting them to faith in him and penance for their sinnes, and so they shall have by him (in Baptisme) the benediction which was promised to Abraham.*

The Epistle upon S. Peter and S. Pauls eve, Iun. 28.

AND Peter and Iohn went up into the Temple, at the ‡ ninth houre of prayer.

2 And a certaine man that was lame from his mothers wombe, was carried: whom they laid every day at the gate of the Temple, that is called Specious, that he might aske almes of them that went into the Temple.

3 He, when he had seene Peter and Iohn about to enter into the Temple, asked to receive an almes.

4 But Peter with Iohn looking upon him, said, Looke upon us.

5 But he looked earnestly upon them, hoping that he should receive something of thẽ.

NOw Peter and Iohn went up together into the Temple at the ninth houre of prayer.

2 *And a certaine man that was lame from his mothers womb was brought, whom they laid daily at the gate of the Temple which is called Beautifull, to aske almes of them that entred into the Temple.*

3 *Which seeing Peter and Iohn about to goe into the Temple, asked almes.*

4 *And Peter fastening his eyes upon him with Iohn, said, Looke on us.*

5 *And he gave heed unto them, trusting to receive something of them.*

6 [illegible] gold [illegible] I have, the same I give to thee: In the name of IESVS CHRIST of Nazareth, [illegible]

7 [illegible] his right hand, he lifted him [illegible] his feete and soles [illegible] strong.

8 And springing he stood, and walked: and went in with them into the temple walking, and leaping, and praysing God.

9 And all the people saw him walking and praysing God.

10 And they knew him, that, it was hee which sate for almes at the Specious gate of the Temple: and they were exceedingly astonied and agast at that that had chanced to him.

11 And as he held Peter and Iohn, all the people ranne to them unto the porch which is called Salomons, wondring.

The Epistle upon Wednesday in Easter weeke.

12 But Peter seeing them, made answer to the people, ye men of Israel, why marveil you at this, or why looke you upon us, as though ‖ by our power or holinesse we have made this man to walke?

13 The God of Abraham, and the God of Isaac, and the God of Iacob, the God of our fathers hath glorified his sonne IESVS, whom you indeed delivered and denied before the face of Pilate, he judging him to be released.

Luke 23,18.

14 But you denied the holy and the just one, * and asked a mankiller to be given unto you.

15 But the author of life you killed, whom God hath raised from the dead, of which we are witnesses.

16 And in the ‡ faith of his name, this man whom you see and know, his name hath strengthned: and the faith which is by him, hath given this perfect health in the sight of all you.

17 And now (brethren) I know that you did it through ignorance, as also your Princes.

18 But God who foreshewed by the mouth of all the Prophets, that his CHRIST should suffer, hath so fulfilled it.

19 Be pœnitent therefore, and convert, that your sinnes may be put out.

20 That, when the times shall come of refreshing by the sight of our Lord, and hee shall send him that hath beene preached unto you IESVS CHRIST,

[illegible]

21 Whom ‡ heaven truely must receive untill the times of the restitutiõ of all things, which God spake by the mouth of his holy Prophets from the beginning of the world.

Deut. 18,15.

22 Moses indeed said, *That a Prophet shall the Lord your God raise up to you of your brethren, as my selfe: him you shall heare according to all things whatsoever he shall speake to you.*

6 [illegible] *Peter*, [illegible] *such* [illegible] *give I thee: In the name of Iesus Christ of Nazareth rise up, and walke.*

7 *And he tooke him by the right hand, and lifted him up, and immediately his feete and ancle bones received strength.*

8 *And he leaping up, stood, and walked, and entred with them into the Temple, walking and leaping, and praising God.*

9 *And all the people saw him walking and praising God.*

10 *And they knew him, that it was hee which sate for the almes at the beautifull gate of the Temple: and they wondred, and were sore astonied at that which had hapned unto him.*

11 *And as the lame which was healed held Peter and Iohn, all the people ranne together greatly amazed unto them in the porch, that is called Salomons:*

12 *And when Peter saw that, Hee answered unto the people, Yee men of Israel, why marvell yee at this? or why looke yee so earnestlie on us, as though by our owne power or godlinesse wee had made this man to walke?*

13 *The God of Abraham, and of Isaac, and of Iacob, the God of our fathers hath glorified his sonne Iesus, whom ye betrayed and denied in the presence of Pilate, when he had judged him to be loosed.*

14 * *But you denyed the holy and just, and desired a murderer to be given you,*

Math. 27. 20. marke 15. 11. luke 23. 18. john 18. 40.

15 *And killed the Lord of life, whom God hath raised from the dead, of the which we are witnesses.*

16 *And his name, through the faith in his name, hath made this man sound, whom yee see and know, and the faith which is by him, hath given to this man health in the presence of you all.*

17 *And now brethren, I wote that through ignorance yee did it, as did also your Rulers.*

18 *But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.*

19 *Repent yee therefore, and revert, that your sinnes may be blotted out, when the time of refreshing shall come in the presence of our Lord.*

20 *And hee shall send Iesus Christ, which before was preached unto you.*

21 *Whom the heaven must receive, untill the time that all things be restored, which God hath spoken by the mouth of al his holy Prophets since the world began.*

22 * *For Moses truly said unto the fathers: A Prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall yee heare in all things whatsoever he shall say unto you.*

Deut. 18. 15. act. 7. 37.

23 *And it shall be, every ſoule that ſhall not heare that Prophet, ſhall be deſtroyed out of the people.*

24 And all the Prophets from Samuel and afterward that have ſpoken, told of theſe dayes.

25 You are the children of the Prophets and of the teſtament which God made to our Fathers, ſaying to Abraham, *And in thy ſeed ſhall all the families of the earth be bleſſed.* 22,18. 4.

26 To you firſt God raiſing up his Son, hath ſent him bleſſing you: that every one ſhould convert himſelfe from his naughtineſſe.

23 *For the time will come that † every ſoule which will not heare that ſame Prophet, ſhall be deſtroyed from among the people.* † Or, whoſoever.

24 *All the Prophets alſo from Samuel, and they that follow in order, as many as have ſpoken, have likewiſe told you before of theſe dayes.*

25 *You are the children of the Prophets, and of the covenant which God made unto our Fathers, ſaying unto Abraham, * Even in thy ſeed ſhall all the kinreds of the earth be bleſſed.* Gen.12.3.

26 *Unto you firſt, God having raiſed up his Sonne Ieſus, ſent him to bleſſe you, in turning every one of you from his iniquities.*

MARGINALL NOTES CHAP. III.

RHEM. 1 1 Ninth houre of prayer.] *This maketh for diſtinction of Canonicall houres and diverſity of appointed times to pray in. See* Annot.c.10,9.

FULK. 1 This was the time of the evening ſacrifice, when the religious Iewes reſorted to the Temple to pray: But for Popiſh Canonicall houres which are their morning Service, it maketh nothing at all. Canonicall houres.

RHEM. 2 16 Faith of his name.] *This faith was not the faith of the lame man (for he looked onely for almes) nor a ſpeciall faith of the Apoſtles owne ſalvation: but the whole beleefe of Chriſtian Religion.*

FULK. 2 This faith might be the mans faith in Chriſt, whom he heard them name: or the faith of miracles in the Apoſtles, apprehending onely the power of Chriſt, by which this man was healed. Which although in the Apoſtles it was joyned with the whole beleefe of Chriſti in Religion, yet in ſome it was without that beleefe, which wrought no leſſe miracles in the name of Chriſt then this, *Mat.*7.22. Faith of miracles.

RHEM. 3 21 Heaven truly.] *Some Heretikes fowly corrupt this place, thus;* Who muſt be contained in heaven, *of purpoſe (as they proteſt) to hold Chriſt in heaven, from the bleſſed Sacrament,* Beza. *As though his preſence there, drew him out of heaven. Neither can they pretend the Greeke, which is word for word as in the vulgar Latine, and as we tranſlate.*

FULK. 3 S. *Gregorie Nazianzene* was ſuch an Heretike, which ſo citeth this place in Greeke, as it cannot otherwiſe be underſtood, but that Chriſt muſt be contained in heaven, *Orat.* περὶ υἱοῦ: and howſoever it be tranſlated, this ſenſe muſt needs be concluded out of the words. For if heaven muſt containe Chriſt, Chriſt muſt be contained of heaven, or as you tranſlate it: heaven muſt receive Chriſt, *ergo* Chriſt muſt be received of heaven. And if this preſence in the Sacrament draw him not from heaven, then is his preſence in the Sacrament not corporall. The reall preſence of Chriſts body.

ANNOTATIONS. CHAP. III.

RHEM. 4 6 That which I have.] *This power of working miracles was in* Peter, *and* Peter *did properly give this man his health, though he received that force and vertue of God, and in and by him executed the ſame. Therefore he ſaith,* That which I have, I give to thee; *and the Heretickes are ridiculous that note here,* a miracle done by Chriſt by the hands of the Apoſtles, *to make the ſimple beleeve that they had no more to doe then a dead inſtrument in the workemans hand.* Saints doe miracles and the like, but by the power of God.

RHEM. 5 12 By our power.] *When the Apoſtles remit ſinnes, or doe any other miracles, they doe it not by any humane, proper, or naturall power in themſelves: but of ſupernaturall force given them from above, to prove that the faith of Chriſt is true, and that he is God whom the Iewes crucified in whoſe name and faith they work, and not in their own.*

FULK. 4.5. Theſe notes doe one of them fight againſt the other: for in the former you ſay this power was in *Peter* properly, in the latter you ſay, the Apoſtles in ſuch workes, doe it not by any proper power in them. You cavill againſt that we ſay: this was a miracle done by Chriſt by the hands of the Apoſtles, as though they had no more to doe then a dead inſtrument. But who is ſo ſimple, or rather ſenſleſſe, to thinke that the Apoſtles wrought miracles as dead inſtruments? when Chriſt himſelfe ſaith, it is not you that ſpeake, but the Spirit of your Father, which is in you, *Matth.*10.20. Doth he meane that the holy Ghoſt ſpeaketh in them as in dead inſtruments? or rather is the authour and ſuggeſtour of that wiſedome, according to which they make anſwere. So when the Scripture ſaith, that God *onely doth worke great miracles, Pſal.*136.4. We muſt ſtill acknowledge God to be the Authour, and man to be the inſtrument of all wondrous workes, that God worketh by their hands: and ſo the Apoſtles confeſſe themſelves. Miracles.

CHAP. IIII.

The Rulers of the Iewes oppoſe themſelves and impriſon Peter and Iohn. 4 But yet thouſands of the people are converted: 5 and to the Rulers alſo, Peter boldly avoucheth by the foreſaid miracle, that IESUS *is Chriſt, telling them of their hainous fault out of the Pſalmes, and that without him they cannot be ſaved. 13 They though confounded with the miracle, yet proceed in their obſtinacie, forbidding them to ſpeake any more of* IESUS, *adding alſo threats. 23 Whereupon the Church fleeth to prayer, wherein they comfort themſelves with the omnipotencie of God, and prediction of David, and aske for the gift of boldneſſe and miracles againſt theſe threats. 31 And God ſheweth miraculouſly that he hath heard their prayer. 32 The whole Churches unitie and community of life. 36 Of Barnabas by name.*

AND when they were ſpeaking to the people, the Prieſts and Magiſtrates of the Temple and the Sadducees came upon them,

2 Being grieved that they taught the people, and ſhewed in IESUS the reſurrection from the dead:

3 And they laid hands upon them, and put

AND as they ſpake unto the people, the Prieſts and the † Ruler of the Temple, and the Sadducees came upon them, † Or, Captaine.

2 *Taking it grievouſly that they taught the people, and preached in Ieſus the reſurrection from the dead.*

3 *And they laid hands on them, and put them in*

them into hold, untill the morrow, for it was now evening.

4 And many of them that had heard the word, beleeved: and the number of the men was made five thouſand. ‡ Here againe we ſee the proceeding and increaſe of the Church viſibly.

5 And it came to paſſe on the morrow, that their Princes, and Ancients, and Scribes were gathered into Hieruſalem.

6 And Annas the high Prieſt, and Caiphas, and Iohn, and Alexander, and as many as were of the Prieſts ſtocke:

7 And ſetting them in the middes, they asked: in what power or in what name have you done this?

8 Then Peter repleniſhed with the holy Ghoſt, ſaid to them, Ye Princes of the people and Ancients:

9 If we this day be examined for a good deede upon an impotent man, in what hee hath beene made whole,

10 Be it knowne to all you and to all the people of Iſrael, that in the name of IESUS CHRIST of Nazareth, whom you did crucifie, whom God hath raiſed from the dead, in this ſame this man ſtandeth before you whole. The name of IESUS. See Annot. Philip. 2,10.

11 This is *the ſtone that was rejected of you the builders: which is made into the head of the corner.* Pſal.117,22.

12 And there is not ſalvation in any other; for neither is there any other name under heaven given to men, wherein we muſt bee ſaved.

13 And ſeeing Peters conſtancie and Iohns, underſtanding that they were men unlettered, and of the vulgar ſort, they marveiled, and they knew them that they had beene with IESUS. The Apoſtles conſtancie, learning and wiſdome after the comming of the holy Ghoſt, being but ideots, that is, ſimple unlettered men and timerous before.

14 Seeing the man alſo that had beene cured, ſtanding with them, they could ſay nothing to the contrary.

15 But they commanded them to goe aſide forth out of the councell: and they conferred together,

16 Saying, What ſhal we do to theſe men? for a notorious ſigne indeed hath beene done by them, to all the inhabitants of Hieruſalem; it is manifeſt, and we cannot denie it.

17 But that it be no farther ſpread abroad among the people, let us threaten them, that they ſpeake no more in this name to any man.

18 And calling them, they charged them that they ſhould not ſpeake at all, nor teach in the name of IESUS.

19 But Peter and Iohn anſwering, ſaid to them, ‡ if it be juſt in the ſight of God, to heare you rather then God, judge yee.

20 For we cannot but ſpeake the things which we have ſeene and heard.

21 But they threatning, diſmiſſed them: not finding how they might puniſh them, for the people, becauſe all glorified that which had

in hold untill the next day: for it was now eventide.

4 *Howbeit many of them which heard the word, beleeved, and the number of the men was about five thouſand.*

5 *And it came to paſſe on the morrow, that their Rulers, and Elders, and Scribes,*

6 *And Annas the chiefe Prieſt, and Caiaphas, and Iohn, and Alexander, and as many as were of the kindred of the high Prieſts, were gathered together at Hieruſalem.*

7 *And when they had ſet them before them, they asked, By what power, or in what name have you done this?*

8 *Then Peter full of the holy Ghoſt, ſaid unto them, Yee rulers of the people, and elders of Iſrael,*

9 *If we this day be examined of the good deed done to the ſicke man, by what meanes he is made whole;*

10 *Be it knowne unto you all, and to all the people of Iſrael, that by the name of Ieſus Chriſt of Nazareth, whom ye crucified, whom God raiſed againe from the dead, even by him doth this man ſtand here before you, whole.*

11 **This is the ſtone which was † ſet nought by of you builders, which is the head of the corner.* Pſal.118 22. eſay 28.16. mat.21.42. † Or accounted nothing worth.

12 *Neither is there ſalvation in any other: for among men under heaven, there is given none other name wherein we muſt be ſaved.*

13 *Now when they ſaw the boldneſſe of Peter and Iohn, and underſtood that they were unlearned, and ignorant men, they marveiled, and they knew them that they had beene with Ieſus:*

14 *And beholding alſo the man which was healed, ſtanding with them, they could not ſay againſt it.*

15 *But when they had commanded them to goe aſide out of the councell, they conſulted among themſelves,*

16 *Saying, What ſhall we doe to theſe men? for a manifeſt ſigne is done by them, and is openly knowne to all them that dwell in Hieruſalem, and we cannot denie it.*

17 *But that it be noyſed no farther among the people, let us threaten, and charge them that they ſpeake henceforth to no man in this name.*

18 *And they called them, and commanded them, that in no wiſe they ſhould ſpeake nor teach in the name of Ieſus.*

19 *But Peter and Iohn anſwered, and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you more then to God, judge ye.*

20 *For we cannot but ſpeake that, which we have ſeene and heard.*

21 *So when they had more ſharply threatned them, they let them goe, finding nothing how to puniſh them becauſe of the people: for all men*

had beene done, in that which was chanced.

22 For the man was more then fourtie yeares old, in whom that ſigne of health had beene wrought.

23 And being diſmiſſed they came to their owne, and ſhewed all that the chiefe Prieſts and Ancients had ſaid to them.

24 Who having heard it, with one accord lifted up their voice to God, and ſaid, Lord, thou that didſt make heaven and earth, the ſea, and all things that are in them,

25 Who in the holy Ghoſt by the mouth of our father David thy ſervant haſt ſaid, *Why did the Gentiles rage, and the people meditate vaine things:*

Pſal. 2,1.

26 *The kings of the earth ſtand up, and the princes aſſemble together againſt our Lord, and againſt his CHRIST?*

27 For there aſſembled indeed in this citie againſt thy holy child IESVS whom thou haſt anointed, Herod, and Pontius Pilate, with the Gentiles and the people of Iſrael,

28 To do what ‡thy hand and thy counſell decreed to be done.

29 And now Lord looke upon their threatnings, and give unto thy ſervants with all confidence to ſpeake thy word;

30 In that, that thou extend thy hand to cures and ſignes and wonders to be done by the name of thy holy ſonne IESVS.

31 And when they had prayed, the place was moved wherein they were gathered: and they were all repleniſhed with the holy Ghoſt, and they ſpake the word of God with confidence.

32 And the multitude of beleevers had one heart and one ſoule: neither did any one ſay that ought was his owne of thoſe things which he poſſeſſed, but all things were common unto them.

33 And with great power did the Apoſtles give teſtimonie of the reſurrection of IESVS CHRIST our Lord: and great grace was in all them.

34 For neither was there any one needy among them. For as many as were owners of lands or houſes ‡ ſold and brought the prices of thoſe things which they ſold,

35 And laid it before the feete of the Apoſtles. And to every one was divided according as every one had need.

36 And Ioſeph who was ſurnamed of the Apoſtles Barnabas (which is by interpretation, the ſonne of conſolation) a Levite, a Cyprian borne,

37 Whereas he had a piece of land, ſold it, and brought the price, and laid it ‖ before the feete of the Apoſtles.

‡Note the ardent charitie and contempt of worldly things in the firſt Chriſtians: who did not onely give great almes, but ſold all their lands to beſtow on the Apoſtles and the reſt that were in neceſſity, according to Chriſts counſell, *Mat.* 19,21. Note alſo the great honour and credit given to the Apoſtles, in that the Chriſtian men put all the goods and poſſeſſions they had, to their diſpoſition, *Act.* 2,44.

glorified God, becauſe of that which was done.

22 *For the man was above fourtie yeeres old, on whom this miracle of healing was ſhewed.*

23 *Then as ſoone as they were let goe, they came to their fellowes, and ſhewed all that the high Prieſts and elders had ſaid unto them.*

24 *And when they heard that, they lifted up their voices to God with one accord, and ſaid, Lord, thou art God which haſt made heaven and earth, the ſea, and all that in them is,*

25 *Which by the mouth of thy ſervant David haſt ſaid, * Why did the heathen rage, and the people imagine vaine things?*

Pſal. 2,1.

26 *The kings of the earth ſtood up, and the rulers came together againſt the Lord, and againſt his Chriſt.*

27 *For of a truth againſt thy holy Child Ieſus, whom thou haſt anointed, both Herod, and alſo Pontius Pilate, with the Gentiles, and the people of Iſrael, gathered themſelves together,*

28 *For to doe whatſoever thy hand and thy counſell determined before to be done.*

29 *And now Lord, behold their threatnings, and grant unto thy ſervants, that with all boldneſſe they may ſpeake thy word,*

30 *So that thou ſtretch forth thine hand, that healing, and ſignes and wonders be done by the name of thy holy Child Ieſus.*

31 *And as ſoone as they had prayed, the place moved where they were aſſembled together, and they were all filled with the holy Ghoſt, and they ſpake the word of God boldly.*

32 *And the multitude of them that beleeved, were of one heart, and of one ſoule: Neither ſaid any of them, that ought of the things which he poſſeſſed was his owne, but they had all things common.*

33 *And with great power gave the Apoſtles witneſſe of the reſurrection of the Lord Ieſus, and great grace was with them all.*

34 *Neither was there any among them that lacked: For as many as were poſſeſſors of lands, or houſes ſold them, and brought the price of the things that were ſold,*

35 *And layd it downe at the Apoſtles feet: And diſtribution was made unto every man according as he had need.*

36 *And Ioſes, which was alſo called of the Apoſtles Barnabas (that is to ſay, if ye interprete it, The ſonne of conſolation) being a Levite, and of the country of Cypres,*

37 *Having land, ſold it, and brought the mony, and laid it downe at the Apoſtles feete.*

MARGINALL NOTES. CHAP. IIII.

RHEM. 1 19 If it be juſt.] *Their conſtancy and courage after their confirmation, being ſo weake before. And if any Magiſtrate* [illegible]

ſtrate command against God, [illegible] *to preach or ſerve God, this ſame muſt be* [illegible] *29.*

FULK. 1 [illegible], which they [illegible] the [illegible] the [illegible] Papiſts that be [illegible], if they doe not obey the C[illegible], or gover[illegible]

RHEM. 2 [illegible] counſell.] *Chriſts death, as needfull for mans redemption, was of Gods determination: but as* [illegible] *of the Iewes, it was not his act otherwiſe then by permiſſion.*

FULK. 2 The malice of the Iewes was of the devill, and of themſelves: but God did not onely permit, but alſo uſe their malice moſt holily and juſtly, to bring his purpoſe to effect.

ANNOTATIONS. CHAP. IIII.

RHEM. 3 37 Before the feet.] *He, as the reſt, did not onely give his goods as in vulgar almes, but in all humble and reverent maner as things dedicated to God, he layd them downe at the Apoſtles holy feete, as S. Luke alwaies expreſſeth, and gave them not into their hands. The Sunamite fell downe and embraced Eliſeus feet. Many that asked benefits of Chriſt (as the woman ſicke of the bloudy fluxe) fell downe at his feete; and Mary kiſſed his feete. Such are ſignes of due reverence done both to Chriſt and to other ſacred perſons, either Prophets, Apoſtles, Popes, or others, repreſenting his perſon in earth. See in Saint* Hierom *of Epiphanius Biſhop in Cypres, how the people of Hieruſalem* of all ſorts flocked together unto him, offering their children (*to take his bleſſing*) kiſſing his feet, plucking the hemme of his garment, ſo that he could not moove for the throng. *Ep. 61. c. 4. cont. erro. Io. Hieroſol.*

Reverence [illegible] holy [illegible]

4. Reg 4,27. Luke 8,47. Luke 7,38. Kiſſing their feet.

FULK. 3 The reſt alſo brought the price, and laid it at the Apoſtles feete: but of kiſſing their holy feete, is heere no mention. And although *Mary* kiſſed the feete of Chriſt, it is no warrant for the Pope to offer his feet to be kiſſed, even of Kings and Emperours. When *Cornelius* fell downe at *Peters* feet, *Peter* would not ſuffer him, *Acts* 10,25. The people of the Eaſt countrey were full of ceremoniall reverence, in falling downe, kiſſing, and ſuch other externall rites of humiliation, and the rather to *Epiphanius*, becauſe he was an adverſary to Hereſies, and oppoſed himſelfe againſt the proud Biſhop of Hieruſalem, which favoured ſome Hereſies. But the duty of all men is evill gathered of that immoderate zeale of the people, which *Epiphanius* himſelfe did not allow. For he was forced by the throng to ſuffer ſuch things, & did not willingly, & of purpoſe ſtay in one place, to receive ſuch honour of the people, as that envious Biſhop of Hieruſalem did falſly object unto him, as it followeth immediatly in S. *Hierome*. But if ſuch kiſſing of feete be commendable, how commeth it to paſſe, that the Pope onely hath holy feet to be kiſſed, and not other Biſhops and Clergie men as well as he?

Kiſſing the Popes feet.

CHAP. V.

RHEM. 1 *Ananias and his wife Saphira, for their ſacriledge, at Peters word fall downe dead, to the great terrour of the reſt. 12 By the Apoſtles miracles, not onely the number, but alſo their faith ſo increaſeth, that they ſeeke in the ſtreetes to the very ſhadow of Peter, the towne alſo about bringing their diſeaſed to Hieruſalem. 17 The Rulers againe oppoſe themſelves, but in vaine. 19 For out of priſon an Angel delivereth them, bidding them preach openly to all. 27 and in their Councell, Peter is nothing afraid of their big words: 34 Yea, Gamaliel being one of themſelves caſteth a doubt among them leſt the matter be of God, and therefore impoſſible to be diſſolved. 40 Finally, the Apoſtles being ſcourged by them count it an honour, and ceaſe no day from preaching.*

FULK. 1 The text ſaith, they were puniſhed ſo ſeverely, for lying to the holy Ghoſt in defrauding of the price, and tempting the ſpirit of God.

BUt a certaine man named Ananias, with Saphira his wife ſold a piece of land;

2 And ‖ defrauded of the price of the land, his wife being privy thereto: and bringing a certaine portion, laid it at the feet of the Apoſtles.

3 And ‖ Peter ſaid, Ananias, why hath Satan tempted thy heart, that thou ſhouldeſt lie to the holy Ghoſt, and defraud of the price of the land?

4 Remaining, did it not remaine to thee: and being ſolde, was it not ‖ in thy power? Why haſt thou put this thing in thy heart? Thou haſt not lyed ‖ to men, but to God.

5 And Ananias hearing theſe words, fell downe, and gave up the ghoſt. And there came great feare upon all that heard it.

6 And young men riſing up, remooved him, and bearing him forth buried him.

7 And it was the ſpace as it were of three houres, and his wife, not knowing what was chanced, came in.

8 And Peter anſwered her, tell me woman, whether did you ſell the land for ſo much? But ſhe ſaid, Yea, for ſo much.

9 And Peter unto her, Why have you agreed

BUt a certaine man named Ananias, with Saphira his wife, ſold a poſſeſſion,

2 *And kept away part of the price, his wife alſo being of counſell, and brought a certaine part, and laid it downe at the Apoſtles feet.*

3 *But Peter ſaid, Ananias, how is it that Satan hath filled thine heart, to lie unto the holy Ghoſt, and keepe away part of the price of the land?*

4 *Whiles it remained, was it not thine owne? and after it was ſold, was it not in thine owne power? why haſt thou conceived this thing in thine heart? thou haſt not lyed unto men, but unto God.*

5 *Ananias hearing theſe words, fell downe, and gave up the ghoſt: and great feare came on all them that heard theſe things.*

6 *And the young men roſe up, and put him apart, and caried him out, and buried him.*

7 *And it came to paſſe, that as it were about the ſpace of three houres after, his wife came in, not knowing that which was done.*

8 *And Peter ſaid unto her, Tell me, ſolde ye not the land for ſo much? And ſhe ſaid, Yea, for ſo much.*

9 *Then Peter ſaid unto her, Why have ye agreed*

agreed together to tempt the Spirit of our Lord? Behold, their feete that have buried thy huſband, at the doore, and they ſhall beare thee forth.

10 Forthwith ſhe fell before his feete, and gave up the Ghoſt. And the young men going in, found her dead: and carryed her forth, and buried her by her huſband.

11 And there fell great ‡feare in the whole Church, and upon al that heard theſe things.

The Epiſtle on Imber Wedneſday in Whitſon week. And within the octave, and in a votive of SS. Peter and Paul.

12 And by the hands of the Apoſtles were many ſignes and wonders done among the people. And they were all with one accord in Salomons porch.

13 But of the reſt none durſt joyne themſelves unto them: but the people magnified them.

14 And the multitude of men and women that beleeved in our Lord, was more increaſed:

Peters ſhadow.

15 So that they did bring forth the ſicke into the ſtreets, and laid them in beds and couches, that when Peter came, ‖his ſhadow at the leaſt might overſhadow any of them, and they all might be delivered from their infirmities.

16 And there ranne together unto Hieruſalem the multitude alſo of the cities adjoyning, bringing ſicke perſons and ſuch as were vexed of uncleane ſpirits: who were all cured.

17 And the high Prieſt riſing up, and all that were with him, which is the hereſie of the Sadduces, were repleniſhed with zeale:

18 Laid hands upon the Apoſtles, and put them in the common priſon.

An Angel leadeth them out of priſon.

19 But an Angel of our Lord by night opening the gates of the priſon, and leading them forth, ſaid,

20 Goe: and ſtanding, ſpeake in the temple to the people all the words of this life.

21 Who having heard this, early in the morning entred into the temple, and taught. And the high Prieſt comming, and they that were with him, called together the Councell and all the ancients of the children of Iſrael: and they ſent to the priſon that they might be brought.

22 But when the miniſters were come, and opening the priſon found them not: returning they told,

23 Saying, The priſon truely we found ſhut with all diligence, and the keepers ſtanding before the gates: but opening it, wee found no man within.

24 And as ſoone as the magiſtrate of the temple, and the chiefe prieſts heard theſe words, they were in doubt of them, what would befall.

25 And there came a certaine man and told them, that the men, loe, which you did put in priſon, are in the temple ſtanding, and teaching the people.

26 Then

agreed together, to tempt the ſpirit of the Lord? Behold, the feete of them which have buried thy huſband, are at the doore, and ſhall carry thee out.

10 Then fell ſhe downe ſtraightway at his feet, and yielded up the ghoſt: And the young men came in, and found her dead, and carryed her out, and buried her by her huſband.

11 And great feare came upon all the Church, and upon as many as heard theſe things.

12 And by the hands of the Apoſtles, were many ſignes and wonders ſhewed among the people: (And they were all together with one accord in Salomons porch.

13 And of other durſt no man joyne himſelfe to them: neuertheleſſe, the people magnified them.

24 The number of them that beleeued in the Lord, both of men and women, grew more and more.)

15 Inſomuch that they brought the ſicke into the ſtreets, and laid them on beds and couches, that at the leaſt way the ſhadow of Peter when he came by, might ſhadow ſome of them.

16 There came alſo a multitude of the cities round about unto Hieruſalem, bringing ſicke folkes, and them which were vexed with uncleane ſpirits: and they were healed every one.

17 Then the chiefe Prieſt roſe up, and all they that were with him (which is the ſect of the Sadduces) and were full of indignation,

18 And laid hands on the Apoſtles, and put them into the common priſon.

19 But the Angel of the Lord by night opened the priſon doores, and brought them forth, and ſaid,

20 Goe, and ſtand and ſpeake in the Temple to the people all the words of this life.

21 And when they heard that, they entred into the Temple early in the morning, and taught: but the chiefe Prieſt came, and they that were with him, and called a councell together, and all the elders of the children of Iſrael, and ſent to the priſon to fetch them.

22 But when the Officers came, and found them not in the priſon, they returned, and told,

23 Saying, The priſon truely found we ſhut with all diligence, and the keepers ſtanding without before the doores, but when we had opened, we found no man within.

24 Then when the chiefe Prieſt, and the captaine of the Temple, and the high Prieſts heard theſe things, they doubted of them whereunto this would grow.

25 Then came one and ſhewed them, ſaying, Behold, the men that ye put in priſon, are ſtanding in the Temple, and teaching the people.

26 Then

25 Then went the magiſtrate with the miniſters, and brought them without force, for they feared the people leſt they ſhould be ſtoned.

27 And when they had brought them, they ſet them in the councell. And the high Prieſt asked them,

Acts 4,18.

28 Saying, *commanding we commanded you that you ſhould not teach in this name: and behold, you have filled Hieruſalem with your doctrine, and you will bring upon us the bloud of this man.

29 But Peter anſwering and the Apoſtles, ſaid, God muſt be obeyed, rather then men.

30 The God of our Fathers hath raiſed up IESVS, whom you did kill, hanging him upon a tree.

31 This Prince and Saviour God hath exalted with his right hand, to give *repentance to Iſrael, and remiſſion of ſinnes.

* FVLKE. Heere they tranſlate the latine word *pœnitentia*, repentance, which elſewhere commonly they call penance.

32 And we are witneſſes of theſe words, and the holy Ghoſt, whom God hath giuen to all that obey him.

33 When they had heard theſe things, it cut them to the heart, and they conſulted to kill them.

34 But one in the councell riſing up a Phariſee named Gamaliel, a doctor of law honorable to all the people, commanded the men to be put forth a while.

35 And he ſaid to them. Ye men of Iſrael take heed to your ſelves touching theſe men what you meane to doe.

Theudas.

36 For before theſe daies there roſe Theodas, ſaying, he was ſome body, to whom conſented a number of men about foure hundred, who was ſlaine: and all that beleeved him, were diſperſed and brought to nothing.

37 After this fellow there roſe Iudas of Galilee in the daies of the Enrolling, & drew away the people after him, and he periſhed: and as many as ever conſented to him, were diſperſed.

38 And now therefore I ſay to you, depart from theſe men and let them alone: for if this counſell or worke be of men, it will be diſſolved:

‡ is.

39 But if it be ‡ of God, you are not able to diſſolve † them, leſt perhaps you be found to reſiſt God alſo. And they cõſented to him.

40 And calling in the Apoſtles, after they had ſcourged them, they charged them that they ſhould not ſpeake in the name of IESVS, and diſmiſſed them.

41 And they went from the ſight of the councell rejoycing, becauſe they were accounted worthy to ſuffer reproach for the name of IESVS.

42 And every day they ceaſed not in the temple and from houſe to houſe to teach and evangelize Chriſt IESVS.

26 Then went the captaine of the Temple with the officers, and brought them without violence: (For they feared the people, leſt they ſhould have beene ſtoned.)

27 And when they had brought them, they ſet them before the councell, and the chiefe Prieſt asked them.

*28 Saying, *Did not we ſtraitly command you that ye ſhould not teach in his name? And behold, you have filled Hieruſalem with your doctrine, and intend to bring this mans bloud upon us.*

Acts 4.

29 Then Peter and the other Apoſtles anſwered, and ſaid, We ought more to obey God then men.

30 The God of our fathers raiſed up Ieſus, whom ye ſlew, and hanged on a tree.

31 Him hath God lifted up with his right hand, to be a Prince and a Saviour, for to give repentance to Iſrael, and forgiueneſſe of ſinnes.

32 And we are records of theſe things which we ſay, and ſo is alſo the holy Ghoſt, whom God hath given to them that obey him.

33 When they heard that, they clave aſunder, and ſought meanes to ſlay them.

34 Then ſtood there up one in the councell, a Phariſee named Gamaliel, a doctour of Law, had in reputation among all the people, and commanded to put the Apoſtles forth a little ſpace,

35 And ſaid unto them, Ye men of Iſrael, take heed to your ſelves, what ye intend to doe touching theſe men.

36 For before theſe days roſe up one Theudas, reporting himſelfe to be ſome great man, to whom a number of men, about foure hundred, joyned themſelues: which was ſlaine, and they all, which † beleeued him were ſcattered abroad, and brought to nought.

† Or, agreed unto.

37 After this man roſe up one Iudas of Galilee, in the daies of tribute, and drew away much people after him: he alſo periſhed, and all, even as many as obeyed him, were ſcattred abroad.

38 And now I ſay unto you, refraine your ſelves from theſe men, and let them alone: for if this counſell or this worke be of men, it will come to naught:

39 But and if it be of God yee cannot deſtroy it, leſt haply ye be found to ſtrive againſt God.

40 And to him they agreed: and when they had called the Apoſtles, and beaten them, they commanded that they ſhould not ſpeake in the name of Ieſus, and let them goe.

41 And they departed from the face of the councell, rejoycing that they were counted worthy to ſuffer ſhame for his name.

42 And daylie in the temple, and in every houſe, they ceaſed not to teach and preach Ieſus Chriſt.

MARGI.

MARGINALL NOTES. CHAP. V.

11 [illegible] the whole Church.] *Hereupon rose great* [illegible]*, and feare of the vulgar* [illegible] *the holy* [illegible]*: for an example to all Christian* [illegible] *how to behave themselves toward their Bishops* [illegible]

The [illegible] of God fell upon the whole Church, and unfained reverence towards Gods [illegible] [illegible] tyrants, but loved as fathers. *Amari parens &* [illegible] *debet*, [illegible] *timeri.* [illegible] *father and a Bishop ought to be loved, not to be feared.* Hierom. Ep.62. ad The[illegible]

Bishops not to be feared as tyrants.

. 3 39 Of God, you.] *Time and the evident successe of Christs Church and religion, proove* [illegible] *: no violence of the Iewes, no persecution of the Heathen Princes, no endeavour of* [illegible]*, Schismatikes, or ill livers, prevailing against it; as on the other side, many attempts* [illegible]*, Macedonius,* Nestorius, Luther, *and the like, who thought themselves some body: but after they* [illegible] *parts a while, their memory is buried; or liveth onely in malediction and infamie, and their schollers come* [illegible]*. let no Catholike man be scandalized that this heresie holdeth up for a time. For the Arians and* [illegible] *much longer then these, and were better supported by Princes and learning, and yet had an end.*

LK. 3. When you see the end of that doctrine which *Luther* preached against you, then boast of the victory of the Popish Church. We see the fall of *Babylon* daily more and more: and the madnesse of them that seeke to uphold her, made daily more and more manifest. But especially we know out of the holy Scriptures, that the Popish rable is the Synagogue of Satan and kingdome of Antichrist, and that the doctrine which we teach, is the faith of Christ.

The fall of Babylon.

ANNOTATIONS. CHAP. V.

RHEM. 4 2 Defrauded.] *In that (saith S.* Augustine*) he withdrew any part of that which he promised; he was guilty at once, both of sacriledge, and of fraud; of sacriledge, because he robbed God of that which was his promise: of fraud, in that he withheld of the whole gift, a peece. Let now the heretikes come, and say, it was for lying or hypocrisie onely that this fault was condemned: because they be loth to have sacrilege counted any such sin, who have taught men not onely to take away from God some peece of that or all that themselves gave, but plainely to spoyle and apply to themselves all that other men gave.*

Aug. Ser. 9. in append. de diversis tom. 10. Sacriledge.

FVLK. 4. S. *Augustine* is cited out of new found Sermons, which yet have not obteined credit of Antiquity. The text is plaine, for what sinne they were punished. Neither can it be prooved that they promised the whole, but that they affirmed they brought the whole, when they withdrew part. Sacriledge is condemned by many other places of Scripture, although it be not by this. And if it be also by this (as some fathers of better credite then you cite doe suppose,) yet the principall cause is manifest by the words of the Apostle, to be lying and hypocrisie. Now what heretikes they be, that teach men to commit sacrilege, you must name more particularly. The Popish clergie in King *Henry* the 8. time, consented to the suppressing of Monasteries: and some Papists at this day without conscience of sacrilege, doe enjoy their lands, and dwell in their houses, peradventure you meane them. If you meane us, as we do utterly detest sacrilege, so we thinke it not only lawfull, but necessary, to put down Idolatry, and to apply to good and godly purposes, things dedicated to maintaine false worship, superstition and Idolatry. *Hesych. lib.2. cap.10. in Levit. Dominus dicit, omne peccatum hominibus dimittitur, blasphemia autem contra Spiritum non relinquetur. Hoc Petrus ipso opere ostendit, quia enim* Ananias *&* Saphira *spiritui sancto mentiti sunt, ait ad eos, Quare cæcavit Satanas cor vestrum mentiri Spiritui sancto?*

Slander.

RHEM. 5 Peter said.] *S.* Peter *(as you see here) without mans relation knew this fraude and the cogitations of* Ananias, *and as head of the College and of the whole Church against which this robbery was committed, executed this heavy sentence of excommunication both against him, and his wife consenting to the Sacriledge; for it was Excommunication by S.* Augustines *judgement*, (li.5.cont.ep.Parm.c.1.tom.7.) *and had this corporall miraculous death joyned withall, as the Excommunication that S.* Paul *gave out against the incestuous and others, had the corporall vexation of Satan incident unto it.*

Excommunication joyned with corporall paines. 1 Cor. 5.

FVLK. 5 Every thing that *Peter* said or did, with you argueth his Popedome: but either you must bring better arguments, or else children will laugh you to scorne. The punishment laid upon these hypocrites, was greater then Excommunication, the end whereof is intended to be the repentance and amendment of the excommunicate, which was not in this case. *Hesych li.2.in cap.10.Levit. Tempus pœnitentiæ eis non dedit, sciens quòd cor cæcatum in transgressione & blasphemia Spiritus habentes pœnitere non paterentur.* Neither doth S. *Augustine* judge (as you say) that it was excommunication, but saith, that *Paul* in delivering the incestuous Corinthian to Satan, sought by destruction of the flesh, to provide for his spirituall salvation, *that neither by some punishment, or corporall death; as* Ananias *and his wife fell downe at the Apostle* Peters *feete: or else by repentance, for he was delivered to Satan, that he might slay in himselfe the wicked concupiscence of the flesh.* These words (as all men may see) proove not that *Ananias* and his wife were excommunicated, but that *Peter* of charitable affection used this severity, wishing (if it were Gods will) the salvation of their soules. That the excommunication of *S. Paul, 1 Cor. 5.* had the corporall vexation of Satan incident unto it, cannot be prooved by the text. For every one that is cast out of the Church of Christ, is delivered into the power of Satan, although he suffer no bodily vexation by Satan.

Peters Popedome.

Excommunication.

RHEM. 6. 4 In thy power.] It displeased God (*saith S. Augustine*) to withdraw of the money which they had vowed to God, how is he angry when chastity is vowed and is not performed? for to such may be said that which S. *Peter* said of the money: Thy virginity remaining did *it* not remaine to thee, and before thou didst vow, was it not in thine owne power? for, whosoever have vowed such things and have not paied them, let them not thinke to be condemned to corporall death, but to everlasting fire. *August. Ser.10. de diversis. And S.* Gregory *to the same purpose writeth thus,* Ananias had vowed money to God, which afterward overcome with divelish perswasion he withdrew: but with what death he was punished, thou knowest. If then he were worthy of that death, who tooke away the money that he had given to God, consider what great perill in Gods judgement thou shalt be worthy of, which hast withdrawne, not money, but thy selfe from almighty God, to whom thou hadst vowed thy selfe under the habite or weede of a Monke.

Vow of Chastity, and the breach thereof.

Greg. lib. 1. ep. 33.

FVLK. 6 They that have as great power to keepe their vow of virginity advisedly made, as *Ananias* had to deliver the whole price of his land, sinne damnably if they breake it. But if they have rashly vowed that, which they are not able to performe, they have sinned in making such an unadvised vow, but it were better for them to marry, then to live incontinently out of mariage. *Hier. ad. Demetri. ad Epiphan. Hær. 61.*

Vowes.

RHEM. 7. 4 Not to men, but.) *To take from the Church or from the Governours thereof, things* [illegible] *to their use and the service of God, or to lie unto Gods Ministers, is so judged of before God, as if the lie* [illegible]*, and the fraude done to the holy Ghost himselfe, who is the Churches president and protector.*

Not

[illegible]

[illegible] *Peters* [illegible], [illegible] those that came under his shadow, [illegible]

Peters Popedome.

FVLK. 8. [illegible] *Peter*, and [illegible] worketh all miracles from heaven: [illegible] [illegible] doth seeme to insinuate, who lived [illegible] after *Isidorus*, that was 200. yeares after S. *Augustine*, as it is [illegible] by citing his sayings as an ancient author. *Ser. 39. de Sanct.*

Miracles.

CHAP. VI.

By [illegible] *a murmure in the Church (whose number now is so growne that it cannot be numbred) Seven of them* [illegible] *by the Apostles in the holy order of Deacons: 8 one of them, Steven, worketh great miracles: and* [illegible] *as he confounded in disputation, falsely accused in the Councell, of blasphemy against the Temple and* [illegible]

AND in those dayes the number of disciples increasing, there arose a ‖ murmuring of the Greekes against the Hebrewes, for that their widowes were despised in the daily ministery.

2 And the Twelve calling together the multitude of the disciples, said, It is not reason, that we leave the word of God, and serve tables.

3 Consider therefore brethren, ‖ seven men of you of good testimonie, full of the holy Ghost and wisedome, whom wee may appoint over this businesse.

4 But we will be instant in prayer and the ministerie of the word.

5 And the saying was liked before all the multitude. And they chose Steven a man full of faith and of the holy Ghost, and Philip, and Próchorus, and Nicánor, and Timon, and Parmenas, and Nicholas a c stranger of Antioch.

6 These they did set in the presence of the Apostles: and praying they imposed hands upon them.

7 And the word of God increased, and the number of the disciples was multiplyed in Hierusalem exceedinglie: a great multitude also of the ‡ Priests obeyed the faith.

8 b And Steven full of grace and fortitude did great wonders and signes among the people.

9 And there arose certaine of that which is called the Synagogue of the Libertines? and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Stephen:

10 And they could not resist the wisedome and the Spirit that spake.

11 Then they suborned men, to say they had heard him speake words of blasphemie against Moses and God.

12 They therefore stirred up the people, and the Ancients, and the Scribes: and running together they tooke him, and brought him into the Councell,

13 And they set false witnesses that said

This

The election of the 7. first Deacons.

c [illegible]

‡ Now also the Priests and they of greater knowledge & estimation began to beleeve.

b The Epistle upon S. Stevens day in Christmas.

AND in these days, when the number of the disciples grew, there arose a grudge among the Greeks against the Hebrewes because their widdowes were despised in the dayly ministerie.

2 *Then the Twelve called the multitude of the disciples together, and said, It is not good that we should leave the word of God and serve tables.*

3 *Wherfore brethren looke ye out among you seven men of honest report, and full of the holy Ghost, and wisedome, to whom we may commit this businesse.*

4 *But wee will give our selves continually to prayer, and to the ministerie of the word.*

5 *And the saying pleased the whole multitude: * and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a convert of Antioch.*

6 *These they set before the Apostles: And when they had prayed, they layed their hands on them.*

7 *And the word of God increased, and the number of the disciples multiplyed in Hierusalem greatly, and a great company of the Priests were obedient to the faith.*

8 *And Stephen full of faith and power, did great wonders and miracles among the people.*

9 *Then there arose certaine of the Synagogue, which is called* the synagogue *of the Libertines, and Cyrenians, and of Alexandria, and of Cilicia, and of Asia disputing with Stephen:*

10 *And they could not resist the wisedome and the spirit by the which he spake.*

11 *Then they privily prepared men, which said, Wee have heard him speake blasphemous words against Moses, and against God.*

12 *And they moved the people, and the Elders, and the Scribes, and came upon him, and caught him, and brought him to the councell:*

13 *And brought forth false witnesses, which*

said

Acts 21.8.

[illegible] [illegible] [illegible]

14 For we haue heard him ſay, that this IESVS of Nazareth ſhall deſtroy this place, and ſhall change the traditions which Moſes deliuered vnto vs.

15 And all that ſate in the Councell, beholding him, ſaw his face as it were ‡ the face of an Angel.

‡ [illegible] face of [illegible] Rhem & [illegible] full [illegible] their [illegible] cutors and judges.

[illegible] [illegible] [illegible] Law.

14 For we haue heard him ſay, that this Ieſus of Nazareth, ſhall deſtroy this place, and ſhall change the ordinances [illegible].

15 And [illegible] that ſate in the councell, [illegible] on him, ſaw his face as it had beene the face of an Angel.

ANNOTATIONS. CHAP. VI.

RHEM. 1 Murmuring.] *It commeth of humane infirmity, that in every Society of men (be [illegible]) cauſe giuen or taken by the weake, of murmure and difference, which muſt ever be prouided [illegible] ming, leſt it grow [illegible] diſſention or ſedition, and to all ſuch deſ[illegible], the more [illegible] diuerſity of men [illegible], the more it is ſubject. In all which things [illegible] example and [illegible] order, as time and occaſion ſhall require.*

RHEM. 3 Seven men.] *We may not thinke that theſe Seven (here made Deacons) were only choſen to [illegible] bles or [illegible] of the Churches meere temporals; though by that occaſion onely they may ſeeme to ſome [illegible] expreſſe mention being made of any other function; for, diverſe circumſtances of this ſame place gi[illegible] doth all antiquity, that their office ſtood [illegible] principally about prophane things, but about the [illegible] Altar. [illegible] to be elected, muſt be full of the holy Ghoſt and wiſedome, they muſt after publike prayer be ordered and [illegible] the Apoſtles [illegible] ſition of hands, as Biſhops and Prieſts were afterward ordered, ep. ad Tim. Where Saint [illegible] requireth in a manner the ſame conditions in them as in Biſhops. All which would not haue beene preſcribed for [illegible] ſecular ſtewardſhip. Yea ſtraight vpon their ordering here (no doubt by commiſſion of the Apoſtles; which they had not before their election) they preached baptized, diſputed, and as it may appeare by the words ſpoken of S. Steven, that he was full of grace and fortitude they received great increaſe of grace by their Deaconſhip.*

The [illegible] | 1 Tim. [illegible] | Acts 6. [illegible]

But S. Ignatius ep. 2. ad Tral. *can beſt witneſſe of their Office and the Apoſtles minde and meaning in ſuch things, who writeth thus:* It behoveth alſo to pleaſe by all meanes the Deacons, which are for the miniſtery of IESVS CHRIST. For they are not ſervitours of meat and drinke, but miniſters of the Church of God. For what are Deacons but imitatours or followers of Chriſt, miniſtring to the Biſhop, as Chriſt to his Father, and [illegible] who [illegible] a cleane and immaculate worke, even as S. *Stephen* to S. *Iames*, &c. S. Polycarpe [illegible] the [illegible] *Philippenſes: and S.* Denys *writeth that their office was about the Altar, and [illegible] the holy bread and chalice upon the ſame.* S. Clement *alſo* (Apoſt. Conſt. lib. 2. c. 61.) *that their office [illegible] other things, is to aſſiſt the Biſhops, and read the Goſpel in the Service, &c.* S. Cyprian *in divers places* ([illegible] 65. & ep. 49. ad Cornel.) *calleth Deacons the Churches and the Apoſtles Miniſters, and their Office,* adminiſtrationem ſacram, *an holy adminiſtration.* S. Hierome *affirmeth*, in cap. 7. Micheæ, *and* in epiſt. 58. ad Evagrium tom 2. *Where he checketh ſome of them for preferring themſelves before Prieſts, and putteth them in remembrance of their firſt calling, that they be as the Levites were in reſpect of the Prieſts of the old Law; finally, by* S. Ambroſe lib. 1. Offic. c. 41. *and* Prudentius in Hymno de S. Laurent. *ſpeaking of S.* Laurence *the Deacon, we may ſee their office was moſt holy. See* S. Auguſtine *alſo of the dignity of Deacons.* ep. 148. ad Valerium Conc. Carthag. 4. can. 37, 38, 39, 41.

The office of Deacons. | [illegible] | [illegible] 3. [illegible]

FVLK. 1 The miniſtery, whereunto the Deacons were aſſigned was an holy miniſtery, and the tables whereunto they were appointed to ſerue were holy tables, neither was their office exerciſed in prophane things. For the Apoſtles, although they diſtinguiſh the preaching of the word from ſerving tables, yet doe they not thereby condemne that ſervice of tables which they themſelves did exerciſe before, of prophaneneſſe. For the proviſion for the poore members of Chriſt, is an holy ſervice, and no prophane thing. S. *Paul* appointeth the collection for the poore, to be on the Lords day, which he would not have done if it were a prophane matter 1 *Cor.* 16. 1. 2. And yet it is not denied, but their miniſtery was vſed alſo, to other holy purpoſes, as teaching, baptizing, and aſſiſting the Apoſtles and other principall Paſtors in their ſpirituall charge and miniſtery. But that they were occupied about the Altar, as the Popiſh Deacons are, or had any office like unto theirs, neither any of the places which you quote or cite doth ſhew, nor any teſtimony of Antiquity doth avow. The Epiſtles of *Ignatius*, and *Polycarpus*, that now goe under their names, though they have nothing for the Popiſh Deaconſhip, yet are they not authentike, but gathered out of the Apocryphall conſtitutions of that counterfect *Clemens Dionyſius* though not of that antiquity, which is pretended, yet doth not he name the Deacons (in the place by you quoted) which bring forth the bread and the cup, for the miniſtration of the Sacrament, but certaine principall miniſters. Although it is no inconvenience, to underſtand the Deacons, ſeeing it is certaine by *Iuſtinus*, that they were vſed for the diſtribution of the Lords Supper. Finally, we acknowledge that the Deacons office is holy, according to the teſtimony of moſt ancient Fathers, and therefore it is not that prophane and ridiculous order of Popiſh Deaconrie.

Popiſh [illegible]

CHAP. VII.

Steven being permitted to anſwer, beginning at Abraham, ſheweth that God was with their fathers both in other places, and alſo long before the Temple, 48 and that after it was built, it could not be (as they groſſely imagined) a houſe for God to dwell in, 51 then he inveigheth againſt their ſtiffeneckedneſſe, and telleth them boldly of their traiterous murthering of Chriſt, as their fathers had done his Prophets afore him. 54 Whereat they being mad, he ſeeth heaven open, and IESVS *there in his divine Maieſtie. 57 Whereat they become more mad, ſo that they ſtone him to death (Saul conſenting) he commending his ſoule to* IESVS, *and humbly praying for them.*

AND the chiefe Prieſt ſaid, Are theſe things ſo?

2 Who ſaid, Yee men, brethren and fathers, heare. The God of glory appeared to our father Abraham when he was in Meſopotamia, before that he abode in Charan.

THen ſaid the chiefe Prieſt, Are theſe things ſo?

2 And he ſaid, Ye men, brethren, and fathers, hearken: The God of glory appeared unto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran,

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Gen. 12. 1. [illegible] land [illegible] kindred, [illegible] and come into a land which I ſhall ſhew thee.

4 [illegible] he forth out of the land of the Chaldæans, and dwelt in Charan. And from thence, after his father was dead, hee [illegible] him into this land, wherein you [illegible] now dwell.

5 And he gave him no inheritance in it, [illegible] the ſpace of a foot: and he promiſed [illegible] it him in poſſeſſion, and to his ſeed [illegible] him, whereas he had no childe.

Gen. 15, 13. 6 And God ſpake to him, *That his ſeed ſhall be a ſoiourner in a ſtrange country, and they ſhall ſubdue them to ſervitude, and ſhall evill intreat them foure hundred yeeres:*

7 *And the nation which they ſhall ſerve will I judge,* ſaid God; *and after theſe things they ſhall goe fourth, and* ‡ *ſhall ſerve me in this place.*

[illegible]

Gen. 17. | Gen. 21. | Gen. 25. | Gen. 29. 30. 35

8 And he gave him the teſtament of circumciſion, and ſo he * begat Iſaac, and circumciſed him the eighth day: and * Iſaac, Iacob; and * Iacob, the twelve Patriarchs.

Gen. 37. 9 And the Patriarchs through emulation, * ſold Ioſeph into Ægypt; and God was with him:

Gen. 41. 10 And delivered him out of all his tribulations; and he gave him grace and wiſdome in the ſight of Pharao the King of Ægypt, and he appointed him Governour over Ægypt, and over all his houſe.

11 And there came famine upon all Ægypt and Chanaan, and great tribulation: and our fathers found no victuals.

Gen. 42. 12 But when * Iacob had heard that there was corne in Ægypt: he ſent our fathers firſt:

Gen. 45. 13 And at the * ſecond time Ioſeph was knowne of his brethren, and his kinred was knowne unto Pharao.

14 And Ioſeph ſending, called thither Iacob his father and all his kinred in ſeventy five ſoules.

Gen. 46. | Gen. 49.

15 And * Iacob deſcended into Ægypt: and * he died, and our fathers.

Gen. 50. | Gen. 23. | Ioſ. 24.

16 And they were ‡ tranſlated into Sichem, and were * laid in the Sepulchre that Abraham * bought for a piece of ſilver of the ſonnes of Hemor the ſonne of Sichem.

Exod. 1, 7. 17 And when the time drew neere of the promiſe which God had promiſed to Abraham, the people * increaſed and was multiplied in Ægypt,

18 Vntill another King aroſe in Ægypt, that knew not Ioſeph.

19 This ſame, circumventing our ſtocke, afflicted our fathers: that they ſhould expoſe their children, to the end they might not be kept alive.

Exod. 2, 2. 20 The ſame time was * Moſes borne, and he was acceptable to God, who was nouriſhed three moneths in his fathers houſe.

3 [illegible] [illegible] countrey, [illegible] the land [illegible]

4 [illegible] the land [illegible] Chaldæans, [illegible] Charran: [illegible] from thence, [illegible] was dead, hee brought him into this land wherein, you now dwell.

5 And he gave him none inheritance in it, no not the breadth of a foot: and promiſed that he would give it him to poſſeſſe, and to his ſeed after him, when as yet he had no childe.

6 God verily ſpake on this wiſe, that his ſeed ſhould ſojourne in a ſtrange land, and that they ſhould keepe it in bondage, and intreat them evill foure hundred yeeres.

7 And the nation to whom they ſhall bee in bondage, will I judge, ſaid God: And after that ſhall they come forth, and ſerve me in this place.

*8 * And he gave him the covenant of circumciſion: * and ſo Abraham begat Iſahac, and circumciſed him the eighth day: * and Iſahac begate Iacob, * and Iacob begate the twelve Patriarchs.* Gen. 17. 9. | Gen. [illegible] 1. 2. | Gen. 25. | Gen. 29. 33.

*9 * And the Patriarchs moved with envy, ſold Ioſeph into Egypt: and God was with him,* Gen. 37. 28.

*10 And delivered him out of all his adverſities, * and gave him favour and wiſdome in the ſight of Pharao king of Egypt: and he made him Governour over Egypt, and over all his houſhold.* Gen. 41. 37.

11 But there came a dearth over all the land of Egypt and Canaan, and great affliction, that our fathers found no ſuſtenance.

*12 * But when Iacob heard that there was corne in Egypt, he ſent our fathers firſt.* Gen. 42. 1.

*13 * And at the ſecond time Ioſeph was knowne of his brethren, and Ioſephs kinred was made knowne unto Pharao.* Gen. 45. 4.

14 Then ſent Ioſeph, and cauſed his father Iacob to be brought, and all his kinne, threeſcore and fifteene ſoules.

*15 * And Iacob deſcended into Egypt, and died, both he and our fathers.* Gen. 46. 5.

*16 * And were carried over into Sichem, and laid in the Sepulchre that Abraham bought for money of the ſonnes of Emor, the ſonne of Sichem.* Gen. 49. 33. and 50. 7.

17 But when the time of the promiſe drew nigh, which God had ſworne to Abraham, the people grew and multiplied in Egypt:

18 Till another King aroſe, which knew not of Ioſeph.

19 The ſame dealt ſubtilly with our kinred, and evill intreated our fathers, and made them caſt out their yong children, that they ſhould not remaine alive.

*20 * The ſame time was Moſes borne, and was acceptable unto God, and nouriſhed up in his fathers houſe three moneths:* Exod. 2. 1. heb. 11. 2[illegible]

21 And when he was expoſed, Pharao's daughter tooke him up, and nouriſhed him for her owne ſonne.

22 And Moſes was inſtructed in all the wiſedome of the Ægyptians: and hee was mighty in his words and workes.

23 And * when he was fully of the age of fourty yeeres, it came to his minde to viſit his brethren the children of Iſrael.

24 And when hee had ſeene one ſuffer wrong, hee defended him: and ſtriking the Ægyptian, he revenged his quarrell that ſuſtained the wrong.

25 And he thought that his brethren did underſtand that God by his hand would ſave them: but they underſtood it not.

Exod.2,13. 26 And the day following * he appeared to them being at ſtrife: and hee reconciled them unto peace, ſaying, Men, yee are brethren, wherefore hurt you one another?

27 But he that did the injury to his neighbour, repelled him, ſaying, *Who hath appointed thee prince and judge over us?*

28 *What, wilt thou kill me, as thou didſt yeſterday kill the Ægyptian?*

29 And Moſes fled upon this word: and he became a ſojourner in the land of Madian, where he begat two ſonnes,

Exod.3,2. 30 And after forty yeeres were expired, there * appeared to him in the deſert of mount Sina an Angel in the fire of the flame of a buſh.

31 And Moſes ſeeing it, marvelled at the viſion. And as he went neere to view it, the voyce of our Lord was made to him,

32 *I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Iacob.* And Moſes being made to tremble, durſt not view it.

33 And our Lord ſaid to him, *Looſe off the ſhoe of thy feet: for the place wherein thou ſtandeſt, is || holy ground.*

34 *Seeing I have ſeene the affliction of my people which is in Ægypt, and I have heard their groaning, and am deſcended to deliver them. And now come, and I will ſend thee into Ægypt.*

35 This Moſes, whom they denied, ſaying, *Who hath appointed thee Prince and Captaine?* him God ſent Prince and ‡ Redeemer, with the hand of the Angel that appeared to him in the buſh.

Exo.7,8.9.10. 11. 12,37. Exod.16. 36 He * brought them forth doing wonders and ſignes in the land of Ægypt, and in the red Sea, and in the * deſert fourtie yeeres.

Deut,18. 37 This is that Moſes which ſaid to the children of Iſrael, *A Prophet will God raiſe up to you of your owne brethren as my ſelfe: him you ſhall heare.*

Exo.19,3.19. 38 This is he that * was in the aſſembly in the wilderneſſe, with the Angel that ſpake to him in mount Sina, and with our fathers: who

21 And when he was caſt out, Pharao's daughter tooke him up, and nouriſhed him for her owne ſonne.

22 And Moſes was learned in all maner of wiſedome of the Egyptians, and was mightie in deeds and in words.

23 And when he was full fourty yeeres old, it came into his heart to viſit his brethren the children of Iſrael,

*24 * And when hee ſaw one of them ſuffer wrong, he defended him, and avenged his quarell that had the harme done to him, and ſmote the Egyptian:* Exod.2.11.

25 For he ſuppoſed his brethren would have underſtood, how that God by his hand ſhould deliver them: but they underſtood not.

*26 * And the next day he ſhewed himſelfe unto them as they ſtrove, & would have ſet them at one againe, ſaying, Sirs, ye are brethren, why doe ye wrong one to another?* Exod.2.13.

27 But hee that did his neighbour wrong, thruſt him away ſaying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me, as thou didſt the Egyptian yeſterday?

29 Then fled Moſes at that ſaying, and was a ſtranger in the land of Madian, where he begat two ſonnes.

*30 * And when fourty yeeres were expired, there appeared to him in the wildernes of mount Sina, an Angel of the Lord in a flame of fire in a bramble buſh.* Exod.3.2.

31 When Moſes ſaw it, he wondered at the ſight: and as he drew neere to behold, the voyce of the Lord came unto him,

32 Saying, *I am the God of thy fathers, the God of Abraham, and the God of Iſahac, and the God of Iacob. Then Moſes trembled, and durſt not behold.*

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feet: for the place where thou ſtandeſt, is holy ground.

34 I have ſeene, I have ſeene the affliction of my people which is in Egypt, and I have heard their groaning, and am come downe to deliver them: And now come, and I will ſend thee into Egypt.

35 This Moſes whom they forſooke ſaying, Who made thee a ruler and a judge? the ſame did God ſend to be a ruler and a deliverer, by the hands of the Angel which appeared to him in the bramble buſh.

*36 * Hee brought them out, after that hee had ſhewed wonders and ſignes in Egypt, and in the red Sea, * and in the wilderneſſe fourtie yeeres.* Exod.7.9. Exod.16.1.

*37 This is that Moſes, which ſaid unto the children of Iſrael, * A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me: him ſhall ye heare.* Deut.18.15.

*38 * This is he that was in the Church in the wilderneſſe with the Angel, which ſpake to him in the mount Sina, and with our fathers: this man*

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who received the words of life to give unto us.

39 To whom our Fathers would not bee obedient: but they repelled him, and in their hearts turned away into Ægypt,

Exod.32,1. 40 Saying to Aaron: *Make us gods that may goe before us: for this Moſes that brought us out of the land of Ægypt, we know not what is befallen to him.*

41 And they made a calfe in thoſe dayes, and offered ſacrifice to the Idoll, and rejoyced in the workes of their owne hands.

‡For a juſt puniſhment of their former offences God gave them up to worke what wickedneſſe they would themſelves, as it is ſaid of the Gentiles. Rom. 1.

b λατρεύειν.

Amos 5,25.

42 And God turned, and ‡ delivered them up [b] to ſerve the hoſte of heaven, as it is written in the booke of the Prophets: *Did you offer victims and hoſtes unto me forty yeeres in the deſert, O houſe of Iſrael?*

43 *And you tooke unto you the tabernacle of Moloch, and the ſtarre of your God Rempham, figures which you made, to adore them. And I will tranſlate you beyond Babylon.*

Exod.25,40. 44 The Tabernacle of teſtimony was among our Fathers in the deſert, as God ordained ſpeaking to Moſes, *that hee ſhould make it according to the forme which he had ſeene.*

Ioſ.3,14. 45 Which our fathers * with [c] Ieſus receiving, brought it alſo into the poſſeſſion of the Gentiles, which God expelled from the face of our fathers, till in the dayes of David,

c This is Ioſue, ſo called in Greeke in type of our Saviour.

Pſal.131,5. 46 Who found grace before God, and * deſired that he might finde a tabernacle for the God of Iacob.

1 Chron.17. 47 And * Salomon built him an houſe.

Act.17,25. Eſa.66,1. 48 But the Higheſt dwelleth || not in houſes * made by hand, as the Prophet ſaith:

49 *Heaven is my ſeat: and the earth the foot-ſtoole of my feet. What houſe will you build me, ſaith our Lord? or what place is there of my reſting?*

50 *Hath not my hands made all theſe things?*

51 You ſtiffe necked and of uncircumciſed hearts and eares, you alwayes reſiſt the holy Ghoſt: as your fathers, your ſelves alſo.

52 Which of the Prophets did not your fathers perſecute? And they ſlew them that foretold of the comming of the Iuſt one, of whom now

53 You have beene betrayers and murderers: who received the Law by the diſpoſition of Angels, and have not kept it.

54 And hearing theſe things they were cut in their hearts, and they gnaſhed with their teeth at him.

d The comfort of all Martyrs. 55 But he being full of the holy Ghoſt, looking ſtedfaſtly unto heaven, [d] ſaw the glory of God, and IESVS ſtanding on the right hand of God.

56 And he ſaid, Behold I ſee the heavens opened, and the Sonne of man ſtanding on the right hand of God.

57 And

man received the word of life, to give unto us.

39 To whom our fathers would not obey, but thruſt him from them, and in their hearts turned backe againe into Egypt.

40 Saying unto Aaron, Make us gods to goe before us. For as for this Moſes that brought us out of the land of Egypt, we wot not what is become of him.

41 And they made a calfe in thoſe dayes, and offered ſacrifice unto the idoll, and rejoyced over the workes of their owne hands.

*42 * Then God turned himſelfe away, and gave them up to worſhip the hoſt of heaven, as it is written in the book of the Prophets, O ye houſe of Iſrael, have ye offered to me ſlaine beaſts, and ſacrifices by the ſpace of forty yeeres in the wilderneſſe?* Amos

43 Yea, ye tooke unto you the tabernacle of Moloch, and the ſtarre of your god Remphan, figures which ye made, to worſhip them: and I will carry you away beyond Babylon.

*44 Our fathers had the Tabernacle of witneſſe in the wilderneſſe, as he hath appointed, ſpeaking unto Moſes, that hee ſhould make * it according to the faſhion that hee had ſeene.* Exod.25.40.

45 Which alſo our fathers that came after brought in with Ieſus into the poſſeſſion of the Gentiles, whom God drave out before the face of our fathers, untill the dayes of David,

46 Which found favour before God, and would faine have found a Tabernacle for the God of Iacob.

*47 * But Salomon built him an houſe.* 1 Chro.17.12.

*48 * Howbeit, he that is higheſt of all, dwelleth not in temples made with hands, as ſaith the Prophet,* Act.17.

49 Heaven is my ſeat, and earth is my footſtoole: What houſe will ye build me, ſaith the Lord? Or which is the place of my reſt?

50 Hath not my hand made all theſe things?

51 Yee ſtiffenecked and of uncircumciſed hearts and eares, yee doe alwayes reſiſt the holy Ghoſt, as your fathers did, ſo doe you.

52 Which of the Prophets have not your fathers perſecuted? And they have ſlaine them which ſhewed before of the comming of the Iuſt, of whom ye have beene now the betrayers and murderers:

53 Which alſo have received the Law by the diſpoſition of Angels, and have not kept it.

54 When they heard theſe things, their hearts clave aſunder, and they gnaſhed on him with their teeth.

55 But he being full of the holy Ghoſt, looked up ſtedfaſtly into heaven, and ſaw the glory of God, and Ieſus ſtanding on the right hand of God,

56 And ſaid, Behold, I ſee the heavens open, and the Son of man ſtanding on the right hand of God.

57 Then

57 And they crying out with a loud voyce, ſtopped their eares, and with one accord ran violently upon him.

58 And caſting him forth without the city, they || ſtoned him: and the witneſſes laid off their garments *beſide the feet of a young man that was called Saul.

59 And they ſtoned Steven invocating, and ſaying: Lord IESVS, receive my ſpirit.

60 And falling on his knees, he cryed with a loud voyce, ſaying: ‡ Lord, lay not this ſin unto them. And when he had ſaid this, he fell a ſleepe. And Saul was conſenting to his death.

57 Then they gave a ſhout with a loud voice, and ſtopped their eares, and ranne upon him all at once.

58 And caſt him out of the city, and ſtoned him: and the witneſſes laid downe their clothes at a young mans feet, whoſe name was Saul.

59 And they ſtoned Steven, calling on, and ſaying, Lord Ieſu, receive my ſpirit.

60 And he kneeled downe, and cryed with a loud voyce, Lord, lay not this ſinne to their charge. And when he had thus ſpoken, he fell aſleepe.

MARGINALL NOTES. CHAP. VII.

RHEM. 1 26 Tranſlated.] *Tranſlation of Saints bodies agreeable to nature and Scripture. And the deſire to be buried in one place more then another (which the holy Patriarchs alſo had,* Gen.49,29. 50,24. Heb.11,22.) *hath ſometime great cauſe,* Aug. de Cur. pro mort. c.1. & ult.

FVLK. 1 The bodies of the Patriarchs were not tranſlated to be made Idols, as the manner is in Popiſh tranſlations, but to teſtifie to the poſterity, their faith in the promiſe of God, whereby they looked for the ſpirituall poſſeſſion of the land, although they died in baniſhment. Such cauſes favour not Popiſh ſuperſtition. *Chryſoſtome* ſaith, that *Ioſeph* cauſed his bones to be removed, *Leſt the Egyptians ſhould abuſe his body to occaſion of impiety, In Gen. Hom. 67.* Saint *Auguſtine*, though not altogether free from errour, in that booke *De cura*, yet of buriall and all things thereto belonging, he ſaith, *They be rather the comfort of the living, not helpe of the dead, De Cura, cap.2.*

Tranſlation of dead bodies.

Reliques.

RHEM. 2 35 Redeemer.] *Chriſt is our Redeemer, and yet Moſes is here called redeemer; ſo Chriſt is our Mediatour and Advocate, and yet we may have Saints our inferiour mediatours and advocates alſo.* See Annot. 1 Io.2,1.

FVLK. 2 Chriſt is our onely Redeemer from ſpirituall bondage, who only payed the price for us. *Moſes* was a miniſter of their bodily deliverance from Egypt. But neither *Moſes* nor any Saint, can be inferiour mediatours and advocates unto God for us, except they can alſo be inferiour chriſts and ſaviours. For there is but one Mediatour, Ieſus Chriſt, who is our Advocate with the Father, 1 *Tim.*2,5. 1 *Io.*2.1. Saviour, Redeemer, Mediatour, and Advocate, be the proper offices of Chriſt, and therefore are not communicated to his ſervants.

Saints, no mediatours or advocates.

RHEM. 3 60 Lord.] *Euſebius Emiſſenus ſaith, when he prayeth for his perſecutours, he promiſeth to his worſhippers his manifeſt interceſſion and ſuffrages,* In hom. S. Steph. *and S.* Auguſtine, Si *Stephanus* ſic non oraſſet, Eccleſia *Paulum* non haberet, Serm. 1. de S. Stephan.

FVLK. 3 Thoſe Homilies that are printed under the name of *Euſebius Emiſſenus*, were never written by that ancient Father Biſhop of Emeſa, but by a man of latter time, and a Frenchman borne, as is manifeſt, *Hom. de ſancta Blandina*, and other places of thoſe Homilies. And yet the Authour of that Homily meaneth none other worſhippers, nor any other worſhip, then he deſcribeth in the beginning therof, namely ſuch as did celebrate the praiſes of the Martyrs to the glory of God, and to ſtirre up men to the imitation of them. That the Saints in heaven pray for us, if it be granted, yet it followeth not that we muſt pray to them.

ANNOTATIONS CHAP. VII.

RHEM. 4 33 Holy ground.] *If that apparition of God himſelfe or an Angel, could make the place and ground holy, and to be uſed of Moſes with all ſignes of reverence and feare: how much more the corporall birth, abode, and wonders of the Sonne of God in Iewry, and his perſonall preſence in the bleſſed Sacrament, may make that countrey and all Chriſtian Churches and Altars holy? And it is the greateſt blindneſſe that can be, to thinke it ſuperſtition to reverence any things or places in reſpect of Gods preſence or wonderous operation in the ſame. See S.* Hieron. ep. 17,18,27. of the holy land.

The holy land.

Holy places.

FVLK. 4 The ground was holy by the preſence of God in his miniſter the Angel, according to his pleaſure: But that holineſſe continued not after the departure of the Angel. So all places were holy, which it pleaſed our Saviour Chriſt to ſanctifie with his preſence, but not all places or perſons which he touched; for then Iudas and the ſouldiers that crucified him, ſhould have beene exceeding holy.

Holy places.

The perſonall preſence of Chriſt in the Sacrament, muſt firſt be proved before any ſanctification of places in that reſpect can be concluded. And then it muſt alſo be proved how farre he will have this holineſſe to proceed. For that preſence in the mouthes and ſtomackes of the wicked, doth not ſanctifie them by your owne doctrine, nor I thinke in the belly of a mouſe or other beaſt that happeneth to eat your conſecrated Hoaſt. To reverence any place in reſpect of Gods preſence, where he hath appointed the ſame, is no ſuperſtition, but to eſteeme the land of Iewry to be holy, becauſe Chriſt hath ſometime troden upon it, from whence he hath withdrawne his preſence, is groſſe ſuperſtition. S. *Hierom* in the places noted, aſcribeth no holineſſe to the ground, but in reſpect of the lively remembrance, that men may have by ſight of thoſe places, in which Chriſt was converſant, and wherein he wrought his miracles: otherwiſe, *It is no commendation* (ſaith *Hierome*) *to have beene at Hieruſalem, but to have lived well at Hieruſalem.* There is as ready a way to the court of heaven from England, as from Hieruſalem, *Ep.13. ad Paulinum.*

RHEM. 5 48 Not in houſes.] *The vulgar heretikes alledge this place againſt the corporall being of Chriſt in the bleſſed Sacrament and in Churches: by which reaſon they might have driven him out of all houſes, Churches and corporall places, when he was viſible in earth. But it is meant of the Divinity only, and ſpoken to correct the carnall Iewes: who thought God either ſo to be contained, compaſſed, and limited to their Temple, that he could be no where elſe, or at leaſt that he would not heare or receive mens prayers and ſacrifices in the Churches of the Gentiles, or elſewhere out of the ſaid Temple. And ſo as it maketh nothing for the Sacramentaries, no more doth it ſerve for ſuch as eſteeme Churches and places of publicke prayer no more convenient, nor more holy then any other profane houſes or chambers. For though his perſon or vertue be not limited to any place, yet it pleaſeth him condeſcending to our neceſſity and profit, to worke his wonders and to be worſhipped of us in holy places rather then profane.*

God is not contained in place, yet he will be worſhipped in one place more then in another.

This

FVLK. 5 This argument as lightly as you eſteeme it, beareth hard againſt your fantaſie of Concomitance, ſeeing by your corporall being of Chriſt in the Sacrament, you draw the preſence of his Godhead to the ſame place with the Sacrament, not as God is in all places, filling them with his Majeſtie, but as the [illegible] of the Godhead dwelleth in Chriſt by union of perſon. For although the Godhead dwelleth in the body of Chriſt, as in a temple not made with hands, yet he dwelled not in the temple of Hieruſalem, when Chriſt was preſent in it, nor in any other houſe or place into which his body came. For it is one thing to ſay, the Godhead filleth all places, another thing to ſay he dwelleth here or there. For publike prayer, places appointed are moſt convenient, yet all places are conſecrated unto God for prayer, 1 Tim.2. 8. and Churches are not more convenient for publike prayers in reſpect of their holineſſe, but for order and comelineſſe ſake.

RHEM. 6 58 They ſtoned him.] *Reade a marvellous narration in S. Auguſtine of one ſtone that hitting the Martyr on the elbow, rebounded backe to a faithfull man that ſtood neere; who keeping and carrying it with him, was by revelation warned to leave it at Ancona in Italie: whereupon a Church or Memory of S. Steven was there erected, and many miracles done after the ſaid Martyrs body was found out, and not before,* Aug. tom. 10. Ser. 38. de diverſis in edit. Pariſ.

FVLK. 6 Such narrations we may reade good ſtore in the *Legenda aurea, Sermones diſcipuli*, the feſtivall, and ſuch other Popiſh books ſtuffed with fables and bobles, like to the counterfeit *Auguſt.* the Author of theſe Sermons. There was too much counterfeit ſtuffe, printed before under the name of *Auguſtine*. You needed not to have added more from Paris, but that you hate the truth, and delight in lies, fables, and forgeries.

CHAP. VIII.

RHEM. 1 *So farre is perſecution from prevailing againſt the Church, that by it the Church groweth from Hieruſalem into all Iewrie and Samaria: 5 The ſecond of the Deacons, Philip converteth with his miracles the city it ſelfe of Samaria, and baptizeth them, even Simon Magus alſo himſelfe among the reſt. 14 But the Apoſtles Peter and Iohn are the Miniſters to give them the holy Ghoſt. 18 Which Miniſtery Simon Magus would buy of them. 26 The ſame Philip being ſent of an Angel to a great man of Aethiopia, who came a pilgrimage to Hieruſalem, firſt catechizeth him: 36 and then (he profeſſing his faith, and deſiring Baptiſme) doth alſo baptize him.*

The third part. The propagation of the Church from Hieruſalem into all Iewry and to Samaria.

FVLK. 1 The Eunuch came not on Popiſh pilgrimage, but to worſhip God at Hieruſalem.

AND the ſame day there was made a great perſecution in the Church which was at Hieruſalem, and all were diſperſed thorow the countreys of Iewry and Samaria, ſaving the Apoſtles.

2 And || devout men tooke order for Stevens funerall, and made great mourning upon him.

c συνεκόμισαν: [illegible]

3 But Saul *waſted the Church: entring in from houſe to houſe, and drawing men and women, delivered them into priſon.

Act 22,4.

4 They therefore that were diſperſed, paſſed thorow, ‡ evangelizing the word.

5 * And Philip deſcending into the citie of Samaria, preached CHRIST unto them.

‡ This perſecutió wrought much good, being an occaſion that the diſperſed preached Chriſt in divers countreys where they came.

* The Epiſtle upon Thurſday in Whitſunweeke.

6 And the multitudes were attent to thoſe things which were ſaid of Philip, with one accord, hearing and ſeeing the ſignes that he did.

7 For many of them that had uncleane ſpirits, crying with a loud voyce, went out. And many ſicke of the palſey and lame were cured.

8 There was made therefore great joy in that city.

9 And a certaine man named Simon, who before had beene in that city a Magician, ſeducing the nation of Samaria, ſaying himſelfe to be ſome great one:

10 Vnto whom all hearkened, from the leaſt to the greateſt, ſaying, This man is the power of God, that is called great.

11 And they were attent upon him, becauſe a long time he had bewitched them with his magicall practiſes.

12 But when they had believed Philip evangelizing of the kingdome of God, and of the name of IESVS CHRIST, they were baptized, men and women.

13 Then

AND Saul was conſenting unto his death: and at that time there was a great perſecution againſt the Church which was at Hieruſalem, and they were all ſcattered abroad thorow out the regions of Iewry, and Samaria, except the Apoſtles.

2 And devout men carried Steven together to his buriall, and made great lamentation over him.

3 As for Saul, he made havocke of the Church, entring into every houſe, and drawing out both men and women, did put them into priſon.

4 Therefore they that were ſcattered abroad, went every where preaching the word of God.

5 Then came Philip into the city of Samaria, and preached Chriſt unto them.

6 And the people gave heed unto thoſe things which Philip ſpake, with one accord, hearing and ſeeing the miracles which he did.

7 For uncleane ſpirits, crying with loude voice, came out of many that were poſſeſſed with them: and many taken with palſeys, and many that halted, were healed.

8 And there was great joy in that city.

9 But there was a certaine man called Simon, which before time in the ſame city uſed witchcraft, and bewitched the people of Samaria, ſaying, that he was a man that could doe great things.

10 To whom they all gave heed, from the leaſt to the greateſt, ſaying, This man is the great power of God.

11 And him they ſet much by, becauſe that of long time he had bewitched them with ſorceries.

12 But when they beleeved Philips preaching of the kingdome of God, and of the Name of Ieſus Chriſt, they were baptized, both men and women.

13 Then Simon alſo himſelfe beleeved: and being baptized, he cleaved to Philip; Seeing alſo ſignes and very great miracles to be done, he was aſtonied with admiration.

14 And when the Apoſtles who were in Hieruſalem, had heard that Samaria had receiued the word of God: they || ſent unto them ‡ Peter and Iohn.

15 Who when they were come, prayed for them, that they might receiue the holy Ghoſt.

16 For he was not yet come upon any of them, but they were onely baptized in the Name of our Lord IESVS.

17 Then did || they impoſe their hands upon them, and they || received the holy Ghoſt. ☞

18 And when Simon had ſeene that by the impoſition of the hand of the Apoſtles, the holy Ghoſt was given, he || offered them money,

19 Saying, Give me alſo this power, that on whomſoever I impoſe my hands, he may receive the holy Ghoſt.

20 But Peter ſaid to him, Thy money be with thee unto perdition: becauſe thou haſt thought that the gift of God is purchaſed with money.

21 Thou haſt no part, nor lot in his word. For thy heart is not right before God.

μετανόησον ἀπὸ. See Apo. 9, 21.

22 || Doe penance therefore from this thy wickedneſſe: and pray to God, || if perhaps this cogitation of thy heart may be remitted thee.

23 For I ſee thou art in the gall of bitterneſſe, and the obligation of iniquity.

24 And Simon anſwering ſaid, || Pray you for me to our Lord, that nothing come upon me of theſe things which you have ſaid.

25 And they indeed having teſtified and ſpoken the word of our Lord, returned to Hieruſalem, and evangelized to many countreys of the Samaritans.

The Epiſtle upon Thurſday in Eaſter week.

26 And an Angel of our Lord ſpake to Philip, ſaying: Ariſe, and goe toward the South, to the way that goeth downe from Hieruſalem into Gaza: || this is deſert.

27 And ariſing he went. And behold, a man of Æthiopia, an Eunuch, of great authority under Candace the Queene of the Æthiopians, who was over all her treaſures, was come to Hieruſalem to ‡ adore:

28 And he was returning and ſitting upon his charet, and reading Eſay the Prophet.

29 And the Spirit ſaid to Philip, Go neere, and joyne thy ſelfe to this ſame charet.

30 And Philip running thereunto, heard him reading Eſay the Prophet, and he ſaid: Troweſt thou that thou underſtandeſt the things which thou readeſt.

31 Who ſaid, And ‡ how can I, unleſſe ſome man ſhew me? and he deſired Philip that he would come up and ſit with him.

32 And

13 Then Simon himſelfe beleeued alſo: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and ſignes which were done.

14 When the Apoſtles which were at Hieruſalem, heard ſay that Samaria had receiued the word of God, they ſent unto them, Peter and Iohn.

15 Which when they were come downe, prayed for them that they might receiue the holy Ghoſt.

16 (For as yet he was come downe upon none of them; but they were baptized only in the name of Chriſt Ieſus.)

17 Then laid they their hands on them, and they receiued the holy Ghoſt.

18 And when Simon ſaw that through laying on of the Apoſtles hands, the holy Ghoſt was given, he offered them money,

19 Saying, Giue me alſo this power, that on whomſoeuer I put the hands, he may receiue the holy Ghoſt.

20 But Peter ſaid unto him, Thy money periſh with thee, becauſe thou haſt thought that the gift of God may bee obtained with money.

21 Thou haſt neither part nor fellowſhip in this buſineſſe: for thy heart is not right in the ſight of God.

22 Repent therefore of this thy wickedneſſe, and pray God, if perhaps the thought of thine heart may be forgiuen thee.

23 For I perceiue that thou art in the gall of bitterneſſe, and in the bond of iniquity.

24 Then anſwered Simon, and ſaid, Pray ye to the Lord for me, that none of theſe things which ye haue ſpoken, fall on me.

25 And they, when they had teſtified and preached the word of the Lord, returned toward Hieruſalem, and preached the Goſpel in many villages of the Samaritanes.

26 And the Angel of the Lord ſpake unto Philip, ſaying, Ariſe, and goe toward the South, unto the way that goeth downe from Hieruſalem unto Gaza, which is deſert.

27 And he aroſe, and went on: and behold, a man of Ethiopia, an Eunuch, and of great authoritie with Candace, Queene of the Ethiopians, and had the rule of all her treaſure, which came to Hieruſalem for to worſhip.

28 And as hee returned home againe, ſitting in his charet, he read Eſaias the Prophet.

29 Then the Spirit ſaid unto Philip, Come, neere, and ioyne thy ſelfe to this charet.

30 And Philip ran thither to him, and heard him reade the Prophet Eſaias, and ſaid, Underſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould guide me? And he deſired Philip that he would come up, and ſit with him.

32 The

32 And the place of the Scripture which he did reade, was this: *As a ſheepe to ſlaughter was he led: and as a Lambe before his ſhearer, without voice, ſo did he not open his mouth.*

Eſay 53, 7.

33 *In humility his judgement was taken away. His generation who ſhall declare, for from the earth ſhall his life be taken?*

34 And the Eunuch anſwering Philip, ſaid, I beſeech thee, of whom doth the Prophet ſpeake this? of himſelfe, or of ſome other?

35 And Philip opening his mouth, and beginning from this Scripture, evangelized unto him IESVS.

36 And as they went by the way, they came to a certaine water: and the Eunuch ſaid, Lo water, || who doth let me to be baptized?

|| *What.*

37 And Philip ſaid, If thou beleeue with all thy heart, thou mayeſt. And he anſwering ſaid, I beleeue that IESVS CHRIST is the ſon of God.

38 And he commanded the chariot to ſtay: and both went downe into the water, Philip and the Eunuch, and || he baptized him.

39 And when they were come up out of the water, the Spirit of our Lord tooke away Philip, and the Eunuch ſaw him no more. And he went on his way rejoycing.

40 But Philip was found in Azotus, and paſſing through, he evangelized to all the cities, till he came to Cæſarea. ☞

*32 The tenor of the Scripture which he read, was this, * He was led as a ſheepe to the ſlaughter, and like a lambe dumbe before the ſhearer: ſo opened not he his mouth.*

33 In his humilitie, his iudgement is exalted: but who ſhall declare his generation? For his life is taken from the earth.

34 And the Eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the Prophet this? of himſelfe, or of ſome other man?

35 Then Philip opened his mouth and began at the ſame Scripture, and preached unto him Ieſus.

36 And as they went on their way, they came unto a certaine water: and the Eunuch ſaid, See, here is water, what doth let me to be baptized?

37 Philip ſaid unto him, If thou beleeueſt with all thine heart, thou mayeſt. And he anſwered, and ſaid, I beleeue that Ieſus Chriſt is the Sonne of God.

38 And he commanded the charet to ſtand ſtill: and they went downe both into the water, both Philip, and alſo the Eunuch; and he baptized him.

39 And as ſoone as they were come out of the water, the ſpirit of the Lord caught away Philip that the Eunuch ſaw him no more: and he went on his way rejoycing.

40 But Philip was found at Azotus: and he walked throwout the countrey, preaching in all the cities, till he came to Cæſarea.

MARGINALL NOTES. CHAP. VIII.

RHEM. 2 27 To adore.] *Note that this Æthiopian came to Hieruſalem to adore, that is, in Pilgrimage. Whereby we may learne that it is an acceptable acte of religion, to goe from home to places of greater deuotion and ſanctification.*

FVLK. 2 He came as a proſelyte, to worſhip God in the Temple at Ieruſalem, according to the Law, not on pilgrimage to worſhip Popiſh idols. But now the time is, and then was, that the true worſhippers ſhould worſhip God neither in Ieruſalem, nor in any other place of greater devotion and ſanctification, but in ſpirit and truth. *Iohn* 4.21. The Temple and the comming up to Ieruſalem to worſhip, had the expreſſe word to warrant them: Popiſh places of devotion and the pilgrimage to them are ſuperſtitious and idolatrous, having no warrant of Gods word for their holineſſe, but manifeſt prohibition in Gods law, *Exod.* 20.

Pilgrimage.

RHEM. 3 31 How can I.] *The Scriptures are ſo written that they cannot be underſtood without an interpreter, as eaſie as our Proteſtants make them. See S.* Hierome Ep. ad Paulinum de omnibus diuinæ hiſtoriæ libris, *ſet in the beginning of Latine Bibles.*

FVLK. 3 All parts of the Scripture are not ſo written, that an interpreter is neceſſary. *The holy Ghoſt hath bountifully and healthfully ſo moderated the holy Scriptures, that by open or plaine places, he might prouide againſt famine, and that by darke places he might wipe away lothſomeneſſe. For nothing almoſt is found out of theſe obſcurities, which may not be found in other places, to be uttered moſt plainely, De doct. Chriſt. lib.2. cap.16.* That many things are hard to be underſtood in the Scriptures, which need an interpreter, we confeſſe with the Eunuch, and with S. *Hierom.*

The Scriptures not hard to underſtand in all places.

ANNOTATIONS. CHAP. VIII.

RHEM. 4 2 Devout men.] *As here great deuotion was uſed in burying his body; ſo afterward at the Inuention and Tranſlation thereof. And the miracles wrought by the ſame, and at euery little memory of the ſame, were infinite: as S.* Auguſtine *witneſſeth,* lib. 22. de Civit. Dei. c. 8. & Sermon. de S. Steph. tom. 10.

Saint Stevens reliques.

FVLK. 4 It was an office of Chriſtian charity, to bury the body of *Steven*; what miracles were afterward wrought at the finding of his body, and at the memories of him, the Scripture telleth not. *S. Auguſtine* reporteth much: yet doth he condemne *worſhippers of ſepulchres and pictures.* De mor. eccl. cath. lib. 1 cap. 34. and teſtifieth, that ſome idle Monkes in his time, caried about the reliques of Martyrs, which might be counterfeit, and not reliques of martyrs. *De opere Monach. cap.* 28.

Miracles.

Reliques.

RHEM. 5 14 Sent Peter.] *Some Proteſtants uſe this place to proue S. Peter not to be head of the Apoſtles, becauſe he and S. Iohn were ſent by the Twelue, by which reaſon they might as well conclude that he was not equall to the reſt; for commonly the Maſter ſendeth the man, and the Superiour the inferiour, when the word of Sending is exactly uſed. But it is not alwayes ſo taken in the Scriptures, for then could not the Sonne be ſent by the Father, nor the holy Ghoſt from the Father and the Sonne: nor otherwiſe in common uſe of the world, ſeeing the inferiour or equall many intreate his friend or ſuperiour to doe his buſineſſe for him; and ſpecially a body Politike or a Corporation may by election or otherwiſe chooſe their Head and ſend him, ſo may the Citizens ſend their Major to the Prince or Parliament though he be the head of the Citie, becauſe he may be more fit to doe their buſineſſe; alſo the ſuperiour or equall may be ſent by his owne conſent or deſire. Laſtly, the Colledge of the Apoſtles comprising Peter with the reſt (as euery ſuch body implieth both the head and the members) was greater then Peter their head alone; as the Prince and Parliament is greater then the prince alone. And ſo Peter might be ſent as by authority of the whole Colledge, notwithſtanding he were the head of the ſame.*

That Peter was ſent, is no reaſon againſt his Primacie.

This

Popes ſupremacy

This ſending of *Peter*, is a good argument to prooue that *Peter was not their ſuperior, as Chriſts vicar*. For then he might haue ſent any of them, or gone of his owne accord without ſending. *Peter* was therefore inferior to the reſt, and vnder the authority of the whole College of Apoſtles, though he were equall to euery one, and in primacy of order, firſt of all. Whereas if *Peter* had beene ſuperiour as Chriſts vicar, they could no more haue ſent *Peter* then they could haue ſent Chriſt himſelfe. That the word of ſending, is not alwaies vſually vſed in the Scriptures, you haue no example to bring, but of the ſending of the Sonne and the holy Ghoſt. Whereas all men of meane iudgement know, that the myſterie of the holy Trinity being ineffable, the words are almoſt all borrowed, that are vſed to ſhew the diſtinct working, and effects of the perſons thereof. But heere, in proper phraſe of ſpeaking, the Apoſtles ſent *Peter* and *Iohn*: *Peter* and *Iohn* therefore were ſubiect to the Apoſtles. But you adde, that the word of ſending, *is not alwaies ſo taken in the common vſe of the world, ſeeing the inferiour or equall, may intreat his friend to doe his buſineſſe for him.* I grant that to be true, but the inferiour or equall, that hath intreated his friend, cannot truely ſay, he hath ſent his ſuperiour or equall. Neither can a Corporation, that is vnder a ſoveraigne head (ſuch as you would haue *Peter* to be) ſend their head, or chuſe him to be their foot, to goe for them. Neither can the Citizens ſend their Major, which is the Princes Lieutenant, more then they can ſend the Prince himſelfe. He may goe indeed by his owne conſent or deſire, but he cannot be ſent, except he yeeld vnto the authority of the ſenders. Laſtly, you ſay (belike, for the vttermoſt refuge) that the College of the Apoſtles, comprising *Peter*, was greater then *Peter* their head alone. This granted, *Peters* headſhip was not the ſoveraigne authority of Chriſt, neither was *Peter* head of the Apoſtles, as Chriſts Vicar. For the whole Church, comprising Chriſt the head thereof, is not of greater authority then Chriſt himſelfe. Neither may Chriſt be ſent by authority of the whole Church. No more might *Peter* haue beene ſent by authority of the whole College, if he had had the whole authority and government ouer the Apoſtles, as Chriſt had, and alwayes hath. Neither is this place vſed onely of Proteſtants (as you ſay) but alſo of ſome Papiſts, to prooue that the Pope ought to be ſubiect to the generall Councell, repreſenting the whole Church. *Epiſt. Syn. Con. Baſil. ad inuectiuam ſub nomine* Eugenij *Pape. cont. ſyn. Baſil.*

The Sacrament of Confirmation miniſtred by Biſhops onely.

RHEM. 6 17 Did they impoſe.] If this *Philip* had beene an Apoſtle *(ſaith Bede)* he might haue impoſed his hands, that they might haue receiued the holy Ghoſt; but this none can doe ſauing Biſhops. For though Prieſts may baptize, and anoint the baptized alſo with Chriſme conſecrated by a Biſhop: yet he cannot ſigne his forehead with the ſame holy oyle, becauſe that belongeth onely to Biſhops, when they giue the holy Ghoſt to the baptized. *So ſaith he touching the Sacrament of Confirmation in* 8. Act. *This impoſition therefore of hands, together with the prayers here ſpecified (which no doubt were the very ſame that the Church yet vſeth to that purpoſe) was the miniſtration of the Sacrament of Confirmation. Whereof* S. Cyprian *ſaith thus; They that in Samaria were baptized of* Philip, *becauſe they had lawfull and Eccleſiaſticall Baptiſme, ought not to be baptized any more; but onely that which wanted, was done by* Peter *and* Iohn, *to wit, that by prayer made for them and impoſition of hands, the holy Ghoſt might be powred vpon them. Which now alſo is done with vs, that they which in the Church are baptized, be by the Rulers of the Church offered, and by our prayer and impoſition of hands receiue the holy Ghoſt, and be ſigned with our Lords ſeale. So* S. Cyprian. *But the Heretikes obiect that yet here is no mention of oyle. To whom we ſay that many things were done and ſaid in the adminiſtration of this and other Sacraments, and all inſtituted by Chriſt himſelfe, and deliuered to the Church by the Apoſtles, which are not particularly written by the Euangeliſts or any other in the Scripture, among which this is evident by all antiquity and moſt generall practiſe of the Church, to be one.*

Ep. 73. nu. 3. ad Iubaianum.

Chriſme in Confirmation. Ec. Hier. c. 2. & 4.

S. Denys *ſaith, The prieſts did preſent the baptized to the Biſhop, that he might ſigne them* diuino & deifico vnguento, *with the diuine and deificall ointment. And againe,* Aduentum Sancti Spiritus conſummans inunctio largitur. *the inunction conſummating giueth the comming of the holy Ghoſt.* Tertullian de reſur. carn. nu. 7. & l. 1. adu. Marcio. *ſpeaketh of this Confirmation by Chriſme thus;* The fleſh is anointed, that the ſoule may be conſecrated: the fleſh is ſigned, that the ſoule may be fenſed: the fleſh by impoſition of hand is ſhadowed, that the ſoule by the Spirit may be illuminated. S. Cyprian *likewiſe,* ep. 70. nu. 2. He muſt alſo be anointed, that is baptized, with the oyle ſanctified on the Altar. *And* ep. 72. (*ſee alſo* ep. 73. nu. 3.) *he expreſly calleth it a Sacrament, ioyning it with Baptiſme, as* Melchiades *doth* (ep. ad omnes Hiſpaniæ Epiſcopos nu. 2. tom. 1. Conc.) *ſhewing the difference betwixt it and Baptiſme.* S. Auguſtine *alſo,* cont. lit. Petil. li. 2. c. 104. The Sacrament of Chriſme in the kind of viſible ſeales is ſacred and holy, euen as Baptiſme it ſelfe. *We omit* S. Cyril myſtag. 3. S. Ambroſe li. 3. de Sacram. c. 2. & de iis qui myſteriis initiantur. c. 7. *S.* Leo *ep* 88. *the ancient Councels alſo of Laodicea, can.* 48. *Carthage.* 3. *can.* 39. *and Arauſicanum* 4. *can.* 1. *and others. And* S. Clement (Apoſt. Conſt. l. 7. c. 44.) *reporteth certaine conſtitutions of the Apoſtles touching the ſame.* * *S.* Denys *referreth the manner of conſecration of the ſame Chriſme to the Apoſtles inſtruction.* S. Baſil li. de Sp. ſancto. c. 27. *calleth it a tradition of the Apoſtles. And the moſt ancient Martyr* S. Fabian ep. 2. ad omnes Orientales Epiſcopos in initio. tom. 1. Conc. *ſaith plainely that Chriſt himſelfe did ſo inſtruct the Apoſtles at the time of the inſtitution of the Bleſſed Sacrament of the Altar. And ſo doth the Author of the booke* de vnctione Chriſmatis apud D. Cyprianum nu. 1. *telling the excellent effects and graces of this Sacrament, and why this kinde of oyle and balſome was taken of the old Law, and vſed in the Sacraments of the new Teſtament. Which thing the Heretikes can with leſſe cauſe obiect againſt the Church, ſeeing they confeſſe* * *that Chriſt and his Apoſtles tooke the ceremony of impoſition of hands in this and other Sacraments, from the Iewes manner of conſecrating their hoſties deputed to ſacrifice.*

* Ec. Hier. c. 4.

* Beza in Act. 6. 6. vers.

Old hereſies againſt Confirmation and Chriſme

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chriſme, but knowne Heretikes. S. Cornelius *that Bleſſed Martyr ſo much prayſed of* S. Cyprian, ep. ad Fabium apud Euſeb. li. 6. cap. 35. *affirmeth, that* Nouatus *fell to hereſie, for that he had not receiued the holy Ghoſt by the conſignation of a Biſhop. Whom all the Nouatians did follow, neuer vſing that holy Chriſme, as* Theodoret *writeth,* li. 3. Fabul. Hær. *And* Optatus li. 2. cont. Parm. *writeth that it was the ſpeciall barbarous ſacrilege of the Donatiſts, to conculcate the holy oyle. But all this is nothing to the ſauage diſorder of Calviniſts, in this point.*

Popiſh Confirmation.

FVLK. 6 Heere you will inforce a ſacrament of Confirmation with oyle, which neither in this place, nor in any other place of the Scripture, hath either word of inſtitution, or outward element of Chriſts appointment, which two things muſt needs concurre in any Sacrament. The Apoſtles here praied, that the Samaritans, for further confirmation of their faith, might receiue the viſible miraculous graces of the holy Ghoſt, as the gifts of tongues, of propheſie, of healing, and ſuch like; out of which it is impoſſible to conclude any ordinary or perpetuall ſacrament of Confirmation of all that are baptized, and that with oyle, whereof there is no mention in all the Scriptures that it was either appointed or vſed for ſuch purpoſe. Now that you are forſaken of the word of God, let us ſee what teſtimony you gather out of men. Firſt you bring *Bede* who liued 700. yeeres after Chriſt, and ſpeaketh of the ceremony of anoynting with oyle by the Biſhop, as it was vſed in his time. Yet doth he not call it a ſacrament, nor ſay that the Apoſtles vſed that Ceremony, but that it belonged to them to giue the holy Ghoſt and not to *Philip*, as in his time Biſhops vſed to anoint with oyle and not the Prieſts, by which vnction they were perſwaded the holy Ghoſt was giuen. Notwithſtanding you are bold to conclude, that this impoſition

ſition of hands with prayers, was the miniſtration of the Sacrament of Confirmation: which with the [illegible] you haue gathered [illegible] out of the text, nor out of *Bedes* words: although they [illegible] inſerted out of [illegible]. But you are yet more bold to affirme (for you may ſay what you will [illegible]) that the prayers *here ſpecified, were no doubt the very ſame that the* Popiſh [illegible]. The text [illegible] what theſe prayers were, that they might receiue the holy Ghoſt, which Oecumenius out of [illegible] the Greeke Fathers doth expound, *the power of working miracles,* in *Act. cap.* 10. The words that your Popiſh Biſhops vſe in their Confirmation with oyle, are *Conſigno te, &c. I marke thee with the ſigne of the Croſſe, and confirme thee with the Chriſme of ſaluation, in the name of the Father, the Sonne, and the holy Ghoſt, Amen be to thee.* What affinity haue theſe words with the prayers of the Apoſtles? But if *Bede* be too young, *Cyprian* is an ancient writer, who belike is a patrone of Popiſh confirmation with the Chriſme of ſaluation. But that you confeſſe is left out both by the Euangeliſt, and by *S. Cyprian.*

Cyprian indeed ſheweth, that thoſe that were baptized in the Church, were offered to the gouernors of the Church, and by their prayer and impoſition of hands, obtained the holy Ghoſt, and were ſigned & conſummated with the Lords ſigne (ſo he calleth the ſigne of the Croſſe) we ſee heere prayer and impoſition of hands, according to the example of the Apoſtles to obtaine the holy Ghoſt, but we lacke ſtill yet the chiefeſt matter to make vp a Sacrament, the Chriſme of ſaluation. To ſupply that want, you ſay *many things were done and ſaid in the adminiſtration of this and other ſacraments inſtituted by Chriſt, which are not particularly written by the Euangeliſts, or in any other Scripture.* To admit that all things done and ſaid, be not particularly expreſſed in the Scriptures, ſhall we therefore admit for Sacraments ſuch things as haue neither their inſtitution, nor the word, nor the element ſet forth in the Scriptures? Some circumſtances not materiall are omitted, but the Chriſme of ſaluation, if it had beene of Chriſts inſtitution, and the Apoſtles practiſe, ſhould neuer haue beene wholly omitted being a matter of ſo great importance, as the very name you giue vnto it doth pretend.

But all antiquity (you ſay) and moſt generall practiſe of the Church, doth evidently proue, that this Sacrament was inſtituted by Chriſt, and yet not written of in the Scriptures. To omit that the teſtimony of all the world, without the teſtimony of the holy Ghoſt, is too weake a ground for vs to build our faith vpon: It is vtterly falſe that you ſay; for neither doth all antiquity teſtifie of it, neither was it euer generally practiſed of the Church as a Sacrament. For in the Greeke Church, this ſacrament of Confirmation was neuer receiued to this day.

But to examine your witneſſes of antiquity ſeuerally. Firſt *Dionyſius* is not of ſuch antiquity as you pretend, for if he had been, his writings could not haue bin vnknowen to *Euſebius*, S. *Hierom*, and *Gennadius*, who continued the catalogue of principall writers of the Church for fiue hundred yeeres after Chriſt. But we muſt take him in ſuch order as you offer him. This *Dionyſe* ſpeaketh of an vnction vſed to them that were baptized, after which they were admitted to the Eucharist, as he doth of many other ceremonies of vnction, not vſed in the Popiſh Church, all which yet he comprehendeth vnder the Sacrament or myſterie of vnction.

Tertullian ſpeaketh alſo of the ceremony of vnction, which was vſed in Baptiſme, to ſignifie that the baptized was conſecrated as a Champion of Chriſt, to fight againſt the deuill, the world, and the fleſh, which in baptiſme he hath renounced and defied. Which he declareth plainely in his booke *De baptiſmo*, ſaying: *As ſoone as we come out of the Lauer, we are anointed with the bleſſed vnction, of an ancient diſcipline, by which they were wont to be anointed with oile out of the horne in the Prieſthood: whereof Aaron was anointed by* Moſes: *whereof Chriſt is called a* Chriſmate, *which is vnction, &c.* Deinde *Afterward the hand is laid on, by bleſſing, calling vpon, and inuiting the holy Ghoſt, &c.* All which declare, and the whole diſcourſe of the booke; that he ſpeaketh of ceremonies vſed about baptiſme, not of the Popiſh ſacrament of Confirmation. Alſo that vnction was a ceremonie diſtinct from impoſition of hands. The ſame thing alſo doth *Cyprian* teach, ep. 70. ſaying, *Hee that is Baptized muſt needs be anointed, that hauing receiued the Chriſme, that is vnction, he may be the anointed of God, and haue in him the grace of Chriſt.* And afterward he ſpeaketh of prayer for him that is baptized, to receiue the holy Ghoſt with impoſition of hands. Likewiſe ep. 72. where he calleth not vnction, but that which is repreſented by impoſition of hand, a Sacrament. For in the Epiſtle he certifieth *Stephanus* Biſhop of Rome, that they haue concluded in Africa, that they which come from heretikes, muſt be baptized. *Eo quod parum ſit eis, &c. Becauſe it is little worth to them to lay the hand vpon them, that they may receiue the holy Ghoſt, except they receiue alſo the Baptiſme of the Church. For then at the length they may be ſanctified perfectly, and be the ſonnes of God, if they be borne of both the Sacraments, ſeeing it is written, Except a man be borne of water and of the Spirit, he cannot enter into the kingdome of God.* You ſee plainely, he ſpeaketh of the ſpirituall birth of water and the ſpirit, which is teſtified in baptiſme, whereof the element of water and the laying on of hands, were ſignes, not of a ſeuerall ſacrament of vnction. The decretall epiſtle of *Melchiades* (as all the reſt of that rable) is a meere counterfeit, in which the author doth not only in barbarous Latine tell the difference of this Popiſh ſacrament from baptiſme, but alſo ſheweth how much more worthy it is then baptiſme. S. *Auguſt. cont. lit. pet. lib.* 2. *cap.* 104. ſaith, that *Petilian* the Heretike in the ſpirituall ointment ſpoken of by *Pſal.* 132. *Will interpret the ſacrament of Chriſme, which truely in the kind of viſible ſignes is holy, as baptiſme it ſelfe, but it may be in the worſt men, in them that ſpend their life in the workes of the fleſh, and ſhall not poſſeſſe the kingdome of heauen, and therefore pertaine neither to the beard of Aaron, nor to the edge of his garment, &c.* How largely S. *Auguſtine* vſeth the name of Sacrament, I haue elſewhere declared *Matth.* 2. *ſect.* 2. although in this place he ſheweth rather how it was accompted among the Donatiſts, then among the Catholikes. For the Donatiſts accompted all them to be holy brethren, that were baptized and anointed among them: whereby alſo it appeareth, that this vnction was a ceremony pertaining to baptiſme. For of impoſition of hands to receiue the holy Ghoſt, he ſheweth that it was onely a prayer: and therefore might be repeated, whereas baptiſme, that is a ſacrament, miniſtred euen by heretikes, may not be repeated. *Manus autem impoſitio, &c. Impoſition of hands, is not as baptiſme, that cannot be repeated. For what is impoſition of hands, but prayer ouer a man?* Wherefore you doe fondly, and contrary to the teſtimony of antiquity, to ioyne theſe two ceremonies of Vnction and impoſition of hands vnto one Sacrament. *Cyril Myſtagog.* 3. ſpeaketh of vnction immediatly after Baptiſme, in the forehead, eares, and breſt, without which, he denieth that men were worthy to be called Chriſtians: or their regeneration perfect, therefore as he attributeth too much to that ceremony; ſo he ſheweth it was differing from the Popiſh ſacrament of confirmation. S. *Ambroſe lib.* 3. *cap.* 2. *De Sacrament.* hath neuer a word either of Chriſme, or of impoſition of hands, but only of prayer for the ſeuenfold grace of the holy Ghoſt, to be powred vpon the baptized; and no more he hath *De iis qui myſt. init. cap.* 7. onely he putteth the baptized in mind, that they haue receiued the diuers gifts of the holy Ghoſt. But cap. 6. he maketh mention of vnction, the ceremony vſed at Baptiſme. The epiſtle of *Leo* doth alſo plainely diſtinguiſh the ceremony of impoſition of hands from vnction, ſaying, that one is per impoſitiones, &c. *by impoſition of hands vpon the faithfull to be baptized, or that are conuerted from hereſie, to deliuer the holy Ghoſt.* Of the other he addeth, *vt Chriſma, &c. to make Chriſme, and with Chriſme to anoint the* *foreheads of them that are baptized:* which thing with many other, he maketh vnlawfull for Chorepiſcopi, which he ſayth were but Prieſts, yet doth he not call either the one ceremony or the other a ſacrament, as Baptiſme and the Lords Supper are Sacraments. The Councell of Laodicea willeth them that are Baptized, to be anointed with Chriſme: the Councell of Carthage forbiddeth the Prieſt to make the Chriſme. The Arauſican Councell ſpeaketh expreſly of that anointing which was done by euery one that baptized, and is not to be repeated, therefore cannot ſpeake of the Popiſh Sacrament, which is giuen onely by the Biſhop, after Baptiſme. The words are theſe: *None of the miniſters that hath receiued the office of baptizing, ought to goe abroad any whither without Chriſme, becauſe it is agreed amongſt vs that Chriſme be occupied but once in baptiſme. But concerning him which in Baptiſme, by any neceſſity hath not beene anointed, the Prieſt ſhall be admoniſhed thereof in the Confirmation. For among vs the bleſſing of the Chriſme is but one, we ſay not this in preiudice of any, but that the anointing may be counted neceſſary.* But contrary to this Canon, the Papiſts hold, that the childe muſt be twiſe annointed, in Baptiſme and in Confirmation. Now for the author of the ceremony (for ſacrament it is none) you alleage *Dionyſe* and *Baſil*, referring it to tradition of the Apoſtles. Whereunto if we muſt giue credit, we muſt acknowledge many of the Apoſtolike traditions to be aboliſhed, as it is certaine of many ceremonies deſcribed by that *Dionyſe*, by *Tertullian* and *Baſil*. Wherefore either we muſt ſay it was not ordeined of the Apoſtles, or elſe it was ordeined as a remooueable Ceremony, as other ceremonies likewiſe fathered vpon the Apoſtles, are long ſince worne out of vſe. The conſtitutions of *Clement* be meere forgeries, full of manifeſt lies, as I haue ſhewed elſewhere. The decretall epiſtles of *Fabian*, be euen as good ſtuffe as the reſt of that ſort. But you doe faſly affirme, that the author of the treatiſe, *De unctione Chriſmatis apud Cyprianum*, doth ſay that Chriſt did inſtruct his Apoſtles at that time of the inſtitution of the Bleſſed Sacrament, to conſecrate this Chriſme. For he ſaith not ſo, nor any thing to that effect; though he extoll the ceremony of making this Chriſme, greatly. And if it muſt be made of balſome (as he and your Canon law alſo ſaith) you haue long deceiued the common people with a ſtrong confection, like falſe Apothecaries, for true Balſome is a precious oyntment, very hardly or not at all to be gotten in theſe parts. As for impoſition of hands with prayer, which was the old and pure ceremony of Confirmation, we do not ſpeake againſt it. We acknowledge that the vnction of Chriſme, alſo in the ancient Church, was a tolerable Ceremony for the ſignification thereof, if it were not too highly eſteemed, as of ſome it was, but not to be matched and preferred before the holy Sacrament of Chriſts inſtitution, as is by you.

To conclude, you ſay none but knowne heretikes did euer deny or contemne this ſacrament of Confirmation or holy Chriſme. But as yet you haue not prooued any ſuch ſacrament, acknowledged by the ancient Catholikes, though of olde time, there was a ceremonie of annointing, which was omitted in *Nouatus*, becauſe he was Baptized in his bed being very ſicke, and like to die. Whereupon alſo his followers neglected that ceremony alſo, as might ſeeme by *Theodoret*.

Yet doth not *Cornelius* ſay, that he fell into hereſie, becauſe he had not receiued the holy Ghoſt, by conſignation of a Biſhop, but onely ſheweth what maner a man he was, and how that being baptiſed in his bed, after he recouered, he regarded not the reſt of the ceremonies, of which he ſhould haue beene partaker, according to the rule of the Church, not ſo much as to be ſealed or confirmed by the Biſhop, which hauing not obtained (ſaith he) how could he obtaine the holy Ghoſt? By theſe words, it is not prooued, that vnction was the ceremony of Confirmation, but rather one of the ceremonies of Baptiſme, that were omitted, becauſe he was at the poynt of death. And in ſuch caſe as his was, Confirmation was requiſite, becauſe it might be doubted, whether after his recouery, he would ratifie that which he promiſed in Baptiſme, which he receiued, being in feare of death. For it appeareth afterward, that it was againſt the diſcipline of the Church, that ſuch ſhould be admitted into the Miniſtery, as receiued Baptiſme vpon ſuch neceſſity. And the Biſhop was faine to intreat the Clergy and the people for him, that he might neuertheleſſe be ordained. That which *Optatus* writeth of the Donatiſts, was not a ſpeciall outrage againſt the holy oyle, but generally againſt any thing that belonged to the Catholikes. For the Donatiſts alſo, had their holy oyle, and did attribute more vnto it, then the Catholikes did to their vnction, as is ſhewed before out of S. *Auguſtine, Cont. lit. Petil. lib. 2. cap. 104.*

Where you complaine of the ſauage diſorder of the Caluiniſts, in contemning your Popiſh ceremonies, we might make anſwer of your deuilliſh diſorder, in burning and defacing the holy Scriptures, yea the bodies of all them that profeſſe the Goſpel of Chriſt. But of all ſauage parts, that euer were practiſed ſince the creation of the world, (all circumſtances conſidered) there is none comparable to the *Bartholmew* Faire of the French Papiſts at Paris, and other places in France.

RHEM. 7. 17 And they receiued the holy Ghoſt.] *The Proteſtants charge the Catholikes,* * *that by approuing and commending ſo much the Sacrament of Confirmation, and by attributing to it ſpecially the gift of the holy Ghoſt, they diminiſh the force of Baptiſme, challenging alſo boldly the ancient Fathers for the ſame. As though any Catholike or Doctor euer ſaid more then the expreſſe words of Scripture heere and elſewhere plainely giue them warrant for. If they diminiſh the vertue of Baptiſme, then did Chriſt ſo, appointing his Apoſtles and all the Faithfull euen after their Baptiſme to expect the holy Ghoſt and vertue from aboue; then did the Apoſtles iniurie to Baptiſme, in that they impoſed hands on the baptiſed, and gaue them the holy Ghoſt. And this is the heretikes blindneſſe in this caſe, that they cannot, or will not ſee that the holy Ghoſt is giuen in Baptiſme to remiſſion of ſinnes, life, and ſanctification: and in Confirmation, for force, ſtrength, and corroboration to fight againſt all our ſpirituall enemies, and to ſtand conſtantly in confeſſion of our faith, euen to death, in times of perſecution either of the heathen or of the heretikes, with great increaſe of grace. And let the good Reader note here our Aduerſaries great peruerſity and corruption of the plaine ſenſe of the Scriptures in this poynt: ſome of them affirming the holy Ghoſt heere to be no other but the gift of wiſedome in the Apoſtles and a few moe to the gouernment of the Church, when it is plaine that not onely the gouernours but all that were baptized, receiued this grace, both men and women. Some, that it was no internall grace, but onely the gift of diuers languages: Which is very falſe, the gift of tongues being but a ſequell and an accident to the grace, and an externall token of the inward gift of the holy Ghoſt, and our Sauiour calleth it vertue from aboue. Some ſay, that whatſoeuer it was, it was but a miraculous thing, and dured no longer then the gift of the tongues ioyned thereunto: by which euaſion they deny alſo the Sacrament of extreme Vnction, and the force of Excommunication, becauſe the corporall puniſhments which were annexed oftentimes in the Primitiue Church vnto it, ceaſeth; and ſo may they take away (as they meane to doe) all Chriſts faith or religion, becauſe it hath not the like operation of miracles as in the beginning. But S.* Auguſtine *toucheth this poynt fully.* Is there any man (*ſaith he*) of ſo peruerſe an heart, to deny theſe Children on whom we now impoſed hands, to haue receiued the holy Ghoſt, becauſe they ſpeake not with Tongues? &c. *Laſtly, ſome of them make no more of Confirmation or the Apoſtles fact, but as of a doctrine, inſtruction, or exhortation to continue in the faith receiued. Whereupon they haue turned this holy Sacrament* * *into a Catechiſme,* * *There are alſo that put the baptized comming to yeeres of diſcretion, to their*

* Kemnis. in exam. conc. Trid. de Confir.

The effects of baptiſme & confirmation differ. Hereticall ſhifts and euaſions againſt manifeſt ſcriptures, and againſt this Sacrament of Confirmation.

Tract. 6. in ep. Io.

* See Conc. Trid. ſeſſ. 7. can. 1. de Confirmat.

* Conc. Trid. ſeſſ. 7 can. 14. de Bapt.

owne

owne choiſe whether they will continue Chriſtians or no. To ſuch deuiſes and diuers inuentions they fall, that will not obey Gods Church nor the expreſſe Scriptures, which tell vs of prayer, of impoſition of hands, of the holy Ghoſt, of grace and vertue from aboue, and not of inſtruction, which might and may be done as well before Baptiſme, and by others, as by Prieſts and Biſhops; to whom only this holy function perteineth, in ſo much that in our countrey it is called Biſhopping.

FVLK. 7. The ancient ceremony of impoſition of hands, which is nothing elſe, as S. *Auguſtine* ſaith, *but prayer ouer a man,* to be ſtrengthened and confirmed by the Holy Ghoſt, or to receiue increaſe of the gifts of the Holy Ghoſt, as S. Auguſtine ſaith, we doe not in any wiſe miſlike, but vſe it our ſelues. Neither doe we charge the Papiſts, for diminiſhing the force of Baptiſme, in ſaying that men may receiue the gifts of the holy Ghoſt by faithfull prayers with impoſition of hands: but for making their vnction a Sacrament, whereof, neither the word nor the element is of Chriſts inſtitution: and for affirming Baptiſme to be vnperfect without it, for it is to be vſed, ſay they, *Vt pleni Chriſtiani inueniantur, that they may be found perfect Chriſtians, De Con. diſt. 5. cap. omnes.* Whereof it is inferred, that Baptiſm maketh not perfect Chriſtians. Againe, *quod nunquam erit Chriſtianus, niſi in confirmatione Epiſcopali fuerit chriſmatus. And that he ſhal neuer be a Chriſtian, which is not anointed with Chriſme in the Biſhops confirmation. De Conſecrat. diſt. 5. cap. Vt ieiuni,* Whereof it followeth, that Baptiſme maketh not a Chriſtian. And in that counterfeit epiſtle of *Melchiades, Confirmatio ad baptiſmi perfectionem pertinet. Confirmation perteineth to the perfection of Baptiſme:* Whereof it is inferred that Baptiſme is imperfect without Confirmation. Thirdly, we charge them becauſe they ſay that this their ſacrament is *maiore veneratione venerandum. To be reuerenced with greater reuerence then Baptiſme,* becauſe it can be miniſtred by none but by a Biſhop. *De Conſecrat. Diſt. 5. cap. De his vero.* To theſe matters of charge, taken out of your Canon Law, you anſwer nothing, but cauill of the gifts of the holy Ghoſt obtained by prayer and impoſition of hands of the Apoſtles, which we deny not, impudently accuſing vs of great peruerſity, and corruption of the plaine ſenſe of the Scriptures in this point: Firſt, becauſe *ſome of vs doe affirme, the holy Ghoſt to be none other, but the gift of wiſedome in the Apoſtles, and a few other for gouernment.* But this is a ſlander, for none of vs doe ſo affirme. Further, you charge ſome of vs, to affirme that it was no internall grace, but onely the gift of diuers languages. But this alſo is a ſlander: for we neither deny the internall grace, in all, nor reſtraine the outward grace onely to the gift of tongues. But we affirme, that the holy Ghoſt, in this place is taken principally, for the viſible graces of the holy Spirit, as is manifeſt by that ſaying: The holy Ghoſt was not yet come vpon any one of them. *What* (ſaith *Oecumenius*) *did not they that were baptized by* Philip, *receiue the holy Ghoſt? yes they receiued the holy Ghoſt vnto remiſſion of ſinnes, but they receiued him not to the working of miracles.* Againe, *Simon Magus* ſaw, that by impoſition of hands, the holy Ghoſt was giuen, but he could not ſee the internall grace, therefore it was the grace of working miracles, as of tongues, healing, propheſying, caſting out of deuils, and ſuch like: and this was vertue from aboue, in ſome alſo that were voide of internall grace, *Matth. 7.22.* So ſaith *Oecumenius. We may vnderſtand that in the giuing of the holy Ghoſt, there was ſome wonderfull thing that was ſenſible, for otherwiſe* Simon *would not haue made this requeſt, except he had ſeene it.* We ſay indeede, that this kind of impoſition of hands to this purpoſe, endured no longer then the miraculous gifts, as the vnction with oyle to recouer bodily health, named by S. *Iames.* But there is another kind of impoſition of hands, mentioned, *Heb. 6.2.* whereof there may be a perpetuall vſe in the Church, which is the ſame, which S. *Auguſtine* calleth, *nothing elſe, but prayer ouer a man,* and whereof he ſpeaketh *Tract. 6 in Ep. 1. Ioan.* But where you ſay, we may deny the force of excommunication, becauſe corporall puniſhment, which was annexed vnto it in the Primitiue Church ceaſeth, it is vtterly falſe. For we haue a plaine commandement for the vſe of excommunication *Matth. 18.* without any mention of corporall puniſhment, which was not alwaies ioyned with excommunication in the Primitiue Church, albeit it might be ſometimes. Your other ſlander, (that we meane to take away all Chriſtian religion, becauſe it hath not the like operation of miracles, as in the beginning) becauſe it is without colour, I omit as vnworthy of any anſwere, onely bewraying the intollerable malice of your lying ſpirit. Let God be Iudge in this caſe betwixt you and vs. Laſt of all, you charge ſome of vs, to make no more of Confirmation, or the Apoſtles fact, but as of a doctrine, inſtruction, or exhortation, to continue in the faith receiued. But this is alſo falſe. For we acknowledge impoſition of hands with prayer, that they which were ſo taught, inſtructed, and exhorted, might receiue ſtrength of Gods Spirit ſo to continue. And yet againe, where you ſay, there are among vs, which put the baptized comming to yeeres of diſcretion, to their owne choyce, whether they will continue Chriſtians or no: it is as falſe, as the reſt. For when they are required to make confeſſion themſelues, of that faith which other men profeſſed in their name at their baptiſme, they are not put to their choyce, but put in minde, that they muſt performe themſelues, that by other was promiſed in their name, or elſe their baptiſme will not auaile them to eternall ſaluation. Finally, that which the Scripture telleth vs of prayer, impoſition of hands, of the holy Ghoſt, of grace and vertue from aboue, we acknowledge as well as inſtruction: but oyle and balſome, and the reſt of the Popiſh doctrine, of this counterfeit Sacrament, becauſe it is not found in the holy Scriptures, we renounce it.

Slander.

RHEM. 18 Offered money.] *This wicked ſorcerer Simon is noted by S.* Irenæus li. 1. cap. 20. *and others, to haue beene the firſt Heretike, and father of all Heretikes to come, in the Church of God. He taught, onely faith in him, without good life and workes, to be enough to ſaluation; he gaue the onſet to purchaſe with his money a ſpirituall function, that is to be made a Biſhop; for, to haue power to giue the holy Ghoſt by impoſition of hands, is to bee a Biſhop: as to buy the power to remit ſinnes, or to conſecrate Chriſts body, is to buy to be a Prieſt, or to buy Prieſthood; and to buy the authority to miniſter Sacraments, to preach or to haue care of ſoules, is to buy a benefice; and likewiſe in all other ſpirituall things, whereof eyther to make ſale or purchaſe for money or money worth, is a great horrible ſinne called Simony: and in ſuch as thinke it lawfull (as heere* Simon *iudged it) it is named* Simoniacall Hereſie, *of this deteſtable man who firſt attempted to buy a ſpirituall function or office.* D. Greg. apud Ioan. Diac. in vit. lib. 3 cap. 2. 3. 4. 5.

Simony.

RHEM. 8 22 Doe penance.] S. Auguſtine (epiſt. 108.) *vnderſtanding this of the penance done in the Primitiue Church for heinous offences, doth teach vs to tranſlate this and the like places* (2 Cor. 12, 21. Apoc. 9, 21.) *as we doe, and as it is in the vulgar Latine, and conſequently that the Greeke* μετανοεῖν *doth ſignifie ſo much. Yea when he addeth, that very good men doe daily penance for veniall ſinnes by faſting, prayer, and almes; he warranteth this phraſe and tranſlation throughout the new Teſtament, ſpecially himſelfe alſo reading ſo as it is in the vulgar Latine, and as we tranſlate.*

Penance.

FVLK. 8 This place of *Auguſtine*, hath beene ſufficiently anſwered before: he ſpeaketh not of ſatiſfaction to Gods iuſtice, but of outward ſignes of inward repentance. And if by your terme of doing penance, you meant no more then S. *Auguſtine*, or your vulgar interpreter doth by *agere pœnitentiam*, it were all one with repentance: for ſo doth he ſometimes tranſlate the word μετανοεῖν, *Pœnitemini*, that you cannot ſay, doe penance, but be pe-

Popiſh penance ſatisfaction.

nitent

[illegible]

18 W[illegible]] *You may see, great p*[illegible]

FVLK. 7. Doubting in prayer.

[illegible] the bitternesse of gall [illegible] *Oe*[illegible] *For* [illegible] *may be re*[illegible]. [illegible] the same [illegible] be a[illegible] to be [illegible]

RHEM. 10 24 Pr[illegible] for me.] *As this Sorcerer had* [illegible] *not that the Apostles and Bishops can give the* [illegible] *he was more religious than this* [illegible] *they be* [illegible] *be blamed by the Governours* [illegible]

Simon Magus more religious then the Protestants.

FVLK. 10 When the Pope and the Governors of y[illegible], [illegible] those whom you confirme, receiue the power [illegible] as [illegible]. But when you ne[illegible] worke miracles, nor teach the [illegible] contrary [illegible] you that we should desire you to pray for us, whose prayer we know [illegible] you [illegible] the law of God? *Prov.* 28.9.

Miracles.

RHEM. 11 *Annot. in. Test. 1556.* 27 This is a desert.] *Intollerable boldnesse of some Protestants* [illegible] *places) against all copies both Greeke and Latine, to surmise corruption or falsehood of the te*[illegible] *so: Which is to accuse the holy Euangelist, and to blaspheme the holy Ghost himselfe. See* [illegible]

Beza.

FVLK. 11 A lewd slander. *Beza* saith, that this desert cannot be [illegible], which at that time, was a populous city, but of the way which led unto it, that was in a [illegible]. And so [illegible] *Oecumenius* out of the consent of the Greeke Fathers, *The way was* [illegible] *was desert that he should not feare the authority of the Iewes.* The same in effect [illegible] *in Act.* [illegible]. Intollerable both malice and blindnesse of Popish Rhemists.

Slander.

RHEM. 12 38 He baptized him.] *When the heretikes of this time* [illegible] *any Sacrament ministred by the Apostles or other in the Primitive Church, they imagine* [illegible] *expressly* [illegible] *scarcely beleeue so much. As if imposition of hands in the Sacrament o*[illegible] *there was no Chrisme nor other worke or word used. So they* [illegible] *this noble man, then here is mentioned. Whereupon S.* Augustine *hat*[illegible] *Philip* baptized him, he would haue it understood that all things [illegible] the Scriptures for breuity sake they are not mentioned, yet by order of tradition we [illegible]

The ceremonies of Sacraments done, though not mentioned.

De fid. & op. c. 9.

FVLK. 12 When we reade of any Sacrament ministred by the A[illegible] be not expressed in particular, yet we beleeue that all things were done, that by the [illegible] were necessary to be done: which is the thing that *Augustine* meaneth, where he saith, [illegible] *by the order of the delivery or institution* of Baptisme, namely, the renouncing of dead workes, [illegible] Baptisme, saith the Apostle, *Heb. 6. 2.* with the whole confession of Christian faith, [illegible] by S. [illegible], which is expressed in the Scripture. But your Sacrament of Chrisme we beleeue [illegible], [illegible] we reade it no where. Contrariwise, your manner is (to find a miserable colour, for your [illegible]) where you find bread only mentioned in some place of the Scripture, you imagine, or at least would [illegible] imagine, that the Apostles ministred the Supper of our Lord in one kind, directly contrary to the [illegible], and the expresse commandement of our Saviour Christ. In which places, you should giue credit [illegible] of S. *Augustine*, for the cup, which is written in the institution of that Sacrament, and not for the [illegible] of Chrisme, which is no where instituted, or mentioned in the holy Scriptures.

The sufficiency of Scripture.

Tradition.

Popish Chrisme.

Communion in one kind.

CHAP. IX.

Saul not content to persecute so cruelly in H[illegible]*, 3 is in the way to D*[illegible] *by our Lord* IESVS *of his vaine attempt* [illegible] *miraculously converted to* [illegible] *restored to his sight by Ananias, and baptized. 20 And presently he* [illegible] *Iewes,* [illegible] IESVS *to be Christ, to their great admiration. 23 But such is their obstinacy that they* [illegible] *to kill him. 26 From thence he goeth to Hierusalem and there joyneth with the* [illegible] *and against* [illegible] *Iewes his death is sought. 31 The Church being now growne over all Iewry,* [illegible] *all: and in his visitation, 33 healing a lame man, 36 and raising a dead woman, converteth very many.*

The Epistle upon the Conversion of S. Paul. Ian. 25. Acts 22,4. Gal. 1,13.

AND Saul as yet breathing [illegible] threatnings and slaughter against the Disciples of our Lord, came to the high Priest,

2 And asked letters of him unto Damascus to the Synagogs, that if he had found any men and women of this way, he might bring them bound unto Hierusalem.

3 And as he went on his journey, it chanced that he drew nigh to Damascus: and * sodenly a light from heaven [illegible] round about him.

1. Cor. 15,8.

4 And falling on the ground, he [illegible] a voice

*AND * Saul yet breathing out threatnings and slaughter against the Disciples of the Lord, went unto the* [illegible] *Priest,*

Rom. 9.3.

2 And desired of him letters, to carry to Damascus, to the [illegible]*, that if he found any of this way whether they were men or women, he might bring them bound unto Hierusalem.*

3 And when he journeyed, it came to passe, that as he was come nigh to Damascus, suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice

[illegible]

‡ *Paul* also himselfe, though with the divine and heavenly voice prostrated and instructed, yet was sent to a man to receive the Sacraments, and to be joyned to the Church, *Aug. de doct. Chr. lib. 1. in prooem.*

[illegible] *Lord, I* [illegible]

[illegible] *the Disciples which were at* [illegible]

M m

[illegible] in Hieruſalem thoſe that inuocated this name: and came hither to this purpoſe that he might bring them bound to the chiefe Prieſts?

22 But Saule waxed mighty much more, and confounded the Iewes that dwelt at Damaſcus, affirming that this is CHRIST.

23 And when many daies were paſſed, the Iewes conſulted that they might kill him.

24 But their conſpiracie came to Sauls knowledge. And * they kept the gates alſo day and night, that they might kill him.

25 But the Diſciples taking him in the night, conveyed him away by the wal, letting him downe in a basket.

26 And when he was come into Hieruſalem, he aſſaied to ioine himſelfe to the diſciples, and all feared him, not beleeving that he was a diſciple.

27 But Barnabas tooke him and brought him to the Apoſtles, and told them how in the way he had ſeene our Lord, and that he ſpake unto him, and how in Damaſcus he dealt confidently in the name of IESVS.

28 And he was with them going in and going out in Hieruſalem, and dealing confidently in the name of our Lord.

29 He ſpake alſo to the Gentiles, and diſputed with the Greekes: but they ſought to kill him.

30 Which when the brethren had knowen, they brought him downe to Cæſarea, and ſent him away to Tarſus.

31 The ‡ CHVRCH truely through all Iewrie and Galilee and Samaria had peace, and was edified, walking in the feare of our Lord, and was repleniſhed with the conſolation of the holy Ghoſt.

32 And it came to paſſe, that Peter as he paſſed through all, came to the Saints that dwelt at Lydda.

33 And he found there a certaine man named Æneas, lying in his bed from eight yeares before, who had the palſey.

34 And Peter ſaid to him, Æneas, our Lord IESVS CHRIST ‖ heale thee: ariſe, and make thy bed. And incontinent he aroſe.

35 And all that dwelt at Lydda and Sarona, ſaw him: who converted to our Lord.

36 And in Ioppe there was a certaine diſciple named Tabitha, which by interpretation is called Dorcas. This woman was full of ‡ good workes and almes-deedes which ſhe did.

37 And it came to paſſe in thoſe daies, that ſhe was ſicke and died. Whom when they had waſhed, they laid her in an upper chamber.

38 And whereas Lydda was nigh to Ioppe, the diſciples hearing that Peter was in it, they ſent two men unto him, deſiring him, Be not loth to come ſo farre as to us.

39 And Peter riſing up came with them. And when he was come, they brought him into the upper chamber: and all the widowes ſtood about him weeping, ‡ and ſhewing him the coats and garments which Dorcas made them.

40 And all being put forth, Peter falling on his knees prayed, and turning to the body, he ſaid: Tabitha, Ariſe. And ſhe opened her eyes: and ſeeing Peter, ſhe ſate up.

41 And giving her his hand, he lifted her up. And when he had called the Saints and the widowes, he preſented her alive.

42 And it was made knowne thorowout all Ioppe: and many beleeved in our Lord.

43 And it came to paſſe that he abode many dayes in Ioppe, with one Simon a Tanner.

2.Cor.11,32.

‡ The Church viſibly proceedeth ſtill with much comfort and manifold increaſe even by perſecution.

‖ healeth.

[illegible] called on this name in Hieruſalem, and came hither for that intent, that he might bring them bound unto the high Prieſts.

22 But Saul increaſed the more in ſtrength, and confounded the Iewes that dwelt at Damaſcus, proving † that this is very Chriſt.

23 And after that many dayes were fulfilled, the Iewes tooke counſell together to kill him.

*24 But their laying await was knowen of Saule: * and they watched the gate, day and night to kill him.*

25 Then the Diſciples tooke him by night, and put him downe by the wall, and let him downe in a basket.

26 And when Saule was come to Hieruſalem, he aſſayed to couple himſelf to the diſciples, but they were all afraid of him, and beleeved not that he was a diſciple.

27 But Barnabas tooke him, and brought him to the Apoſtles, and declared unto them how he had ſeene the Lord in the way, and that he had ſpoken to him, and how he had preached boldly at Damaſcus in the Name of Ieſus.

28 And he was with them comming in, and going out at Hieruſalem,

29 Speaking boldly in the Name of the Lord Ieſus, and hee ſpake and diſputed againſt the Greekes: but they went about to ſlay him.

30 Which when the brethren knew, they brought him to Ceſarea, and ſent him forth to Tarſus.

31 Then had the Churches reſt throughout all Iewrie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lord, and multiplyed by the comfort of the Holie Ghoſt.

32 And it came to paſſe, as Peter walked throughout all quarters, he came alſo to the ſaints which dwelt at [illegible]

33 And there he [illegible] a certaine man named Eneas, which [illegible] bed eight yeares, and was ſicke of the [illegible]

34 And Peter [illegible] him, Eneas, Ieſus Chriſt maketh thee [illegible]: ariſe and make thy bed. And he aroſe immediately.

35 And all that dwelt at Lydda and Saron, ſaw him, which turned to the Lord.

36 There was alſo at Ioppa a certaine woman a Diſciple, named Tabitha, which by interpretation is called Dorcas: the ſame was full of good workes, and almes deeds, which ſhe did.

37 And it came to paſſe in thoſe daies that ſhe was ſicke, and died: whom when they had waſhed, they laid her in an upper chamber.

38 And foraſmuch as Lydda was nigh to Ioppa, and the diſciples had heard that Peter was there, they ſent unto him two men, deſiring him that he would not be [illegible] to them.

39 Then Peter [illegible] with them: when he was come, they brought him into the upper chamber: And all the widowes ſtood about him weeping, and ſhewing the coates and garments which Dorcas made while ſhe was with them.

40 And Peter put them all forth, and kneeled downe, and prayed, and turned him to the body, and ſaid, Tabitha, Ariſe. And ſhe opened her eyes, and when ſhe ſaw Peter, ſhe ſate up.

41 And Peter gave her the hand, and lifted her up: and when he had called the Saints and widowes, he delivered her alive.

42 And it was knowne thorowout all Ioppa, and many beleeved in the Lord.

43 And it came to paſſe, that he tarried many dayes in Ioppa, with one Simon a Tanner.

† By conferring one Scripture with another.

2.Cor.11,32.

MARGINALL NOTES CHAP. IX.

RHEM. 1 4 Saul, Saul why perſecuteſt.] *The Heretikes that conclude Chriſt ſo in heaven, that he can be no where elſe till the day of judgement, ſhall hardly reſolve a man that would know where Chriſt was when he appeared here in the way, and ſpake theſe words to Saul.*

FVLK. 1 We conclude not Chriſt in heaven, otherwiſe then of his owne will he hath appointed to remaine there. But your queſtion is eaſily anſwered out of the text, that Chriſt ſpake from heaven, from whence the glorious light ſhined, paſſing the light of the Sunne. *Oecumenius* ſaith; *They that accompaned Saul heard not the voyce that came from above.*

RHEM. 2 36 Good workes.] *Behold good workes and almes-deeds, and the force thereof reaching even to the next life.*

FVLK. 2 The force of good workes reacheth to the next life, to be rewarded of Gods mercy, and not of mans merit.

Merit.

RHEM. 3 39 And ſhewing him.] *The prayers of our Almes-folke and Beads-men may doe us great good even after our departure. For if they procured her temporall life, much more may they helpe us to Gods mercy, and to releaſe of puniſhment in Purgatory.*

FVLK. 3 The text ſaith not, that her Almes-folke prayed to God for reſtitution of her life, and if they did, yet the argument followeth not, that they ought to have prayed for releaſe of her puniſhment in Purgatory. Becauſe the Scripture teacheth no ſuch place of puniſhment after this life, nor preſcribeth any forme of prayer, to obtaine mercie for them that are departed, and have received their judgement: for immediatly after death, followeth every mans particular judgement, *Heb.9.27.*

Purgatory.

CHAP. X.

RHEM. 1 *Becauſe the Iewes ſo much abhorred the Gentiles, for the better warrant of their Chriſtening, an Angel appeareth to Cornelius the devout Italian: 9 and a viſion is ſhewed to Peter himſelfe (the chiefe and Paſtor of all), 19 and the Spirit ſpeaketh to him, 34 yea and as he is catechizing them about Ieſus, 44 the holy Ghoſt commeth viſibly upon them: and therefore not fearing any longer the offence of the Iewes, he commandeth to baptize them.*

FVLK. 1 There is no word in the text, nor in all the Scriptures, to prove that Peter was Paſtor of all, otherwiſe then every one of the Apoſtles.

The fourth part,

The propagation of the Church to the Gentiles alſo.

AND there was a certaine man in Cæſarea, named Cornelius, Centurion of that which is called the Italian band.

2 Religious, and fearing God with all his houſe, ‖ doing many almes-deeds to the people, And alwayes praying to God,

3 He ſaw in a viſion manifeſtly, about the ninth houre of the day, an Angel of God comming in unto him, and ſaying to him, Cornelius.

4 But he beholding him, taken with feare, ſaid, Who art thou Lord? and he ſaid to him, Thy prayers and thy almes-deeds are aſcended into remembrance in the ſight of God.

5 And now ſend men into Ioppe, and call hither one Simon that is ſurnamed Peter.

6 He lodgeth with one Simon a Tanner, whoſe houſe is by the ſea ſide; he will tell thee what thou muſt doe.

7 And when the Angel was departed that ſpake to him, he called two of his houſehold, and a ſouldier that feared our Lord, of them that were under him.

THere was a certain man in Ceſarea, called Cornelius, a captaine of the band, called the Italian band;

2 A devout man, and one that feared God with all his houſhold, which gave much almes to the people, and prayed God alway.

3 The ſame ſaw by a viſion evidently, about the ninth houre of the day, an Angel of God comming in to him, and ſaying unto him, Cornelius.

4 And when he looked on him, he was afraid, and ſaid, What is it Lord? And he ſaid unto him, Thy prayers and thine almes are come up into remembrance before God.

5 And now ſend men to Ioppa, and call for one Simon, whoſe ſirname is Peter.

6 He lodgeth with one Simon a Tanner, whoſe houſe is by the ſea ſide: He ſhall tell thee what thou oughteſt to doe.

7 And when the Angel which ſpake unto Cornelius was departed, he called two of his houſhold ſervants, and a devout ſouldier of them that waited on him.

8 To whom when he had told all, he ſent them unto Ioppe.

9 And the next day whiles they were going on their journey, and drawing nigh to the citie, Peter went up into the higher parts, ‖ to pray about the ſixt houre.

10 And being hungry, he was deſirous to take ſomewhat. And as they were preparing, there fell upon him an exceſſe of mind:

11 And he ſaw the heaven opened, and a certaine veſſell deſcending, as it were a great linnen ſheete with foure corners let downe from heaven to the earth,

12 Wherein were all foure-footed beaſts, and that creepe on the earth, and foules of the aire.

13 And there came a voice to him, Ariſe Peter: kill, and eate.

14 But Peter ſaid, God forbid, Lord: for I did never eate any common and uncleane thing.

15 And ‡ a voice came to him againe the ſecond time, That which God hath purified, doe not thou call common.

16 And this was done thrice; and forthwith the veſſell was taken up againe into heaven.

17 And whiles Peter doubted within himſelfe, what the viſion ſhould be that he had ſeene, behold the men that were ſent from Cornelius, inquiring for Simons houſe, ſtood at the gate.

18 And when they had called, they asked, if Simon that is ſirnamed Peter, were lodged there.

19 And as Peter was thinking of the viſion, the Spirit ſaid to him, Behold three men doe ſeeke thee.

20 Ariſe therefore, and get thee downe, and goe with them, doubting nothing: for I have ſent them.

21 And Peter going downe to the men, ſaid, behold I am he whom you ſeeke: what is the cauſe, for the which you are come?

22 Who ſaid, Cornelius the Centurion, a juſt man and that feareth God, and having teſtimony of all the nation of the Iewes, received an anſwer of an holy Angel to ſend for thee into his houſe, and to heare words of thee.

23 Therefore bringing them in, he lodged them, And the day following he aroſe and went with them: and certaine of the brethren of Ioppe accompanied him.

24 And on the morrow he entred into Cæſarea. And Cornelius expected them, having called together his kinne, and ſpeciall friends.

25 And it came to paſſe, When Peter was come in, Cornelius came to meete him, and falling at his feete ‖ adored.

26 But Peter lifted him up ſaying, Ariſe, my ſelfe alſo am a man.

8 And told them all the matter, and ſent them to Ioppa.

9 On the morrow as they went on their journey, and drew nigh unto the city, Peter went up into the higheſt part of the houſe to pray, about the ſixth houre.

10 And when he waxed hungry, he would have eaten: but while they made ready, he fell into a trance,

11 And he ſeeth heaven opened, and a certaine veſſell come downe unto him, as it had bin a great ſheet, knit at the foure corners, and let downe to the earth:

12 Wherein were all manner of foure footed beaſts of the earth, and wilde beaſts, and ſuch as creepe, and foules of the ayre.

13 And there came a voyce to him, Riſe, Peter: kill, and eate.

14 But Peter ſaid, not ſo, Lord: for I have never eaten any thing that is common or uncleane.

15 And the voice ſpake unto him againe the ſecond time, What God hath cleanſed, that † call not thou common.

† Or, doe not thou pollute.

16 This was done thriſe: and the veſſell was received up againe into heaven.

17 Now while Peter doubted in himſelfe what this viſion which hee had ſeene ſhould meane: behold, the men which were ſent from Cornelius, had made enquirance for Simons houſe, and ſtood before the doore,

18 And called; and asked whether Simon, which was ſirnamed Peter, were lodged there.

19 While Peter thought on the viſion, the ſpirit ſaid unto him, Behold, three men ſeeke thee.

20 Ariſe therefore, and get thee downe, and goe with them, doubting nothing: for I have ſent them.

21 Then Peter went downe to the men which were ſent unto him from Cornelius, and ſaid, Behold, I am he whom ye ſeeke: what is the cauſe wherefore ye are come?

22 And they ſayd, Cornelius the Captaine, a juſt man, and one that feareth God, and of good report among all the people of the Iewes, was warned by an holy Angel, to ſend for thee into his houſe, and to heare wordes of thee.

23 Then called he them in, and lodged them: And on the morow Peter went away with them, and certaine brethren from Ioppa accompanied him.

24 And the third day after, entred they into Cæſarea: and Cornelius waited for them, and had called together his kinſmen and ſpeciall friends.

25 And it came to paſſe as Peter came in, Cornelius met him, and fell downe at his feete, and worſhipped him.

26 But Peter tooke him up, ſaying, Stand up, I my ſelfe alſo am a man.

27 [illegible] found many that were come together.

28 And he ſaid to them, You know how [illegible] it is for a man that is a Iewe, to joine, or to approach unto a ſtranger: but God hath ſhewed to me, to call no man common or uncleane.

29 For the which cauſe, making no doubt, I came when I was ſent for, I demand therefore, for what cauſe you have ſent for me?

30 And Cornelius ſaid, Foure daies ſince, untill this houre, I was [c] praying the ninth houre in mine houſe, & behold ‡ a man ſtood before me in white apparell.

c At the time of prayer ſpecially God ſendeth men comfortable viſitations.
c In the Greek faſting and praying.

31 And ſaid: Cornelius, thy prayer is heard, and thy almes-deedes are in memorie in the ſight of God.

32 Send therefore to Ioppe, and call hither Simon that is ſirnamed Peter: he lodgeth in the houſe of Simon a tanner by the ſea ſide.

33 Immediatelie therefore I ſent to thee: and thou haſt done well in comming. Now therefore all we are preſent in thy ſight, to heare all things whatſoever are commanded thee of the Lord.

34 And Peter opening his mouth, ſaid, In verie deed I perceive, that God is not an accepter of perſons.

35 But in everie nation, he that feareth him and worketh juſtice, is acceptable to him.

36 The word did God ſend to the children of Iſrael, preaching peace by IESUS CHRIST (this is Lord of all.)

The Epiſtle upon Munday in Whitſon weeke.
Mat. 4, 12.

37 [b] You know the word that hath been made through all Iurie, for * beginning from Galilee, after the baptiſme which Iohn preached.

38 IESUS of Nazareth how God anointed him with the holy Ghoſt & with power, who went throughout doing good and healing all that were oppreſſed of the devill, becauſe God was with him.

39 And we are witneſſes of all things that hee did in the countrey of the Iewes and in Hieruſalem, whom they killed, hanging him upon a tree.

40 Him God raiſed up the third day and ‖ gave him to be made manifeſt.

41 Not to all the people, but to us, who did eate and drinke with him after he roſe againe from the dead.

The Epiſtle upon Munday in Whitſun weeke.

42 And he commanded us to preach to the people, and to teſtifie that it is he that of God was appointed judge of the living and of the dead.

43 To him all the Prophets give teſtimonie, that all receive remiſſion of ſinnes by his Name, which beleeve in him.

44 As Peter was yet ſpeaking theſe words, the holy Ghoſt fell upon all that heard the word.

27 [illegible]

28 [illegible] that it is an unlawfull thing for a man that is a Iew, to companie or come unto one of another nation: but God hath ſhewed me, that I ſhould not call any man common or uncleane.

29 Therefore came I unto you without delay, as ſoone as I was ſent for. I aske therefore for what intent ye have ſent for me?

30 And Cornelius ſaid, Foure daies agoe untill this houre I was faſting, and at the ninth houre I prayed in my houſe, and behold, a man ſtood before me in bright clothing,

31 And ſaid, Cornelius, thy prayer is heard, and thine almes-deeds are had in remembrance in the ſight of God.

32 Send therefore to Ioppa, and call for Simon, whoſe ſurname is Peter, hee is lodged in the houſe of one Simon a Tanner, by the ſea ſide, who when he commeth ſhall ſpeake unto thee.

33 Then ſent I for thee immediatly, & thou haſt well done that thou art come. Now therefore are we all here preſent before God, to heare all things that are commanded unto thee of God.

*34 Then Peter opened his mouth, and ſaid, * Of a truth I perceive that God hath no regard of perſons:*

Deut. 10, 17.
rom. 2. 11.
1. pet. 1. 17.
luke 4. 24.

35 But in every nation, he that feareth him and worketh righteouſneſſe, is accepted with him.

36 Touching the word which God ſent unto the children of Iſrael, preaching peace by Ieſus Chriſt (he is Lord over all.)

37 Yee know how the word was publiſhed throughout all Iurie, beginning in Galilee, after the baptiſme which Iohn preached:

38 How God anoynted Ieſus of Nazareth with the holy Ghoſt, and with power, who went about doing good, and healing all that were oppreſſed of the devill: for God was with him.

39 And we are witneſſes of all things which he did in the land of the Iews, and at Hieruſalem, whom they ſlew when they had hanged him on a tree.

40 Him God raiſed up the third day, and ſhewed him openly.

41 Not to all the people, but unto us witneſſes, choſen before of God, even to us which did eate and drinke with him after he roſe from the dead.

42 And he commanded us to preach unto the people, & to teſtifie that it is he which was ordained of God to be the Iudge of quicke and dead.

*43 * To him give all the Prophets witneſſe, that through his name whoſoever beleeveth in him, ſhall receive remiſſion of ſinnes.*

Acts 15. 9.
jere. 31. 34.
micha. 7. 18.

44 While Peter yet ſpake theſe words, the holy Ghoſt fell on all them which heard the word.

44 And [illegible] of the circumcision that came with Peter, were astonied, for that the gifte of the holy Ghost was powred out upon the Gentiles also.

46 For they heard them speake with tongues, and magnifying God, Then Peter answered,

47 Can any man forbid water, that these should not be baptized which have received the holy Ghost aswell as we?

48 And he commanded them to be baptized in the Name of our Lord Iesvs Christ. Then they desired him that he would tarrie with them certaine daies.

45 And they of the circumcision which beleeved, were astonied, [illegible] came with Peter, because that on the Gentiles also was powred out the grace of the holy Ghost.

46 For they heard them speake with tongues, and magnified God. Then answered Peter,

47 Can any man forbid water, that these should not be baptised, which have received the holy Ghost as well as we?

48 And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarry certaine daies.

MARGINALL NOTES. CHAP. X.

Rhem. 2 15. A voice came to.] *Here God first uttered to* Peter *that the time was come to preach also to the Gentiles, and to converse with them for their salvation, no lesse then with the Iewes, with full freedome to eate all meats without respect of the prohibition of certaine, made in the old Law.*

Fvlk. 2 Before this time God uttered as much to *Paule*, namely at the time of his conversion, as he testifieth, *Acts* 26, 17. and 18.

Rhem. 3 30. A man stood.] *Note these apparitions and visions to S.* Peter, Cornelius, *and others, in the Scriptures very often, against the incredulity of our heretikes, that will beleeve neither vision nor miracle, not expressed in Scripture: these being beleeved of Christian men even before they were written.*

Fvlk. 3 *Peter* was not bound to beleeve the report of the vision of *Cornelius*, before he was admonished by vision and revelation himselfe. But the doctrine revealed in the Scriptures concerning the calling of the Gentiles, he should have acknowledged before his vision. If we see any miracle or heare it reported by men of as good credite as *Peter* was, we will beleeve it, though it be not written: but if it tend to maintaine another Gospel then that which is set forth in the Scriptures, we will not be moved by *Peter* nor *Paule*, nor any Angel, to leave the truth knowne for any miracles, *Gal.* 1.

Visions. Miracles.

Rhem. 4 35. Worketh justice.] *Not such as beleeve onely, but such as feare God and worke justice, are acceptable to him.*

Fvlk. 4 Such as beleeve onely (as *Simon Magus* did) and doe not feare God, nor worke righteousnesse, are nothing acceptable to God. But such as feare God and worke righteousnesse, are accepted of God, not for their works, but for their faith onely, *Rom.* 3. 28. *Ephes.* 2. 8.

Faith onely.

ANNOTATIONS. CHAP. X.

Rhem. 5 2 Doing many almes deeds.] He knew God creator of all, but that his omnipotent Sonne was incarnate he knew not: and in that faith he made prayers and gave almes which pleased God, and by well doing he deserved to know God perfectly, to beleeve the mysterie of the Incarnation, and to come to the Sacrament of Baptisme. *So saith venerable* Bede *out of* S. Gregorie. *And* S. Augustin *thus, li.* 1. *de Bapt. c.* 8. Because whatsoever goodnesse he had in prayers and almes, the same could not profit him unlesse he were by the hand of Christian Societie and peace, incorporated to the Church, he is bidden to send unto *Peter*, that by him he may learne Christ, by him he may be baptized, &c. *Whereby it appeareth that such workes as are done before justification, though they suffice not to salvation, yet be acceptable preparatives to the grace of justification, and such as moove God to mercy; as it might appeare also by Gods like provident mercifulnesse * to the Eunuch; though all such workes preparative come of grace also: otherwise they could never deserve at Gods hand of congruity, or any otherwise toward justification.*

Bed. in hunc locum. Good workes before faith, are preparatives to the same, not properly meritorious. Acts 8.

Fvlk. 5 *Whatsoever is not of faith, is sinne, Without which it is impossible to please God*, Rom. 14. 23. Hebr. 11. 6. Therefore it is certain, that *Cornelius* had faith, as a true Proselyte in the *Messias* to come, although he knew not that he was come, and so saith *Beda*. Therefore this place prooveth not that good workes before faith are preparatives to it; for no workes are good, but such as are done in faith. And seeing you affirme, that workes before faith, are not meritorious, you falsifie *Beda*, and slander *Gregory*, by translating the Verbe *promeruit*, he deserved, which is commonly used of the Fathers, to obtaine without respect of merite or desert. But that the Reader may see how impudently you cite this place, to proove that good workes are preparatives to faith, I will set downe his whole discourse upon this text. *Non virtutibus ad fidem, sed fide pertingitur ad virtutes, ut beatus* Gregorius *exponit, &c. Men attaine not to faith by vertues, but to vertues by faith, as S.* Gregory *expoundeth it. For* Cornelius (saith he) *whose almes before baptisme, as the Angel witnesseth, are praised, came not by workes to faith, but by faith to workes. For if he had not beleeved the true God before baptisme, unto whom did he pray? or how did Almighty God heare him, if he prayed not to be perfected in good things by him? Therefore he knew God the creator of all things, but that his Almighty Sonne was incarnate, he knew not. He had faith, whose prayers and almes could please God. And by good action he obtained to know God perfectly, and to beleeve the mysterie of the Incarnation of his onely begotten Sonne, that he might come to the Sacrament of* Baptisme. *By faith therefore he came to works, but by works he was made strong in faith.* S. *Augustine* also affirmeth, that he had faith before he beleeved in Christ, saying, *He did not give almes and prayed without some faith. For how did he call upon him in whom he beleeved not.* De praed. sanct. li. 1. c. 7. The same is to be said of the Eunuch. And how are you not ashamed to say, *That good workes before faith, are preparatives to the same*, When S. *Augustine* sayth, *Faith goeth before, that good workes may follow, neither are there any good workes, but those that follow faith going before.* In Psa. 67. Where also he saith, *that the ungodly man is justified by faith without the merites of good workes.*

No good workes but of faith.

Rhem. 6 9 To pray about the Sixt houre.] *The houre is specified, for that there were certaine appointed times of prayer used in the Law, which devout persons, according to the publike service in the Temple, observed also privatly: and which the Apostles and holy Church afterward both kept and increased. Whereof thus writeth S.* Cyprian *very notably.* In celebrating their prayers, we find that the three children with *Daniel* observed the third, sixt, and ninth houre, as in Sacrament (*or mysterie*) of the holy Trinity, &c. *And a little after*, Which spaces of houres the worshippers of God spiritually (*or mystically*) determining long since, observed set times to pray: and afterward the thing became

The Canonicall houres. *De orat. Dom. nu.* 15.

came manifest, that it was for Sacrament (*or mysterie*) that the [illegible] prayed. For at the third houre the holy Ghost descended upon the Apostles, fulfilling the grace of our Lords promise, and at the sixt houre *Peter* going up [illegible] be [illegible] at the [illegible] with his bloud. But to us (deerely beloved) besides the seasons observed of old, [illegible]; for we must pray in the morning early, that the Resurrection of our Lord may be celebrated by Morning prayer: as of old the holy Ghost designed in the Psalmes, saying, In the morning early will I stand up to thee, early in the morning thou shalt heare my voice. *Toward the Evening* also when the Sunne departeth, and the day endeth, we must of necessity pray againe.

S. Hierom *also writing of* Daniels *praying* three times in a day, *saith*: There are three times, wherein we must bow our knees to God. The third, the sixt, and the ninth houre the Ecclesiasticall tradition doth well understand. Moreover, at the third houre the holy Ghost descended upon the Apostles? at the sixt *Peter* went up into a higher chamber to pray; at the ninth, * *Peter* and *Iohn* went to the Temple. *Againe, writing to* Eustochium *a virgine and Nunne, epist.* 22. *c.* 16. Though the Apostle bid us pray alwaies, and to holy persons their very sleepe is prayer: yet we must have distinct houres of prayer, that if perhaps we be otherwise occupied, the very time may admonish us of our office or dutie. The third, sixt, ninth houre, morning early, and the evening, no man can be ignorant of. *And to* Demetrias *ep.* 8. *c.* 8. *that in the Psalmes and prayer she must keepe alwaies the third*, sixt, ninth houre, evening, midnight, and morning. *He hath the like ep.* 7. *c.* 5. *And ep.* 27. *c.* 10.) *he telleth how* Paula *the holy abbesse with her religious Nunnes* sang the Psalter in order, in the morning, at the third, sixt, ninth houre, evening, midnight; *by midnight meaning the time of Mattins (therefore called* Nocturnes) *agreeable to Saint* Cyprian de Orat. Do. num. 15. *and by the morning, the first houre called* Prime: *all correspondent to the times and houres of Christs Passion, as in* S. Matthew *is noted c.* 26. 27. *By all which we see, how agreeable the use of the Churches service is even at this time to the Scriptures and Primitive Church: and how wicked the* Puritan Calvinists *be, that count all such order and set seasons of prayer, superstition: and lastly, how insufficient and unlike the new pretended Church-service of England is to the primitive use, which hath no such houres of night or day, saving a little imitation of the old Mattins and Evensong, and that in schisme and heresie, and therefore not only unprofitable, but also damnable.*

Dan. 6. Acts 3.

Fvlk. 6 No man denieth but set times of prayers, both publike and private, and set formes also are very convenient. But the Popish service, hath nothing but the names of these houres, and not the times themselves observed in their prayers, which are all finished in the forenoone, when they are said or sung (for they are not used but at certaine solemne times) whereas the sixt houre is the time of high noone, the ninth houre, is the third houre before the Sunne set.

Canonicall houres.

Our Church Service, having but two times appointed for publike prayers, is not to be misliked for that, seeing there is no necessity of more times prescribed in the Scriptures. Yet privately all godly persons do observe more times of prayers, as the morning at their rising up, at noone when they take their repast, likewise at night at their repast, and when they goe to their rest. And these prayers both publike and private, are made in the true faith of Iesus Christ, and in the unity of his Catholike Church.

Rhem. 7. 25. Adored.] S. Chrysostome, ho. 21. in Acts, *thinketh* Peter *refused this adoration of humility onely; because every falling downe to the ground for worship sake, is not divine worship or due onely to God, * the word of Adoration and prostration being commonly used in the Scriptures toward men. But* S. Hierom adu. Vigil. cap. 3. to. 2. *rather thinketh that* Cornelius *by error of Gentility, and of* Peters *person, did goe about to adore him with divine honour, and therefore was lifted up by the Apostle, adding that he was but a man.*

* προσκυνεῖν. Adoration of creatures.

Fvlk. 7 The Pope refuseth not, but requireth greater adoration of the greatest Princes, so well he followeth *Peters* steps. *Chrysostome* saith, *Hoc faciens, &c. This doing he shewed his humility, and taught other, and giveth God thankes, and declareth that although he was commanded, yet he was very ready of himselfe. What then saith* Peter, *Arise, for I also am a man. Thou seest how above other men he teacheth them to thinke no great matter of him, or to have no great opinion of him.* The first words are of *Cornelius* shewing humility, the latter of *Peter*, teaching that men may not thinke too highly of him: *Peter* said, I am a man. The Pope can admit other to say to him, *Nec Deus es nec homo, quasi neuter es inter utrumque. Thou art neither God nor man, but as it were a neuter betweene both.* But *Chrysostomes* opinion pleaseth you not so well, as *Hieroms adu. Vigilan.* Where either you understand not *Hierom* aright, or else *Hierom* doth injury to *Cornelius*, to charge him with errour of Gentility, and such grosse ignorance, that he thought *Peter* was God. Of whom what he was, he was instructed by God in a vision. But his errour was, that he thought religious honour to be due to *Peter*, which *Peter* acknowledgeth to be due onely to God, and to no man. For civill adoration could not be prohibited by this reason, that *Peter* was a man, for it is due to men, and in some measure was due to *Peter*. Therefore it was religious worship, such as Papists attribute to Saints, that *Peter* refused. *Athan. cont. Arr. lib.* 2. *Si Christus ut gloria excellens adoraretur, quicunque praestarent & excellerent, ab inferioribus essent adorandi. Hoc autem non fit. Nec res ulla creata rem creatam adorat, sed servus Dominum, & quae creata sunt adorant Deum. Petrus quidem Apostolus,* Cornelium *volentem se adorare prohibet, ego, inquiens, homo sum.* Euthym. panopl. par. tit. 11. S. *Basil* citeth this text to proove that no Christian man must admit immoderate honour, but reproove them that give it. *ascet. cap.* 18.

The Popes pride. Religious and civill honour.

Rhem. 8. 40 Gave him.] *Christ did not utter his Resurrection and other mysteries to all at once, and immediatly to the vulgar: but to a few chosen men that should be the governours of the rest; instructing us thereby to take our faith and all necessary things of salvation, at the hands of our Superiours.*

Fvlk. 8. Christ teacheth us to receive instruction unto faith, and unto all things necessary to salvation at the hands of his chosen Ministers, but not to take faith it selfe at mens hand, nor to take any instruction of our Superiours without examining the same by the word of God, but to search the Scriptures, as the *Berrhoeans* did. *Acts* 17. 11.

The authority of Gods Word.

Rhem. 9. 47 Baptized, which have received.] *Such may be the grace of God sometimes toward men, and their charity and contrition so great, that they may have remission, justification, and sanctification before the externall Sacrament of Baptisme Confirmation, or Penance be received, as we see in this example, where at* Peters *Preaching they all receive the holy Ghost before any Sacrament; but in the same we learne one necessary lesson, that such notwithstanding must needs receive the Sacraments appointed by Christ, which whosoever contemneth, can never be justified.* Aug. super Levit. q. 84. tom. 4.

They that are justified before, must not omit the Sacraments.

Fvlk. 9. The seale is not unprofitable which is of Gods appointment, but the Sacraments of Popish confirmation and penance are not of Christs institution, nor mentioned in S. *Augustine* in the place which you cite. And if confirmation be a Sacrament of necessity, (as now a dayes you teach) why did not *Peter* aswell confirme them, as he commanded them to be baptized?

CHAP.

CHAP. XI.

The Christians [illegible] *4* [illegible] *27 with* [illegible]

1 The Christians acknowledged not Peter to be Pope: for no man may [illegible] him, if he carrie innumerable soules to hell with him, by his owne Canon. *Distinct. 40. cap. Si Papa.* [illegible]

AND the Apostles and brethren that were in Iewrie, heard that the Gentiles alſo received the word of God.

2 And when Peter was come up to Hieruſalem, they that were of the Circumciſion reaſoned againſt him, ſaying,

3 Why didſt thou enter in to men uncircumciſed, and didſt eat with them?

4 But Peter beganne and declared to them the order, ſaying:

Act. 10, 9. 5 * I was in the citie of Ioppe praying, and I ſaw in an exceſſe of minde a viſion, a certaine veſſell deſcending as it were a great ſheete with foure corners let downe from heaven, and it came even unto me.

6 Into which I looking conſidered, and ſaw foure footed beaſts of the earth, and cattell, and ſuch as creepe, and foules of the ayre.

7 And I heard alſo a voice ſaying to me, Ariſe Peter, kill and eate,

8 And I ſaid, Not ſo Lord: for common or uncleane thing never entred into my mouth.

9 And a voice anſwered the ſecond time from heaven: That which God made cleane, doe not thou call common.

10 And this was done thrice: and all were taken up againe into heaven.

11 And behold, three men immediately were come to the houſe wherein I was, ſent to me from Cæſarea.

12 And the ſpirit ſaid to me, that I ſhould goe with them, doubting nothing. And there came with me theſe ſixe brethren alſo: and we went into the mans houſe.

13 And he told us, how he had ſeene an Angel in his houſe, ſtanding, and ſaying to him, ſend to Ioppe, and call hither Simon that is ſirnamed Peter,

14 Who ſhal ſpeake to thee words wherein thou ſhalt be ſaved and all thy houſe.

15 And when I had begun to ſpeake, the holy Ghoſt fell upon them, as upon us alſo in the beginning.

Acts 1. 5. 16 And I remembred the word of our Lord, according as he ſaid, *Iohn indeed baptized with water, but you ſhall be baptized with the holy Ghoſt.*

17 If therefore God hath given them the ſame grace, as to us alſo that beleeved in our Lord IESVS CHRIST: who was I that might prohibit God?

18 Having heard theſe things, they ‖held their peace: and glorified God, ſaying, God then to the Gentiles alſo hath given * repentance unto life.

*Their Latine is Pœnitentia.

Acts 8, 1. 19 And they truely that had beene diſperſed by the tribulation that was made under Steven, walked throughout unto Phœnice and Cipres and Antioch, ſpeaking the word to none, but to the Iewes onely.

20 But certaine of them were men of Cypres and Cyrene, who when they were entred into Antioch, ſpake to the Greekes, preaching our Lord IESVS.

The Epiſtle upon S. Barnabees day. Iun. 11.

21 And the hand of our Lord was with them, and a great number of beleevers was converted to our Lord.

Acts 4, 36. 22 And the report came to the eares of the Church that was at Hieruſalem, touching theſe things: and they ſent *Barnabas as farre as Antioch.

23 Who when he was come, and ſaw the grace of God, rejoiced: and he exhorted all with purpoſe of heart to continue in our Lord:

24 Becauſe he was a good man, and full of the holy Ghoſt, and faith. And a great ‖multitude was added to our Lord.

Acts 9, 30. 25 And he went forth to *Tarſus, to ſeeke Saule:

26 Whom when he had found, hee brought him to Antioch. And they converſed there in the Church a whole yeare: and they taught a great multitude, ſo that the Diſciples were at Antioch firſt named ‖CHRISTIANS.

The name of CHRISTIANS.

27 And in theſe daies there came Prophets from Hieruſalem to Antioch,

28 And one of them riſing, named Agabus, did by the Spirit ſignifie a great famine that ſhould be in the whole world, which fell under Claudius.

29 And the Diſciples according as each man had, purpoſed every one to ſend, for to ſerve the brethren that dwelt in Iurie:

30 Which alſo they did, ſending to the Ancients by the hands of Barnabas and Saul.

AND the Apoſtles and brethren that were in Iurie, heard that the heathen had alſo received the word of God.

2 And when Peter was come up to Hieruſalem, they that were of the circumciſion contended againſt him,

3 Saying, thou wenteſt in to men uncircumciſed, and diddeſt eat with them.

4 But Peter rehearſed the matter from the beginning and expounded it by order unto them ſaying,

5 I was in the citie of Ioppa praying, and in a trance I ſaw a viſion, a certaine veſſell deſcend, as it had beene a great ſheete, let downe, from heaven by foure corners, and it came even unto me.

6 Upon the which when I had faſtened mine eies, I conſidered, and ſaw foure footed beaſts of the earth, and wild beaſts, and ſuch as creepe, and foules of the aire.

7 And I heard a voice ſaying unto me, Ariſe Peter, ſlay, and eat.

8 But I ſaid, Not ſo, Lord: for nothing common or uncleane hath at any time entred into my mouth.

9 But the voice anſwered me againe from heaven, Doe not thou make them common which God hath cleanſed.

10 And this was done three times: and all were taken up againe into heaven.

11 And behold immediately there were three men already come unto the houſe where I was, ſent from Cæſarea unto me.

12 And the ſpirit ſaid unto me, that I ſhould goe with them, nothing doubting: Moreover, theſe ſixe brethren accompanied me, and we entred into the mans houſe:

13 And he ſhewed us how he had ſeene an Angel in his houſe, which ſtood and ſaid unto him, ſend men to Ioppa, and call for Simon, whoſe ſirname is Peter:

14 He ſhall tell thee words whereby both thou, and all thy houſe ſhall be ſaved.

*15 And as I beganne to ſpeake the holy Ghoſt fell on them, * as he did on us at the beginning.* Acts 2. 4.

*16 Then remembred I the word of the Lord, how that he ſaid, * Iohn baptized with water: but ye ſhall be baptiſed with the holy Ghoſt.* Iohn 1. 17. acts 1. 5.

17 For aſmuch then as God gave them the like gift as he did unto us when we beleeved on the Lord Ieſus Chriſt: what was I that I ſhould have withſtood God?

18 When they heard theſe things, they held their peace, & glorified God, ſaying, Then hath God alſo to the Gentiles granted repentance unto life,

*19 * They alſo which were ſcattered abroad through the affliction that aroſe about Steven, walked throughout unto Phœnice, and Cypres, and Antioch, preaching the word to no man, but unto the Iewes onely,*

20 And ſome of them were men of Cypres and Cyrene, which when they were come to Antioch, ſpake unto the Greekes, and preached the Lord Ieſus.

21 And the hand of the Lord was with them: and a great number beleeved, and turned unto the Lord.

22 Then tidings of theſe things came unto the eares of the Church which was in Hieruſalem: and they ſent forth Barnabas that he ſhould goe unto Antioch.

23 Which when he came, and had ſeene the grace of God, was glad, and exhorted them all that with purpoſe of heart they would cleave unto the Lord.

24 For he was a good man, and full of the holy Ghoſt, and of faith: and much people was added unto the Lord.

25 Then departed Barnabas to Tarſus, for to ſeeke Saule.

26 And when he had found him, he brought him unto Antioch. And it came to paſſe, that a whole year they had their converſation with the Church there, and taught much people: inſomuch that the diſciples of Antioch were the firſt that were called Chriſtians.

27 And in thoſe daies came Prophets from Hieruſalem unto Antioch.

28 And there ſtood up one of them, named Agabus, and ſignified by the Spirit, that there ſhould be great dearth throughout all the world: which came to paſſe in the days of Claudius Cæſar.

29 Then the diſciples, every man according to his ability, purpoſed to ſend ſuccour unto the brethren which dwelt in Iurie.

30 Which thing they alſo did, and ſent it to the Elders by the hands of Barnabas and Saul.

MARGINALL NOTES. CHAP. XI.

RHEM. 2 18 Held their peace.] *Good Chriſtians heare and obey gladly ſuch truths as be opened unto them from God by their chiefe paſtours, by viſion, revelation or other waies.*

FVLK. 2. Peter was a good ſhepheard, that diſdained not to ſhew his warrantiſe, which the Pope like a proud Pilote refuſeth.

The Pope unlike to Peter.

ANNOTATIONS. CHAP. XI.

RHEM. 3 24 Multitude added.] *As before (c. 10.) a few, ſo now great numbers of Gentiles are adjoined alſo to the viſible Church, conſiſting before onely of Iewes. Which Church hath beene ever ſince Chriſts aſcenſion, notoriouſly ſeene and knowne: their preaching open, their Sacraments viſible, their diſcipline viſible, their heads and Governours viſible, the proviſion for their maintenance viſible, the perſecution viſible, their diſperſion viſible: the heretikes that went out from them, viſible: the joyning either of men or nations unto them, viſible: their peace and reſt after perſecutions viſible: their governours in priſon, viſible: the Church prayeth for them viſibly, their Councells viſible, their gifts and graces viſible, their name (Chriſtians) knowne to all the world, of the Proteſtants inviſible Church we heare not one word.*

The Church viſible.

FVLK. 3 Underſtanding *Viſible*, for that which may be ſeene, there is no doubt, but all Chriſtians were alwayes viſible. But if you underſtand *Viſible*, for that which is ſeene and knowne to all the world, as you ſay the name of Chriſtians hath beene ever ſince Chriſts aſcenſion, it is not true, that the Church was alwayes viſible. For perſecutions have beene ſo great, that the world ſaw none of thoſe things. And therefore *Diocleſian* and *Maximian* wickedly boaſted, that they had utterly aboliſhed the ſuperſtition of Chriſt and name of Chriſtians. *Inſcriptio in ſcriptio Salmantica in* [illegible] *Bartholomei*. The like deviliſh boaſting made *Nero* in his time: *Inſcriptio in* [illegible]

The Church not alwayes viſible.

[illegible], a place in Spaine. But the Catholike Church of Christ, whereof we [illegible] members, is Ierusalem the heavenly, which is the mother of us all, and being an article of our faith, is [illegible]sible. Heb 11.1. Gal.4.26.

4 26 Christians.] *This name* Christian, *ought to be common to all the faithfull, and other new names of Schismatikes and Sectaries must be abhorred.* If thou heare (*saith S.* Hierome) any where, such as be said to be of Christ, not to have their names of our Lord IESVS CHRIST, but to be called after some other certaine name, as Marcionites, Valentinians, (*as now also the Lutherans, Calvinists, Protestants*) know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist. Lactantius *also* (lib. 7 Divin. instit. c.30,) *saith thus,* When Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, who having lost the name of Christ, have done on the names of men. *Neither can our new sectaries discharge themselves, for that they take not to themselves these names, but are forced to beare them as given by their adversaries. For, so were the names of Arrians, and the rest of old, imposed by others, and not chosen commonly of themselves: Which notwithstanding were callings that proved them to be Heretikes. And as for the name of Protestants, our men hold them well content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, as Dominicans, Franciscans, Iesuits, Thomists, or such like, it is nothing, except they could prove, that the Orders and persons so named, were of divers faithe and sects, or differed in any necessary point of religion, or were not all of one Christian name and communion: and it is as ridiculous, as if it were objected, that some be Ciceronians, some Plinians, some good* Augustine *men, some Hieronymians, some Oxford men, some Cambridge men, and (which is most like) some * Rechabites, some * Nazarites.*

Hieron. cont. Lucif. c.7. in fine.

Names of Schismes & heresies.

Protestants. Divers religious orders are not divers sects.

Ierem. 35. Num. 6.

Neither doth their objection, that we be called Papists, helpe or excuse them in their new names: for, besides that it is by them scornefully invented (as the name Homousians was of the Arrians) this name is not of any one man B. of Rome, or elsewhere, knowne to be the author of any schisme or sect, as their callings be: but it is of a whole state and order of Governours, and that of the chiefe Governours, to whom we are bound to cleave in religion, and to obey in all things. So to be a Papist, is to be a Christian man, a child of the Church, and subject to Christs Vicar. And therfore against such impudent Sectaries as compare the faithfull for following the Pope, to the diversity of Heretikes bearing the names of new Masters, let us ever have in readinesse this saying of S. Hierom to Pope Damasus, *Vitalis* I know not, *Meletius* I refuse, I know not *Paulinus*, Whosoever gathereth not with thee, scattereth: that is to say, Whosoever is not Christs, is Antichrists. *And againe,* If any man joyne with *Peters* chaire, he is mine.

Papists, Catholikes, and true Christians, all one.

Not to be with the Pope, is to be with Antichrist.

To. 2. ep. 57. & ep. 58. ad Damasum.

We must here further observe that this name, Christian, given to all beleevers and to the whole Church, was specially taken to distinguish them from the Iewes and Heathens which beleeved not at all in Christ: and the same now severeth and maketh knowne all Christian men from Turkes and others that hold not of Christ at all. But when Heretikes began to rise from among the Christians, who professed Christs name, and sundry Articles of faith as true beleevers doe, the name Christian *was too common to sever the Heretikes from true faithfull men: and thereupon the Apostles by the holy Ghost imposed this name* Catholike *upon the beleevers which in all points were obedient to the Churches doctrine.* When heresies were risen (*saith S* Pacianus *ep. ad Symphorianum*) and endevored by divers names to teare the dove of God and Queene, and to rent her in pieces, the Apostolicall people required their surname, whereby the incorrupt people might be distinguished, &c. *and so those that before were called Christians, are now surnamed also Catholikes.* Christian is my name, *saith he,* Catholike my surname. *And this word, Catholike, is the proper note whereby the holy Apostles in their Creed taught us to discerne the true Church from the false hereticall congregation of what sort soever. And not onely the meaning of the word, which signifieth universality of times, places, and persons, but the very name and word it selfe, by Gods providence alwayes, and onely appropriated to the true beleevers, and (though sometimes at the beginning of sects challenged) yet never obtained by heretikes, giveth so plaine a marke and evidence, that S.* Augustine *said,* In the lap of the Church the very name of Catholike keepeth me, *cont. ep. fund. c.4. And againe, tract. 32. in Io.* We receive the holy Ghost if we love the Church, if we be joyned together by charity, if we rejoyce in the Catholike name and faith. *And againe, de ver. rel. c.7. to 1.* We must hold the communion of that Church which is named Catholike, not only of her owne, but also of all her enemies; for, will they nill they, the Heretikes also and Schismatikes themselves, when they speake not with their owne fellowes but with strangers, call the Catholike Church nothing else but the Catholike Church: for they could not be understood, unlesse they discerne it by this name, wherewith she is called of all the world. *The Heretikes when they see themselves prevented of this name* Catholike, *then they plainely reject it, and deride the name, as the Donatists did, calling it an humane forgerie or fiction, which S.* Augustine *calleth words of blasphemy,* li. 1. c. 33. cont. Gaudent. *And some Heretikes of this time call them scornefully, cartholikes, and cacolikes. Another calleth it,* the most vaine terme Catholike. *Beza in praef. no. Test. an.* 1565. *Another calleth the Catholike religion,* a Catholike Apostasie or defection, *Humfrey in vit. Iuel. pag. 213. Yea, and some have taken the word out of the Creed, * putting* Christian *for it. But against these good fellowes let us follow that which S.* Augustine de util. Cred. c. 8. to. 6. *giveth as a rule to direct a man the right and sure way from the diversity and doubtfulnesse of all errour, saying,* If after these troubles of minde thou seeme to thy selfe sufficiently tossed and vexed, and wilt have an end of these molestations, follow the way of Catholike discipline, which from Christ himselfe by the Apostles hath proceeded even unto us, and shall proceed from hence to the posterity. *See the Annot.* 1 Tim. 3. c. 15.

The name of Christians.

The name of Catholikes.

Credo Ecclesiam Catholicam.

The Protestants deride the name Catholike.

In the Catechisme of the Lutherans.

FVLK. 4. We acknowledge no names but of Christian Catholikes. The names of *Calvinists*, and *Lutherans*, &c. are but slanders by you invented, as the names of *Athanasians*, *Alexandrians*, *Homousians*, were by the Arrian Heretikes. Neither doe we hold our selves content with the name of Protestants, though it be not so odious, as to be called of any man, when we are the people of God and Christ. Neither did the onely calling of the old heretikes proove them to be heretikes, but their pernicious opinions contrary to the holy Scriptures. For *Athanasians Homousians*, &c. were true Catholikes, though they were nicknamed by heretikes. The names of Dominicans, Franciscans, Iesuites, and such like, prooveth them to be sectaries, because they be of their owne chusing, though they all maintaine one grand heresie of Popery: having also there divers opinions among them, and ech sect envying other, and swelling against the other. The name of Papists you doe not greatly mislike, because it is not the name of any one man. We might answere you the like of the name of Protestants. But divers heretikes, have the name of their heresie, not of their author, as Patripassians, Collyridians, Apostolici, Cathari, &c. But the name of Papists, is taken both of the authour of your heresie, and of the heresie it selfe. In the saying of *Hierome*, you omit that which is principall, *Ego nullum primum nisi Christum sequens, &c.* I following none chiefe, or first, but Christ, am joyned in communion with thy blessednesse, that is with Peters chayre. While the Bishop of Rome therefore joyned with Christ, (as then he did in the matter whereof *Hierome* speaketh, and in all doctrine necessary to salvation) whosoever gathered not with the Bishop of Rome scattered with Antichrist. But when *Liberius* Bishop of Rome, did by subscription openly professe Arrianisme, as the same *Hierome* testifieth in *Catal. in Fortunatian.* Would *Hierome* thinke you, or ought any Christian man to

Slanderous Names.

Sectaries.

Communion with the Sea of Rome.

[illegible] Church, but holy [illegible] Catholike [illegible] of Catholike is a vaine sound, without true sence: [illegible] Church in *S. Augustines* time; but [illegible] challenge it. And when [illegible] the thing [illegible] is a [illegible] of the [illegible] the holy Catholike Church, why [illegible] we [illegible] acknow[illegible] Catholike [illegible] the Papists to be the same? neither [illegible] deride the name of Catholike, when it is [illegible] according to the true meaning thereof, but the vaine usurpation of the name, when they be [illegible] lesse then Christian Catholikes. Such we may well call Pseudocatholikes, [illegible], Cacolikes, [illegible] Apostataes, or any thing rather than true or holy Christian Catholikes, which they are [illegible] it is notoriously knowne, that the most honourable name of Christians, is in Italie and at Rome [illegible] country and sea of Antichrist) a name of reproach, and usually abused to signifie a foole, or a dolt, witnesseth *Christ. Franch. Col. Iesuit. in fine.* That some Lutherans have altered the word of the C[illegible] and for Catholike put Christian, it is no heresie, though it bee not to be allowed. Last of all, the Catho[illegible] way of discipline, proceeding from Christ by his Apostles, with *S. Augustine* we doe gladly follow, [illegible] that the Papists can never prove, that their heresie which they falsly call the Catholike way, did ever [illegible] from Christ by the Apostles, or that it prevailed in the Church, for many hundred yeares after Christ.

CHAP. XII.

RHEM. 1 *Herod the first king that persecuted the Church at Hierusalem (when Barnabas and Saul were there with the collection of the Antiochians) [illegible] the Apostle, 3 and to please the Iewes imprisoneth Peter with the minde to kill him also, but [illegible] Angel sent of God, at the continuall prayers of the Church made for the chiefe Pastor; 19 being puffed up with such pride that at Caesarea he refuseth not to be honoured as God: 23 [illegible] striken of Gods Angel, and so after the persecutors death, the Churches preaching prospereth exceedingly.*

FVLK. 1 Peter was not chief Pastour of the Church of Hierusalem, where prayer was made for him, but Iames: whom in the last note, you confesse to be Bishop of Hierusalem.

The Epistle upon SS. Peter and Pauls day. Iun. 29.

AND at the same time Herod the king set his hands to afflict certaine of the Church.

2 And he killed Iames the brother of Iohn with the sword.

3 And seeing that it pleased the Iewes, he added to apprehend Peter also. And it was the daies of the Azymes.

4 Whom when he had apprehended, he cast into prison, delivering him to [illegible] to be kept, [illegible] to bring him forth to the people.

5 And Peter indeed was kept [illegible] made of the Church [illegible] unto God for him.

6 And when Herod would have brought him forth, the same night Peter was [illegible] betweene two souldiers, bound with [illegible] chaines: and the keepers before the [illegible] kept the Prison.

7 And behold an Angel of [illegible] stood in presence; and a light shined [illegible] house: and striking Peters side [illegible] him, saying, Arise quickly. And the [illegible] fell from his hands.

AT the same time Herod the king stretched forth his hands to vexe certaine of the Church.

2 And he killed Iames the brother of Iohn with the sword.

3 And because he saw it pleased the Iews, he proceeded further, and took Peter also. (Then were the daies of Sweet bread.)

4 And when he had caught him, he put him in prison also, and delivered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people.

5 And Peter was kept in prison, but prayer was made without ceasing of the Church unto God for him.

6 And when Herod would have brought him forth unto the people, the same night Peter was sleeping betweene two souldiers bound with two chaines, and the keepers before the doore kept the prison.

7 And behold the Angel of the Lord was there present, and a light shined in the prison: and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chaines fell off from his hands.

8 *And*

[illegible] gel departed from him.

[illegible] And Peter returning to himselfe, said, Now I know in very deed, [illegible] hath sent his Angel, and delivered me out of the hand of [illegible] and from all the expectation of the people of the Jewes.

[illegible] And considering, hee came to the ‡ house of Mary [illegible] of [illegible] who [illegible] were gathered [illegible]

13 [illegible] at the doore of [illegible] a [illegible] to see, [illegible]

14 [illegible] voice, for joy she opened not the ga[te] but [illegible] in shee told that Peter stood before the gate.

15 But they said to her, Thou art mad. But she affirmed that it was so. But they [illegible] It is his Angel.

[illegible] Peter [illegible] And when they had opened, they saw him, and were astonied.

17 And beckening with his [hand] [illegible] them, that they should hold their [peace] told how our Lord had br[ought him out of the] prison, and he said, ‖ Tell [these things unto] James and to the brethren. And [illegible] [illegible] place.

18 And when day was come, [illegible] no [illegible]

[illegible]

19 [illegible] from Jewrie [illegible] Cesarea, [illegible]

20 And he was angrie with the Tyrians and the [illegible] one accord came to him, [illegible] Bl[astus] [illegible] was chiefe of the [kings] chamber, [illegible] peace, [illegible] countrie [was nou]rished by h[illegible]

21 And upon a day [illegible] being arrayed [illegible] attyre, [illegible] judgement [seat] and made an [oration unto] them.

[illegible]

[illegible]

‡ strooke him, be[illegible] [illegible]nour

[illegible]

10 [illegible] *passed [illegible]*

11 *[illegible] he said, N[ow] I know [illegible] hath sent his Angel, and hath delivered me out of the hand of [illegible] and from all the [expectation] of the people of the Jewes.*

12 *And [when] he considered the thing, [illegible] to the house of [illegible] Iohn, who was surnamed Mark, [where] many were gathered together in prayer.*

13 *And Peter [knocking] at the [illegible] a damosell came [illegible] Rhode.*

14 *And when she k[new] [illegible] she o-pened not the doore for [illegible] told that Peter stood [before the] doore.*

15 *And they said [illegible] But [she] affirmed [illegible] [It] is his Angel.*

16 *But Peter continued [knocking] [illegible] opened the doore, and saw him, they [were] astonied.*

17 *And when he had beckened [unto] them with his hand that they might hold their peace, he told them by what meanes the Lord had brought him out of the prison, and he said, [Shew] these things unto James, and to the brethren. And [illegible]*

18 *Now [illegible] there was no [illegible] become of Peter.*

[illegible]

‡ Though God had so miraculously delivered him, yet he would not tempt God by tarying among his persecutors, but, according to Christs commandement fled for a time.

‡ Princes that take delight in the flattery and prayses of the people, so much that they forget themselves to be men, and to give the honour to God, may be warned by this example.

[illegible] Act. 15. [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] of the [illegible] of Ro[illegible]

[illegible] cra[illegible] in the Church, as [illegible] *Liberat* [illegible] c.13. [illegible] any [illegible]

[illegible] of Romes consent was never re[illegible] And the Councels of Ar[illegible]

therefore erre, because they wanted *the Popes assent, assistance or confirmation*, but [illegible] they [illegible]

trary to the [illegible] expressed and contained in the holy Scriptures. As those Councels [illegible] by follow-

[illegible] determined truly, were not priviledged from errour by the Bishop of [illegible] to be

ing the w[or]d of God: for the Bishop of Romes assent, assistance or confirmation, [illegible] held [at R]ome,

truth. *Liberius* after he had ascribed to heresie, gave his assent to the Councell, that Co[illegible] [illegible] he [illegible]lfe

with *Vrsatius* and *Valens*, and other Arians, wherein *Falix* a Catholike Bishop was depri[ved] [illegible] of Rome

now an heretike, or a dissembler with heretikes was restored: as testifieth *Damasus* him[selfe] [illegible] *If H*[illegible]

in Pontificali: Yet was that Councell for all [his] consent and confirmation wicked, and bla[illegible]

had lived when he was condemned and accursed in the Councell of Constantino[p]le the [illegible]

would he have given his assent, assistance or confirmation? And if he h[illegible] a C[illegible]

such as he was, would he not have confirmed that Councell, determining against [illegible]?

RHEM. 7 7 Chose that by my mouth.] *Though* Paul *were called and appointed* [speci]*ally to be the A*[postle of] *the Gentiles, yet that was* S. Peters *speciall priviledge by Gods owne choice, t*[hat] *the* [illegible] *Gentiles* [should] *be ca*[lled by] *his mouth, and that he first should utter to the Church that truth of the admiss*[ion] *of the G*[entiles] [illegible] *Vicar, being not wit*[illegible] *as his Master was)* Minister Circumcisionis, [that] *is,* [illegible] *ting all preeminence unto* [illegible] *in that point also.*

FVLK. 7 The text saith not, that the first Gentiles were called by S. *Peters* mouth: and [illegible] is evident to the [illegible] S. *Paul* was sent to the Gentiles, even at his conversion, *Act.* 26. 17. Neither did he slacke the time, [illegible] preached in Arabia, and saw not *Peter* untill three yeeres after. All which time, it is not like [illegible] neglected his calling. Beside your owne vulgar translation saith expresly, that he spake to the G[enti]les, and disputed with the Greekes, *Cap.* 9. 29. before *Peter* was sent to *Cornelius*. Therefore [illegible] the Adverbe πρῶτον, in the speech of S. *James*, is not referred to the time of the conversion of [illegible] to the order of S. *Peters* speech, which was first of Gods visitation of the Gentiles in calling them to [illegible] which S. *James* confirmeth by authority of Scripture, and then concludeth as *Peter* did. Therefore you can prove no preeminence in this point granted to *Peter*.

RHEM. 8 13 James.] *S.* James *because he was an Apostle and also a Bishop of Hierusalem gave his sentence next; for* [illegible] *speech interposed of* S.Paul *and* S.Barnabas, *was but for their better information in the decision of the matter, and for confirmation of* S. Peters *sentence, though they being Apostles and Bishops, had voyces in the Councell also: as many moe had, though their sentences be not here reported. And where* S. James *in his speech saith,* I judge, *it is not meant that he gave the principall definitive sentence: for he (as all the rest) followed and allowed the sentence of* S. Peter, *as it is plaine in the text, the whole assembly for reverence of his person, and approbation of his sentence, holding their peace.* All the multitude (*saith* S.Hierome) held their peace, and into his sentence *James* the Apostle and all the Priests did passe together. *For* [though] S. James *did particularise certaine points incident to the question debated, as of eating strangled meats, &c. yet the proper controversie for which the Councell assembled, was, Whether the Gentiles converted were bound to observe the Law of* Moses; *and it was concluded, that they were not bound, nor ought not to be charged with* Moses *Law or the Sacraments and Ceremonies of the same; this is the substance and principall purpose of this Councels decree, which doth binde for ever:* and Peter (*saith* S.Hierome *in the same place*) was Prince or Author of this decree; *the matter of fornication and Idolathytes being but incident to the question or resolution, and the forbidding of eating strangled and blood, but a temporall prohibition, which by the consent of the Church or otherwise afterward was abrogated, the Church of God having the true sense of difference of times, places, and persons, when and how farre such things are to be observed, and when not. And in such things as these, and in other like which according to their circumstances require alteration, it is, that* S. Augustine *saith,* l.2.de bapt.c.3.tom.7. The former generall or plenary Councels may be amended by the latter.

FVLK. 8 Your whole drift in this place, is to deny the primacie of order unto *James*, whom all antiquity except *Hierome*, allowed to be principall person in this Councell, as he was at this time, the Bishop or chiefe Overseer of the Church at Hierusalem, and therefore is named before *Peter* by *Paul*, *Gal.* 2.9. *Clements Dispositions lib.* 6 cited by *Eusebius, translatione Ruffini*, saith, that *James* was constituted *Bishop of the Apostles*. *Chrys.* upon this place saith, *Et vide post* Petrum Paulus *loquitur, &c. And see that after* Peter Paul *doth speake, and no man stoppeth his mouth,* James *heareth it, and doth not goe backe, to him was the principality or chiefe place committed.* Againe he saith of *James*, *Ab initio quidem, &c. At the beginning truly,* Peter *spake more vehemently, but this man more mildly. So they must alwayes do that are in great authority, that permit things burdenous to other men, and they themselves deale more gently, in Act.hom.* 33. Thus you see he ascribeth plainely the chiefe place and power to *James*. *Hierome* indeed defending S. *Peters* simulation against S. *Paul*, endeavoureth to prove out of this place, that *Peter* was not ignorant of the truth, whereof he had beene a principall setter forth in the Councell. But the matter is so evident by the circumstances of the text, and the judgement of ancient writers, that the Author *Opusculi tripartiti cont.* 10. 2. c. 9. saith, that when *James* gave sentence, it was not yet fully ordained concerning the preeminence of *Peter* above the rest of the Apostles, and of the fulnesse of his power above all Churches. Finally, where S. *Augustine* saith, that the former generall Councels may be amended or corrected by the latter, he speaketh not of alteration in matters of indifferencie, for then he would not have used the word amending or correcting, but some other word, that signifieth altering or changing: for amending and correcting, is of errours, and so the words going before and after, doe make manifest that he meaneth. For before he saith, that onely the Canonicall Scriptures have soveraigne authority, so that it is not lawfull to doubt, whether any thing written in them be true or right, but that all latter writings of Bishops may be lawfully reprehended, either by other learned writings, or by Councels, if they have erred from truth, and that provinciall Councels must give place to generall Councels, and that the former generall Councels may be corrected by the latter, *Cum aliquo experimento, &c. When by any triall of matters, that is opened which before was shut, and that is knowne which before was hidden:* so that he speaketh manifestly of correction of errours, not alteration of things indifferent, writing against the Donatists, that maintained the authority of the Councell of Carthage, holden by S. *Cyprian* against the truth.

RHEM. 9 10 Fornication.] *Fornication and contamination with idols, are of themselves mortall sinnes, and therefore can never be lawfull: yet because the Gentiles by custome were prone to both; and of fornication made very small account,*

Peters [illegible]

Gal. 2,7.

Peters preeminence.

Hier. [illegible] ad August.

The principall question

Incident questions.

How latter Councels alter the former.

James President of the Councell.

Councels may erre.

count, it pleased the holy Ghost to forbid both specially. Concerning the other points of abstaining from blood and stifled meats, they were things of their owne nature indifferent, in which for a time the Iewes were to be [illegible], and the Gentiles to be a little time exercised to obedience. By which we may see the great authority of Gods Church and Councels which may command for ever, or for a time, such things as be fit for the state of times and nations, without any expresse Scriptures at all, and so by commaundement make things necessary that were before indifferent.

The Churches authority in making decrees.

9 The Church hath no authority to command any thing necessary to salvation, but that which may be proved undoubtedly out of the holy Scripture: otherwise in matters of indifferencie, we yeeld to your observation. To abstaine from blood and strangled, was not necessary to salvation, but for charity to beare with the weaknesse of the Iewes for a season.

The authority of the Church and of the Scriptures.

24 Going forth from us.] A proper description or note of heretickes, schismatikes, and seditious teachers, to goe out from their spirituall Pastors and Governours, and to teach without their commission and approbation, to disquiet the Catholike people with multitude of words and sweet speeches, and finally to overthrow their soules.

Going out, a mark of heretikes.

10 28 To the holy Ghost and to us.] By this, first we note, that it is not such a fault as the heretikes would make it in the sight of the simple, or any incongruity at all, to ioyne God and his creatures, as the principall cause and the secondary, in one speech, and to attribute that to both, which though diversly, yet proceedeth of both. God and you, say good people commonly: God and our Lady, Christ and S. Iohn: We confesse to God and to Peter and Paul; as * God and his Angel, To our Lord and Gideon, the sword of our Lord and of Gideon, Our Lord and Moses, Christ and his Angels, Our Lord and all Saints. ep. ad Philem. S. Paul and our Lord, 1 Thes. 1, 6. All these speeches being partly Scriptures, partly like unto the Scriptures speeches, are warranted also by this Councell, which saith boldly, and hath given the forme thereof to all other Councels lawfully called and confirmed to say the like, It hath pleased the holy Ghost and us. S Cyprin. ep. 54. num. 2. reporting the like of a Synode holden in Afrike, saith, It hath pleased us by the suggestion of the holy Ghost.

God and our Lady, and the like speeches.
Exo. 14, 31.
* Gen. 48, 15. 16.
Iud. 7, 18. 20.
1 Tim. 5, 21.
VISVM EST Spiritui sancto & nobis.

Secondly we note, that the holy Councels lawfully kept for the determination or clearing of doubts, or condemning of errours and heresies, or appeasing of schismes and troubles, or reformation of life, and such like important matters, have ever the assistance of Gods Spirit, and therefore cannot erre in their sentences and determinations concerning the same, because the holy Ghost cannot erre, from whom (as you see here) ioyntly with the Councell the resolution proceedeth.

The holy Ghost assistant in all lawfull Councels, to the worlds end, and that by Christs promise.
Ioan. 16, 13.

Thirdly we learne, that in the holy Councels specially (though otherwise and in other Tribunals of the Church it be also verified) Christs promise is fulfilled, * that the holy Ghost should suggest them and teach them all truth, and that not in the Apostles time onely, but to the worlds end; for so long shall Councels, the Church, and her Pastours have this priviledge of Gods assistance, as there be either doubts to resolve, or heretikes to condemne, or truths to be opened, or evill men to be reformed, or schismes to be appeased; for which cause S. Greg. l. 1. Ep. 24. sub fin. reverenceth the foure generall Councels (Nicen. Constantinop. Ephes. Chalced.) as the foure bookes of the holy Gospel, alluding to the number: and of the fifth also he saith that he doth reverence it alike: and so would he have done moe, if they had beene before his time, who saith of them thus, Whiles they are concluded and made by universall consent, himselfe doth he destroy, and not them, whosoever presumeth either to loose whom they binde, or to binde whom they loose.

S. Gregories reverence of generall Councels.

S. Gregorie therefore reverencing all five alike, it may be marvelled whence the heretikes have their fond difference betwixt those foure first and other latter: attributing much to them and nothing to the rest. Whereas indeed the latter can erre no more then the first foure, being holden and approved as they were, and having the holy Ghost as they had. But in those first also when a man findeth any thing against their heresies (as there be divers things) then they say plainly that they also may erre, and that the holy Ghost is not tied to mens voyces, nor to the number of sentences: Which is directly to reprove this first Councell also of the Apostles, and Christs promise of the holy Ghosts assistance to teach all truth. Yea that you may know and abhorre these heretikes throughly, heare yee what a principall Sect-master with his blasphemous mouth or pen uttereth, saying, that In the very best times such was partly the ambition of Bishops, partly their foolishnesse and ignorance, that the very blinde may easily perceive, Satan verily to have beene president of those assemblies. Good Lord deliver the people and the world from such blasphemous tongues and bookes, and give men grace to attend to the holy Scriptures and Doctours, that they may see how much, not onely S. Augustine and other Fathers attribute to all generall Councels specially, (to which they referre themselves in all doubts among themselves and in all their controversies with heretikes:) but to which even S. Paul himselfe (so specially taught by God) and others also yeelded themselves. Notorious is the saying of S. Augustine concerning S. Cyprian, who being a blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as were Christened by heretikes. If he had lived (saith S. Augustine lib. 2. de bapt. cap. 4.) to have seene the determination of a plenary Councell, which hee saw not in his life time, hee would for his great humility and charity straightway have yeelded and preferred the generall Councell before his owne judgement and his fellow Bishops in a Provinciall Councell onely. Whereby also we learne that Provinciall Councels may erre, though many times they doe not, and being conformable to the generall Councels, or confirmed and allowed by them or the See Apostolike, their resolutions be infallible as the others are.

The Protestants fond distinction between the foure first and the later Councels.
Beza's blasphemy against the first generall Councels.
Beza in praef. Test. No. An. 1565.
What the Fathers attribute to Councels, and namely S. Augustine.
Provinciall Councels.

If any here aske what need so much disputing, studie and travell in Councels to finde out and determine the truth, if the holy Ghost infallibly guide them? We answere that such is the ordinary providence of God in this case, to assist them when they doe their indevour, and use all humane meanes of industry, and not else. And so (though somewhat otherwise) God assisted the Evangelists and other writers of the holy Scriptures, that they could not erre in penning the same, but yet they did and ought to use all possible humane diligence to know and learne out the histories and truth of matters, as is plaine in the beginning of S. Lukes Gospel: else the holy Ghost would not have assisted them. Even so in this Councell of the Apostles, though they had the holy Ghost assistant, Yet the text saith, Cùm magna conquisitio fieret, When there was great disputation search and examination of the case, then Peter spake, &c. If againe it be demanded, what need is there to expect the Councels determination, if the Popes or See Apostolikes judgement be infallible and have the assistance of God also, as the Catholikes affirme? We answere, that for the Catholike and peaceable obedient children of the Church, it is a comfort to have such various meanes of determination, triall, and declaration of the truth, and that it is necessary for the recoverie of heretikes, and for the contentation of the weake, who not alwayes giving over to one mans determination, yet will either yeeld to the judgement of all the learned men and Bishops of all Nations, or else remaine desperate and condemned before God and man for ever. And as I said before, this assistance of the holy Ghost promised to Peters See, presupposeth humane meanes of searching out the truth, which the Pope alwayes hath used, and will, and must use in matters of great importance, by calling Councels, even as you see S. Peter and S. Paul themselves, and all the Apostles, though indued with the holy Ghost, yet thought it notwithstanding necessary for further triall and clearing of truth and maintenance of unitie to keepe a Councell.

Notwithstanding the holy Ghosts assistance, yet humane meanes must be used to search the truth.
Luke 1, 3.
Though the See Apostolike it self have the same assistance, yet Councels be also necessary for many causes.

Lastly it is to be noted, that as Christ & the holy Ghost be present by his promise, to all such assemblies as gather in the obedience & unity of the Church, with full mind to obey whatsoever shalbe determined, whereby the assembled though

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[illegible] all [illegible] Church [illegible] or [illegible] with [illegible] Catholike [illegible] in Councels, Prayers, [illegible] and [illegible]. Read [illegible] S. Cyprian [illegible] Gospel, that he would be in the midst of two or three gathered in his Name, [illegible] out of our church.

FVLK. 10 When any of Gods creatures are by him appointed to be inferiour causes or [illegible], it is no fault to ioyne them: as the sword of the Lord, and of Gideon. But where God hath not [illegible] to be ioyned with him in cause, there it is blasphemous to match them with him in effect: as when you say, God and our Lady hath holpen [illegible] to God and our Lady, our Lord and his Saints be [illegible]. These speeches are neither Scriptures, nor Scripture like, nor warranted by this Councell. Neither [illegible] the forme of the speech [illegible] to all other Councels, how lawfully soever called [illegible] the Bishop of Romes assent, except their determination may be warranted as this was by the holy Scriptures. Cyprian saith the Fathers of Africa, doe declare unto Cornelius Bishop of Rome, upon what authority of [illegible] determination [illegible], and are bold to say, It hath pleased us by the suggestion of the holy Ghost, before their Councell received confirmation of the Bishop of Rome, yea before he once heard of it. Neither [illegible] they in that Epistle, require his assent, but onely report what they had done, and for what causes, [illegible] what ground.

God [illegible]

Secondly you note, that holy Councels have ever the assistance of Gods Spirit, and therefore cannot erre, where you play the Sophisters kindly: for if it be proved that any doe erre in that point, they are not holy. But if by holy Councels you meane lawfull Councels, as you say in the margent, or as you seeme to explaine holy Councels, such as are *lawfully kept for determination or clearing of doubts, &c.* there is no doubt but they may erre, if they follow not the direction of Gods word, against which, in vaine they may boast of the direction of Gods Spirit. S. *Cyprian*, and all the Bishops of Africa, gathered a Councell as lawfull as any they did before, no doubt but of good intent for determination and clearing of a doubt that was moved among them, whether such as came from heresies, were to be baptized againe: and with a purpose to condemne errours, and heresies, and to appease schismes and troubles: yet did they erre in their sentence and determination, concerning the same doubt, and all through ignorance of the Scriptures, and not of any perverse or hereticall affection. Whereupon S. *Augustine*, as is before declared, doubteth not to affirme that all men and all Councels, both provinciall and generall may erre, and that the certainty of truth is to be found onely in the Canonicall Scriptures. *Quis autem nesciat* (saith he) *sanctam Scripturam Canonicam, &c. And who can be ignorant, that the holy Canonicall Scripture, as well of the old, as of the new Testament, is contained within her certaine limits, and that it is so preferred before all latter writings of Bishops, that it cannot in any wayes be doubted or disputed of it, whether it be true, or whether it be right, whatsoever, it is certaine to be written in it: But that the writings of Bishops which have beene written, or which are now written after the Canon is confirmed, may be lawfully reprehended, both by the more wise speech, perhaps of any man that is more skilfull in that matter, and also by the more grave authority, and more learned prudence of other Bishops, and by Councels, if any thing in them perhaps have strayed from the truth. And even Councels themselves, which are gathered in every region or province, (without all doubt) must give place to the authority of generall Councels, which are gathered out of all the Christian world: And that oftentimes the former generall Councels themselves, may be corrected by the later, when by any triall of matters, that is opened which was shut, and that is knowne which was hidden, without any swelling of sacrilegious pride, without any stiffenecke of puffing arrogance, without any contention of cankred envie, with holy humility, with Catholike peace, with Christian charity.* Concerning your third observation, there is no doubt but Christs promise shall be performed unto the end, but the priviledge of Gods assistance, pertaineth onely to them which follow the direction of his holy word in Councels or other sentences of the Church. For the Spirit of God, must not be sacrilegiously separated from the word of God. Therefore the determination of the foure generall Councels is to be reverenced as the foure Gospels, because it was taken out of the foure Gospels, which teach the truth of the divinity and humanity of Christ, and of the divinity of the holy Ghost: not because it was so agreed by authority of so many Bishops gathered in those Councels. Neither doe we make any such fond difference of the Councels as you dreame of, but receive the fifth, and sixth, as well as the first foure, for the matters of faith and doctrine concluded in them, agreeable to the holy Scriptures; & further we receive none. You say there be divers things in the first foure councels that you finde against our heresies, yet you are able to shew none. But we shew against you the sixth Canon of Nice Councell, declaring the Bishop of Alexandria to be equall to the Bishop of Rome, and generally every Metropolitane in his Province. We shew the 27. Canon of Chalcedon, wherein is declared the determination as well of that Councell as of the first of Constantinople, that the See of Constantinople should have equall priviledges of dignity and authority with the See of Rome. We shew the words of the Councell of Ephesus in their Epistle to *Nestorius*, that *Peter and Iohn were of equall dignity because they were both Apostles and holy Disciples*: By which words, the supremacie of the Pope pretended from *Peter* is overthrowne. So we shew the foure first generall Councels, all against the Popes supremacie. Likewise the fifth, confirming all that was decreed in the fourth, and in the sixth of Constantinople, *Can.* 36. we shew, confirming the equality of priviledges of the Bishop of Constantinople with the Bishop of Rome, according to the former determinations of the Councels of Constantinople the first, and of Chalcedon. When we say that Councels may erre, and that the holy Ghost is not tied to the voyces of men, nor to the number of sentences, you affirme, *that it is directly to reprove this first Councell also of the Apostles, and Christs promise of the holy Ghost*. But by what Logicke you gather this conclusion, we cannot perceive, except it be thus: Councels may erre, *ergo*, this Councell of the Apostles did erre. Or else thus: Christ promised the holy Ghost, *ergo*, he tied the holy Ghost to the voyces of men, or to the number of mens sentences. If these be good conclusions, I referre me to all that have but one crumme of right reason, or naturall Logicke. That you report of *Beza* is a most detestable slander, for he speaketh not a word against the first generall Councels, but against the assemblies of proud and unlearned lightheaded Bishops of Greece, which lived in those best times, whereof it is manifest by the Church stories, that many of them were hereticall and blasphemous, having not the holy Ghost, but the devill himselfe to be President of their meetings. This Logicke is like the former: *Beza* saith, there were wicked Bishops in the best times, *ergo*, he blasphemeth against the first generall Councels. The father of lies and slanderers of the Saints, will welcome you for this Logicke, except you repent in time. What *Augustine* ascribeth to generall Councels, you heard before in his owne words: how he acknowledgeth that they may erre, because they may be amended or corrected, that something may be shut up and hidden from them, which afterward may be opened and knowne.

Slander.

Slander.

The [illegible] of Councels is to ſearch out [illegible], and [illegible] you ſay [illegible] God, which is [illegible] and is the truth. Ioh. 17. 17. [illegible] For your firſt reaſon [illegible] reaſon [illegible] meanes of ſearching [illegible] the Pope out of [illegible] humane meanes of ſearching [illegible] not [illegible], (as you [illegible]) becauſe you ſay: the aſſiſtance of the holy Ghoſt promiſed to *Peter* [illegible] ſuppoſeth [illegible] meanes, and calling of Councels is an humane meane, therefore calling of Councels is [illegible] that the Pope [illegible] not erre. Whereby it ſeemeth that you take [illegible] you to decide [illegible] hitherto beene decided [illegible] generall Councels of C[illegible] and *Baſil*, that the Councell is [illegible] which may erre out of the Councell, yet is it not agreed [illegible] among all Papiſts at this time. For the [illegible] hold, and ſo doe you elſwhere, that the Pope is above the Councell, and that the Councell may erre, if it be not [illegible] by the Pope. Yet the Councell of *Conſtance* was confirmed in that point by *Ioh.* 23. before his [illegible] . 2. and in the end thereof, all things concluded in that Councell. *Conciliariter*, that is, as in forme of a [illegible] were confirmed by Pope *Martin.* 5. *Seſſ.* 45. That Chriſt is not preſent with heretikes, and ſchiſmatikes, [illegible] of doubt: but ſeeing in many of the Synods, and Councels holden in Germany, France, Poole, England, and other places the truth hath beene concluded out of the holy Scriptures, it is certaine that Chriſt was preſent in thoſe aſſemblies by his holy Spirit, and that in ſuch things as they have determined according to the word of God, they are not to be reputed for heretikes or ſchiſmatikes, but for true Chriſtian Catholikes.

RHEM. 11 31 Rejoyced upon the Conſolation.] *Straight upon the intelligence of the Councels determination, not onely the Gentiles, but even the Maſters of the former troubles and diſſenſion, were at reſt, and all tooke great comfort that the controverſie was ſo ended. And ſo ſhould all Chriſtian men doe, when they ſee the ſects of our time condemned by the like authority, and moſt grave judgement of the holy Councell of Trent. Againſt which the heretikes of our time make the like frivolous exceptions and falſe cavillations, as did the old heretikes heretofore againſt thoſe Councels that ſpecially condemned their errors. The Pope and Biſhops (ſay they) are a party, and they ought not to be our judges: they are partiall and come with prejudicate mindes to condemne us, and we accuſe them all of idolatry and other crimes, and we will be tried by Gods word onely, and we will expound it according to another rule: that is to ſay, as we liſt. So ſay they againſt this Councell, and the like ſay the Arians againſt the firſt Nicene Councell, and all ſuch like againſt thoſe Councels, namely, that condemned their hereſies. And ſo ſay all theeves againſt their correctors and puniſhers, and would both ſay and doe more againſt temporall Tribunals, Iudges, Iuſtices, and Iuries, if they had as much licence and liberty in thoſe matters, as men have now in religion.*

All good Chriſtians reſt upon the determination of a generall Councell.

All heretikes make exceptions againſt the councels that condemne them.

FVLK. 11 When the Papiſts themſelves doe not acknowledge the authority of the Tridentine aſſembly, for both the Emperour and the French King proteſted againſt it, and it is not at this day received of the Popiſh Church of France, there is no reaſon that we ſhould be ſubject unto it, although we have many other arguments to oppoſe againſt it. And where you ſay in the margent, that *all good Chriſtians reſt upon the determination of a generall Councell*, you condemne your ſelves to be no good Chriſtians, becauſe you doe not reſt upon the determination of the generall Councels of *Conſtance* and *Baſil*, in the queſtion of the Popes ſupremacie above the Councell. You condemne the Popiſh Church of France, which accepteth not your Tridentine Chapter, for a generall Councell, in which there were ſcarce forty Biſhops, and they for the moſt part Italians and Spaniards. That all heretikes make exceptions againſt Councels that condemne them, it proveth not all to be heretikes that are condemned by Councels. The Catholikes alſo condemned by the Councels of heretikes, tooke exceptions againſt thoſe Councels. The exceptions that we make are moſt reaſonable. For it is againſt all equity that they which are parties, that are partiall, that are accuſed, ſhould be the onely Iudges. Neither could the Arians juſtly ſay ſo againſt the Nicene Councell, or other heretikes againſt the Councels that condemned them: neither can all theeves juſtly ſay ſo againſt their puniſhers. For their Iudges are never parties, ſeldome partiall, never accuſed in that offence, whereupon they ſit as Iudges. That we would be tried onely by Gods word, it is true, but that we will expound it as we liſt, it is falſe. For we will and doe by Gods grace expound it ſufficiently to confute your hereſies, according to the plaine and naturall ſenſe thereof, and in doubtfull places according to plaine places, and according to the expoſition of the moſt ancient and beſt approved Fathers of the Primitive Church, in the moſt and chiefe of the controverſies that are betweene you and us.

Authority of Councels.

RHEM. 12 39 Diſſenſion.] *Such occaſions of differences fall out even among the perfect men often, without any great offence. And this their departing fell out to the great increaſe of Chriſtians. And therefore it is very ridiculouſly applied to excuſe the diſagreeing of the heretikes among themſelves, in the principall points of religion, namely, the Sacrament.*

FVLK. 12 It cannot be alledged to juſtifie any diſſenſion, but to ſhew that for diſſentions ſake in matters of externall policie, and diſcipline of the Church, ſpecially, as this of the Apoſtles was, the ſubſtance of the doctrine is not to be miſliked, nor the Church or teachers thereof to be utterly rejected: it is rightly alledged. The diſſenſion that is among many true Chriſtians in the Sacrament of the Supper, doth no more convince either part to be no member of the Church, then the like diſſenſion that was betweene *Cyprian* and the Biſhops of Africa, and *Cornelius* with the Biſhops of Europe, about the Sacrament of Baptiſme, doth deny either of them to have beene true members of the Church, and yet the one party erred from the truth.

Every diſſenſion is not a ſchiſme.

CHAP. XVI.

Paul having for his part viſited the Churches of Syria, Cilicia, and Lycaonia, delivering unto them withall to keepe the Decrees of the Councels: 6 beginneth a new journey, over Phrygia, Galatia, Myſia: 8 Yea into Europe alſo he paſſeth, admoniſhed by a viſion, and commeth into Macedonia, 12 and there he beginneth the Church of the Philippians, working miracles, and ſuffering perſecution.

AND he came to Derbe and Lyſtra. And behold, there was a certaine Diſciple there named Timothee, the ſonne of * a widow woman that beleeved, of a father a Gentile.

* Iew.

2 To this man the brethren that were in Lyſtra and Iconium, gave a good teſtimony.

3 Him

THen came he to Derbe, and to Lyſtra: and behold, a certaine Diſciple was there, named Timotheus, a womans ſonne, which was a Iewesse, and beleeved: but his father was a Greeke.

2 Which was well reported of the brethren that were at Lyſtra and [illegible]

3 *Paul*

Rom. 16. 21. phil. 1. 19. 1 theſ. 3. 2.

3 Him [illegible] to goe forth with him: and taking him he circumciſed him becauſe of the Iewes that were in thoſe places. For they all knew, that his father was a Gentile.

4 And when they paſſed through the cities, they delivered unto them to keepe the ‡ decrees that were decreed of the Apoſtles and Ancients which were at Hieruſalem.

5 And the Churches were confirmed in faith, and did abound in number daily.

6 And paſſing through Phrygia and the country of Galatia, they were ‡ forbidden by the holy Ghoſt to preach the word in Aſia.

7 And when they were come into Myſia, they attempted to go into Bithynia: and the Spirit of IESVS permitted them not.

8 And when they had paſſed through Myſia, they went downe to Troas:

9 And a viſion by night was ſhewed to Paul: There was a certaine man of Macedonia ſtanding and beſeeching him, and ſaying, paſſe into Macedonia, and helpe us.

10 And aſſoone as he had ſeene the viſion, forthwith we ſought to goe into Macedonia, being aſſured that God had called us to evangelize to them.

11 And ſailing from Troas, we came with a ſtraight courſe to Samothracia, and the day following to Neapolis:

12 And from thence to Philippi, which is the firſt city of the part of Macedonia, a ‡ *Colonia.* And we were in this city certaine daies, abiding.

13 And upon the day of the Sabboths, we went foorth without the gate beſide a river, where it ſeemed that there was prayer: and ſitting we ſpake to the women that were aſſembled.

14 And a certaine woman named Lydia, a ſeller of purple of the city of the Thyatirians, one that worſhipped God, did heare: whoſe heart our Lord opened to attend to thoſe things which were ſaid of Paul.

15 And when ſhe was baptiſed, and her houſe, ſhe beſought us, ſaying: If you have judged me to be faithful to our Lord, enter in unto my houſe, & tary. And ſhe conſtrained us.

16 And it came to paſſe as we went to prayer, a certaine wench having a Pythonicall ſpirit, met us, that brought great gaine to her maſters by divining.

17 This ſame following Paul and us, cried ſaying, ‡ Theſe men are the ſervants of the high God, which preach unto you the way of ſalvation.

18 And this ſhe did many dayes. And Paul being ſory: and turning, ſaid to the ſpirit, I command thee in the name of IESVS CHRIST to goe out from her. And he went out the ſame houre.

19 But her maſters ſeeing that the hope of their gaine was gone, apprehending Paul

and

‡ Here againe they take order that the decrees and articles of faith agreed upon in the Councell of Ieruſalem, ſhould be executed and obſerved, wherby we ſee both the great authority of Councels, and the diligence that all Prelates ought to have to ſee the decrees and Canons of the Councels put in execution.

‡ This people had not the Goſpel denied unto them altogether, but for a time: becauſe (as Venerable *Bede* thinketh) God foreſaw they would not beleeve, and ſo ſhould have bin more grievouſly damned.

‡ *Colonia*, is ſuch a city where the moſt inhabitants are ſtrangers, ſent thither from other great cities and States, namely from the Romanes.

‡ Either the devill was compelled by the vertue of *Pauls* preſence to ſay truth, or elſe (as ſuch do oftentimes) he ſpake truth now, that they might the more truſt him, and he better beguile them at other times.

3 Paul would [illegible] *forth with him, and tooke and circumciſed him, becauſe of the Iewes which were in thoſe* [illegible]*: for they knew all that his father was a Greeke.*

*4 And as they went through the cities, they delivered them the decrees for to keepe, that were * ordained of the Apoſtles and Elders which were at Hieruſalem.*

Acts

5 And ſo were the Churches ſtabliſhed in the faith, and increaſed in number daily.

6 Now when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghoſt to preach the word in Aſia.

7 They comming to Myſia, ſought to goe into Bithynia: but the ſpirit ſuffered them not.

8 And they paſſing thorow Myſia, came downe to Troada.

9 And a viſion appeared to Paul in the night: There ſtood a man of Macedonia, and prayed him, ſaying, Come into Macedonia, and helpe us.

10 And after he had ſeene the viſion, immediatly we prepared to goe into Macedonia, gathering by conference, that the Lord had called us for to preach the Goſpel unto them.

11 Then we being caried from Troada, came with a ſtraight courſe to Samothracia, and the next day to Neapolis:

12 And from thence to Philippos, which is the chiefe city in the partes of Macedonia, and a free city: and we were in that city abiding certaine daies.

13 And on the day of the Sabboths we went out of the city, beſides a river, where prayer was wont to be made, and we ſate downe, and ſpake unto the women which reſorted thither.

14 And a certaine woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, which worſhipped God, gave us audience: Whoſe heart the Lord opened, that ſhe attended unto the things which were ſpoken of Paul.

15 And when ſhe was baptized, and her houſhold, ſhe beſought us, ſaying, If ye have judged me to be faithfull to the Lord, come into my houſe, and abide there. And ſhe conſtrained us.

16 And it came to paſſe, as we went to prayer, a certaine damoſell poſſeſſed with a ſpirit of ſoothſaying, met us: which brought her maſters much vantage with ſoothſaying.

17 The ſame followed Paul and us, and cryed, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto us the way of ſalvation.

18 And this did ſhe many dayes: but Paul not content, turned about, and ſaid to the ſpirit, I command thee in the Name of Ieſu Chriſt, that thou come out of her. And he came out the ſame houre.

19 And when her maſters ſaw that the hope of their gaines was gone, they caught Paul and

Silas,

and S[illegible], [illegible]ght them into the market place, to the princes:

20 And preſenting them to the magiſtrates, they ſaid, Theſe men trouble our citie, being Iewes:

21 And they preach a faſhion which it is not lawfull for us to receive, nor doe, being Romanes.

22 And the people ranne againſt them: and the magiſtrates tearing their coats commanded them to be beaten with rods.

23 And when they had laid *many ſtripes upon them, they did caſt them into priſon, commaunding the keeper that hee ſhould keepe them diligently.

24 Who when he had received ſuch commandement, caſt them into the inner priſon, and made their feet faſt in the ſtockes.

25 And at mid-night, Paul and Silas praying, did praiſe God. And they that were in priſon, heard them.

26 But ſodenly there was made a great earthquake, ſo that the foundations of the priſon were ſhaken. And foorthwith all the doores were opened: and the bandes of all were looſed.

27 And the keeper of the priſon waked out of his ſleepe, and ſeeing the doores of the priſon opened, drawing out his ſword, would have killed himſelfe, ſuppoſing that the priſoners had been fled.

28 But Paul cried with a loud voice, ſaying, Do thy ſelfe no harme, for we are all here.

29 And calling for light, he went in, and trembling fell downe to Paul and Silas at their feete:

30 And bringing them forth, he ſaid, maſters, what muſt I doe that I may be ſaved?

31 But they ſaid ‡ Beleeve in our Lord Iesvs: and thou ſhalt be ſaved and thy houſe.

32 And they preached the word of our Lord to him with all that were in his houſe.

33 And he taking them in the ſame houre of the night, [c] waſhed their wounds: and himſelfe was baptized and all his houſe incontinent.

34 And when he had brought them into his owne houſe, he layed the table for them, and rejoyced with all his houſe, beleeving God.

35 And when day was come, the magiſtrates ſent the ſergeants, ſaying, Let thoſe men goe.

36 And the keeper of the priſon told theſe words to Paul, That the magiſtrates have ſent that you ſhould be let goe; now therefore departing, goe ye in peace.

37 But Paul ſaid to them, Being whipped openly, uncondemned, men that are Romans, they have caſt us into priſon: and now doe they ſend us out ſecretly? Not ſo, but let them come, and let us out themſelues.

38 And the ſergeants reported theſe words to

‡It is no other faith that ſaveth but that which worketh by charity, *Aug. Enchirid. c. 67.*

c Happy Gaylers that doe mercy toward their godly priſoners, and receive againe by them ſuch ſpirituall benefits.

Silas, and drew them into the market p[illegible]e, unto the rulers.

20 And brought them to the officers, ſaying, Theſe men being Iewes, doe exceedingly trouble our citie:

21 And preach ordinances, which are not lawfull for us to receive, neither to obſerve, ſeeing we are Romanes.

*22 And the people ranne againſt them, and the officers rent their clothes, and commaunded * to beate them with rods.*

2 Cor. 11. 25.
1 theſ. 2. 2.

23 And when they had laied many ſtripes upon them, they caſt them into priſon, commanding the jaylour of the priſon to keepe them diligently.

24 Which when hee had received ſuch commaundement, thruſt them into the inner priſon, and made their feete faſt in the ſtockes.

25 And at midnight, Paul and Silas prayed and lauded God: and the priſoners heard them.

26 And ſodainely there was a great earthquake, ſo that the foundation of the priſon was ſhaken: and immediatly all the doores opened, and every mans bands were looſed.

27 When the keeper of the priſon waked out of his ſleepe, and ſaw the priſon doores open, he drew out his ſword, and would have killed himſelfe, ſuppoſing that the priſoners had been fled.

28 But Paul cryed with a loud voyce, ſaying, Doe thy ſelfe no harme, for we are all here.

29 Then he called for a light, and ſprang in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and ſaid, Sirs, what muſt I doe to be ſaved?

31 And they ſaid, Beleeve on the Lord Ieſus Chriſt, and thou ſhalt be ſaved, and thy houſhold.

32 And they ſpake unto them the word of the Lord, and to all that were in his houſe.

33 And he tooke them in the ſame houre of the night, and waſhed their wounds, and was baptized himſelfe, and all they of his houſhold ſtraightway.

34 And when he had brought them into his houſe, he ſet meate before them, and joyed that he with all his houſhold beleeved on God.

35 And when it was day, the officers ſent the ſergeants, ſaying, Let thoſe men goe.

36 And the keeper of the priſon told this ſaying to Paul, The officers have ſent word to looſe you: Now therefore, get you hence, and goe in peace.

37 Then ſaid Paul unto them, They have beaten us openly uncondemned, being Romanes, and have caſt us into priſon; now doe they thruſt us out privily? Nay verily: but let them come themſelues, and fetch us out.

38 And the ſergeants told theſe words unto the

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to the [illegible] they were afraid hearing [illegible] they were Romans.

39 And comming they beſought them; and bringing them forth they deſired them to depart out of the citie.

40 And going out of the priſon, they entred in unto Lydia: and having ſeene the brethren, they comforted them, and departed.

the officers: and they [illegible] when they heard that they were Romans.

39 And they came [illegible] them, and brought them out; and [illegible] them to depart out of the citie.

40 And they went out of the priſon, and entred into the houſe *of * Lydia, and when they had ſeene the brethren, they comforted them, and departed.*

AA.

CHAP. XVII.

How in other parts of Macedonia he planted the Church, and namely at Theſſalonica, 5 where the [illegible] are ſo malicious, that they purſue him alſo into Beræa, 14 From whence being conducted into Greece, [illegible] preached at Athens both to the Iewes & Gentiles, diſputing with the Philoſophers, 19 and in Areopagus, perſwading them from their Idoles unto one God and Iesvs Christ *raiſed from the dead.*

AND when they had walked through Amphipolis and Apollonia, they came to Theſſalonica, where there was a Synagogue of the Iewes.

2 And Paule according to his cuſtome entred in unto them, and three Sabbaths he diſcourſed to them out of the Scriptures,

3 Declaring and inſinuating that it behoved Christ to ſuffer and to riſe againe from the dead: and that it is Iesvs Christ whom I preach to you.

4 And certaine of them beleeved and were joyned to Paul and Silas, and of the Gentiles that ſerved God a great multitude, and noble women not a few.

5 But the Iewes ‡ envying, and taking unto them of all the raſcall ſort certaine naughty men and making a tumult, ſtirred the citie: and beſetting Iaſons houſe, ſought to bring them forth unto the people.

6 And not finding them: they drew Iaſon and certaine brethren to the Princes of the citie, crying, That theſe are they that ſtirre up the world, and are come hither,

7 Whom Iaſon hath received, and all theſe doe againſt the decrees of Cæſar, ſaying that there is another king, Iesvs.

8. And they moved the people, and the Princes of the citie hearing theſe things.

9 And taking a ſatisfaction of Iaſon and of the reſt, they diſmiſſed them.

10. But the brethren forthwith by night ſent away Paule and Silas unto Beroea. Who when they were come, entred into the Synagogue of the Iewes.

11 (And theſe were more noble then they that are at Theſſalonica, who received the word with all greedineſſe, dayly || ſearching the Scriptures, if theſe things were ſo.

12 And many ſurely of them beleeved, and of honeſt women Gentiles, and men not a few.)

13 And when the Iewes in Theſſalonica underſtood, that at Beroea alſo the word of God was preached by Paule; they came thither alſo, moving and troubling the multitude.

14 And

AS they made their journey through Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Iewes.

2 And Paul, as his manner was, went in unto them, and three Sabbath daies diſputed with them out of the Scriptures,

3 Opening and alledging, that Chriſt muſt needes have ſuffered and riſen againe from the dead: and that this is Chriſt Ieſus which I preach unto you.

4 And ſome of them beleeved, and joyned with Paul and Silas, and of the devout Greekes a great multitude, and of the chiefe women not a few.

5 But the Iewes which beleeved not, moved with envy tooke unto them certaine vagabonds, and evill men, and gathered a companie, and ſet all the citie on a rore, and made aſſault unto the houſe of Iaſon; and ſought to bring them out to the people.

6 And when they found them not, they drew Iaſon and certaine brethren unto the heads of the citie, crying, Theſe that have troubled the world are come hither alſo,

7 Whom Iaſon hath received privily*; and theſe all doe contrary to the decrees of Cæſar, ſaying that there is another king,* one *Ieſus.*

8 And they troubled the people, and the officers of the citie, when they heard theſe things.

9 And when they had taken ſufficient ſuretie of Iaſon, and of the other, they let them goe.

10 And the brethren immediatly ſent away Paule and Silas by night unto Beræa: which when they were come thither, they entred into the Synagogue of the Iewes.

11 Theſe were the nobleſt of birth among them of Theſſalonica, which received the word with all readineſſe of minde, and ſearched the Scriptures dayly, whether ſuch things were ſo.

12 Therefore many of them beleeved: alſo of honeſt women which were Greekes, and of men not a few.

13 But when the Iewes of Theſſalonica had knowledge that the word of God was preached of Paule at Beræa alſo, they came thither, and moved the people.

14 And then immediatlie the brethren sent away Paule, to goe unto the sea: but Silas and Timothy remained there.

15 And they that conducted Paule, brought him as farre as Athens, and receiving commandement of him to Silas and Timothee, that they should come unto him very speedily, they departed.

16 And when Paule expected them at Athens, his spirit was incensed within him, seeing the citie given to Idolatry.

17 He disputed therefore in the Synagogue with the Iewes, and them that served God, and in the market-place, everie day with them that were there.

18 And certaine Philoſophers of the Epicures and the Stoikes diſputed with him, and certaine ſaid, What is it that this [b] wordſower would ſay? But others, He ſeemeth to be a preacher of new [c] Gods; becauſe he preached to them IESVS and the reſurrection.

b σπερμολόγος.

c dæmoniorum

19 And appehending him, they led him to Areopagus, ſaying, May we know what this new doctrine is that thou ſpeakeſt of?

20 For thou bringeſt in certaine new things to our eares. We will know therefore what theſe things may meane.

21 (And all the Athenians, and the ſtrangers ſojourning there, emploied themſelves to nothing elſe but either to ſpeake, or to heare ſome newes.)

22 But Paule ſtanding in the mids of Areopagus, ſaid: Ye men of Athens, in all things I perceive you as it were || ſuperſtitious.

The Epiſtle for S. Dioniſius Areopagita. Octob. 9.

23 For paſſing by and ſeeing your [c] Idols, I found an altar alſo whereupon was written, *To the unknowne God.* That therefore which you worſhip, not knowing it, the ſame doe I preach to you.

c τὰ σεβάσματα.

24 The God that made the world and all things that are in it, he being Lord of heaven and earth, dwelleth ‡ not in * temples made with hands.

‡ God is not concluded in Temples, nor needeth them for his neceſſity of dwelling, or other uſes of indigence. See Annot. c. 7. Acts 5.48.

25 Neither is he ſerved with mens hands needing any thing, whereas himſelfe giveth life unto all, and breathing, and all things:

26 And he made of one all mankinde, to inhabite upon the whole face of the earth, aſſigning ſet times, and the limits of their habitation,

27 For to ſeeke God, if happily they may feele or finde him, although he be not farre from every one of us.

28 For in him we live and move and bee, as certaine alſo of your owne Poets ſaid, *For of this kind alſo we are.*

Aratus.

29 Being therefore of Gods kinde, wee may not ſuppoſe, || the Divinitie to be like unto gold or ſilver, or ſtone, the graving of art and deviſe of man.

30 And the times truely of this ignorance whereas

14 And then immediatly the brethren ſent away Paul, to goe as it were to the ſea: but Silas and Timotheus abode there ſtill.

15 And they that guided Paul, brought him unto Athens, and received a commandement unto Silas and Timotheus, for to come to him with ſpeede, and went their way.

16 While Paul waited for them at Athens, his ſpirit was moved in him, when he ſaw the citie given to worſhipping of Idoles.

17 Therefore diſputed he in the Synagogue with the Iewes, and with the devoute perſons, and in the market dayly with them that came unto him by chance.

18 Then certaine Philoſophers of the Epicures, and of the Stoikes, diſputed with him: and ſome ſaid, What will this babbler ſay? Other ſome, He ſeemeth to be a ſetter forth of new Gods, becauſe he preached unto them Ieſus, and the reſurrection.

19 And they tooke him, and brought him into the ſtreet of Mars, ſaying, May wee know what this new doctrine whereof thou ſpeakeſt, is?

20 For thou bringeſt certaine ſtrange things to our eares: we would know therefore what theſe things meane.

21 (For all the Athenians and ſtrangers which were there, had leiſure to nothing els, but either to tell or to heare ſome new thing.)

22 Then Paul ſtood in the middes of the ſtreet of Mars, and ſaid, Ye men of Athens, I perceive that in all things ye are too ſuperſtitious.

23 For as I paſſed by, and beheld the maner how ye worſhip your Gods, I found an altar wherin was written, Unto an unknowne God. Whom yee then ignorantly worſhip, him ſhew I unto you.

*24 * God hath made the world, and all that are in it, ſeeing that he is Lord of heaven and earth, dwelleth not in Temples made with hands:*

Acts 7.48.

*25 * Neither is worſhipped with mens hands, as though he needed of any thing, ſeeing he himſelfe giveth life and breath to all everie where:*

Pſal. 50.8.

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and alſo the bounds of their habitation:

Eſa. 40.18.

27 That they ſhould ſeeke the Lord, if perhaps they might have felt & found him, though he be not farre from everie one of us.

28 For in him we live, and move, and have our being, as certaine of your owne Poets have ſaid, For we are alſo his offſpring.

*29 * For as much then as we are the offſpring of God, we ought not to thinke that the Godhead is like unto gold, ſilver, or ſtone, graven by art and mans device.*

Eſay 40.18.

30 And the time of this ignorance God winked

[illegible] God deſpiſed, now he denounceth unto men that al every where doe penance.

31 For that he hath appointed a day wherein he wil judge the world in equitie, by a man whom he hath appointed, giving faith to al, raiſing him up from the dead.

32 And when they had heard of the reſurrection of the dead, certaine indeed mocked, but certaine ſaid, We will heare thee againe concerning this point.

33 So Paul went forth out of the middes of them.

34 But certaine men joyning unto him, did beleeve: among whom was alſo Dionyſius Areopagita, and a woman named Damaris, and others with them.

Dionyſius Areopagita.

[illegible] at: but now he commandeth all men every where to repent.

31 Becauſe he hath appointed a day in the which he will judge the world in righteouſneſſe, by that man whom he hath appointed, and hath offered faith to all men, after that he hath raiſed him from the dead.

32 And when they heard of the reſurrection from the dead, ſome mocked: and others ſaid, Wee will heare thee againe of this matter.

33 So Paul departed from among them.

34 Howbeit, certaine men claue unto him, and beleeved: among the which was Dionyſius Areopagita, and a woman named Damaris, and other with them.

MARGINALL NOTES. CHAP. XVII.

RHEM. 1 5 Envying, Zelantes.] *This is the zeale of Heretikes, and a lively patterne of their dealing at this day againſt Catholike Prieſts and Preachers, and the good* Iaſons that receive them.

FULK. 1 This is rather a lively patterne of the dealing of Papiſts in Queene *Maries* time, againſt the Chriſtian Catholikes, and of the godly men, which in that time did receive them.

Slander.

RHEM. 2. 23 c Idols, I found, &c.] c *The Adverſaries (in the new Teſt. 1580.) tranſlate, your devotions, moſt corruptly againſt the nature of the Greeke word (2 Theſſ. 2. 4.) and moſt wickedly, againſt the laudable devotion of good Chriſtians, calling the Pagans idolatry and ſuperſtition, their devotions.*

FULK. 2. The authors of this note, ſhew themſelves to be ignorant in the Greeke tongue, for the Greeke word doth ſigniſie whatſoever men doe reverence for religions ſake. The Dictionaries ſay, it ſignifieth the formes of worſhip, or devotions, as well as the thing worſhipped. Now the word devotion, is indifferent either to true or falſe devotion, and ſo is the Greeke word. Therefore the devotions of good Chriſtians, is no more touched by this terme, then true religion by the terme of religion, when it is applyed to falſe religion.

Cavilling.

ANNOTATIONS. CHAP. XVII.

RHEM. 3 11 Searching the Scriptures.] *The Heretikes uſe this place to prove that the hearers muſt trie and judge by the Scriptures, whether their teachers and preachers doctrine be true, and ſo reject that that they find not in the ſcriptures, as though here the ſheepe were made judges of their Paſtors, the people of the Prieſts, and men and women of all ſorts, even of S. Pauls doctrine it ſelfe: which were the moſt fooliſh diſorder in the world. And they did not therefore reade the Scriptures of the old Teſtament (for none of the new were yet extant commonly) to diſpute with the Apoſtle or to try and judge of his doctrine, or whether they ſhould beleeve him or no: for they were bound to beleeve him, and obey his word, whether he alleaged Scriptures or no and whether they could reade or underſtand the Scriptures or no, but it was a great comfort and confirmation for the Iewes that had the Scriptures, to find even as S. Paul ſaid, that Chriſt was God, crucified, riſen, and aſcended to heaven: which by his preaching and expounding they underſtood, and never before, though they read them, and heard them read every Sabbath. As it is a great comfort to a Catholike man to heare the Scriptures declared and alleaged moſt evidently for the Churches truth againſt heretikes, in Sermons or otherwiſe, and it doth the Catholikes good and much confirmeth them, to view diligently the places alleaged by the Catholike preachers. Yet they muſt not be judges for all that, over their owne Paſtors, whom Chriſt commandeth them to heare and obey, and by whom they heare the true ſenſe of Scriptures.*

The people are not judges of the ſenſe of Scriptures.

The comfort of Chriſtian men by hearing or reading the Scriptures.

FULK. 3 This place is rightly uſed, to proove that the hearers ought to examine by the Scriptures, whether the teachers doctrine be true, and to reject whatſoever they find not prooved by the Scriptures. Yet are not the ſheepe made judges of the ſheepheards, people of the Prieſts, &c. But the word of God is made judge of all doctrine, whether it be true or falſe. And theſe men ſearched the Scriptures, to try whether thoſe things were ſo, as the Apoſtle preached. For they having received the Scriptures in credit before, were not bound to beleeve him, except his doctrine were conſonant unto the holy Scriptures, as he himſelfe teſtifieth *Gal. 1. 8.* That if he preached any other Goſpel then he had preached before, they ſhould hold him accurſed. And the Goſpel which he preached before, was that which God had promiſed before by the Prophets in the holy Scriptures. *Rom. 1. 2.* And although they could not reade the Scriptures, yet they heard the Scriptures read, and were brought to underſtand them by his preaching. Wherefore their ſearching of the Scriptures, was not onely to confirme them being before throughly perſwaded, but to perſwade them being not throughly brought to the faith, untill they found the Scriptures to be manifeſtly agreeable to the Apoſtles preaching. And yet it followeth not that the ſheepe muſt be judges of their Paſtors, but that they muſt heare them, obey them, and be ordered by them, which they will doe more cheerefully, when by ſearching the Scriptures, they finde their Paſtors doctrine to be the doctrine of the holy Ghoſt: and not the invention or tradition of men.

The authority and ſufficiency of the Scriptures.

RHEM. 4. 22 Superſtitious.] *S. Paul calleth not them ſuperſtitious, for adoring the true and onely God with much devotion or many ceremonies, or in comely preſcribed order, or for doing due reverence to holy Sacraments, to Saints and their memories, Images or Monuments: or for keeping the preſcribed lawes, dayes, and faſts of the Church, or for fulfilling vowes made to God, or for bleſſing with the ſigne of the Croſſe, or for capping and kneeling at the name of* IESVS, *or for religiouſly uſing creatures ſanctified in the ſame name, or any other Chriſtian obſervation; for which our new Maſters condemne the Catholike people of Superſtition: themſelves wholly voide of that vice by all wiſe mens judgement, becauſe they have in maner taken away all religion; and are become Epicureans and Atheiſts, who are never troubled with ſuperſtition, becauſe it is a vice conſiſting in exceſſe of worſhip or religion, whereof they are voide. But the Apoſtle calleth them ſuperſtitious for worſhipping the Idoles and gods of the heathen, and * for the feare they had, leſt they ſhould leave out any God that was unknowne to them; for thus their Altar was inſcribed:* Diis Aſiæ, Europæ, & Lybiæ, Deo ignoto & peregrino, *that is, To the goddes of Aſia, Europe, and Lybia: to the unknowne and ſtrange God. This ſuperſtition (ſaith Saint Auguſtine) is wholly taken away from the Church by Chriſts incarnation, and by the Apoſtles preaching, and by Martyrs holy life and death.* Neyther doth the Catholike

Church

The Proteſtants call devotion, ſuperſtition.

The Apoſtle ſpeaketh of the Heathens ſuperſtition.

* δεισιδαιμονεστέρους. Aug. de conſ. Euang. li. 1. c. 26.

Church [illegible] Only we muſt take heed [illegible] Aduerſaries [illegible] of ſuperſtition, for they would [illegible] therein all true religion.

The Catholike Church alloweth no ſuperſtition.

FVLK. 4 Though S. [illegible] in this place, doe[illegible] not [illegible] reproue any [illegible] deuotion, not a great number of [illegible] ſuperſtitions [illegible], yet are your ſuperſtitions manifeſtly conuinced by other teſtimonies of holy Scripture, [illegible] worſhip, or [illegible] you ſeeme [illegible] ſuperſtition,) but as a will worſhip, *ſuperſtition* [illegible] is appointed [illegible]. And [illegible] the Etymologie of this word: [illegible] For in zeale of [illegible] worſhip of God, [illegible] as a rule thereof, we cannot [illegible]. Thus you diſcharge vs of ſuperſtition, we accept your teſtimony, [illegible] of our aduerſaries: but where you charge vs to be voide of religion, the Lord be iudge betweene you and vs. The Greeke word, which the Apoſtle vſeth againſt the heathen, is abuſed alſo by the heathen againſt the Apoſtle [illegible] Chriſtian religion. *Acts 25.19.* and therefore ſuperſtition is not onely worſhipping of Idoles and gods of [illegible]. For although he [illegible] ſuperſtition be taken away, as S. *Auguſtine* ſaith: Yet other as euill ſuperſtition, is [illegible] in the place among the vngodly, that will not be directed by Gods word in religion, but follow their owne [illegible]. S. *Auguſtine* himſelfe condemneth worſhippers of ſepulchres and pictures, of ſuperſtition. *Now* [illegible] *ſhall ſee* (ſaith he) *what difference there is betweene the Meremaides of ſuperſtition, and the Hauen of Religion.* [illegible] *not vnto me the profeſſors of the name of Chriſt neither knowing nor ſhewing the force or vertue of their profeſſion. Follow ye* [illegible] *the multitudes of the vnskilfull, which euen in true religion are ſuperſtitious, or ſo giuen to their luſts, that they haue forgotten what they haue promiſed to God. I know there are many worſhippers of ſepulchres and pictures, De moribus eccleſ. Cath. c.*34. S. *Ambroſe* calleth it *an heatheniſh error*, to worſhip the Croſſe whereon Chriſt died. *De obitu Theodoſij.* *Gelaſius* Biſhop of Rome, calleth it *ſuperſtition to abſteine from the cup* in the Lords Supper. *De conſec. diſt.2. C. Comperimus.* *Celeſtinus* Biſhop of Rome reprooueth certaine Prieſts for ſuperſtitious apparell, *Ep.2. ad Galliæ Epiſcopos.* But the ſuperſtition of Papiſts, hath not onely all theſe points but many more, which they would perſwade the ignorant to be high points of true religion. You ſee by theſe few teſtimonies we call that ſuperſtition, which the ancient Fathers before vs haue ſo termed, and that we doe not ſo define ſuperſtion, as we would emply all true religion, but onely thoſe things that are not preſcribed by the word of God. Wherein notwithſtanding, Papiſts doe place by theſe words, all true religion.

Superſtition.

Slander.

RHEM. 5. 29 The Diuinity to be like.] *Nothing can be made by mans hand of what forme or ſort ſoeuer, that is like to Gods eſſence, or to the forme or ſhape of his Godhead or Diuinity; therefore howſoeuer the heathens did paint or graue their Idols, they were nothing like to God. And this alſo is impertinently alleaged by Heretikes againſt the Churches images: Which are not made, either to be adored with godly honour, or to be any reſemblance of the Diuinity or any of the three perſons in Godhead, but onely in Chriſt as he was in forme of man, who in that reſpect may be truely expreſſed, as other men by their portraits: and of the holy Ghoſt, not as he is in himſelfe, but as he appeared in fierie tongues, or in the ſimilitude of a Doue, or ſuch like. And ſo to paint or graue any of the three perſons as they appeared viſibly and corporally, is no more inconuenient or vnlawfull then it was vndecent for them to appeare in ſuch formes. And therefore to paint or portraite the Father alſo being the firſt perſon, as he hath ſhewed himſelfe in viſion to any of the Prophets of the old or new Teſtament (namely to* Daniel *as an old man) or the three Angels repreſenting the three Perſons to Abraham, or the one Angel that wraſtling with* Iacob *bare our Lords perſon, no ſuch thing is any where forbidden, but is very agreeable to the peoples inſtruction. In which ſort the Angels were commonly pourtraited (and namely the Cherubins ouer the propitiatory) as they be now in the Church; not in their naturall forme, but with corporall wings (as the Seraphins appeared to Eſay the Prophet) to expreſſe their quality and office of being Gods Angels, that is,* Meſſengers: *and God the Father with the world in his hand, to ſignifie his creation and gouernement of the ſame, and ſuch like: Whereof the people being well inſtructed may take much good, and no harme in the world, being now through their faith in Chriſt farre from all fond imagination of the falſe gods of the Pagans. And therefore S.* Gregory *ſaith of the Churches Images,* That which Scripture or writing doth to the readers, the ſame doth the picture to the ſimple that looke thereupon; for in it euen the ignorant ſee what they ought to follow, in it they doe reade, that know no letters. *Where he calleth it a matter of antiquity and very conuenient, that in holy places Images were painted to the peoples inſtruction, ſo they be taught that they may not be adored with diuine honour, and he in the ſame place ſharpely rebuketh* Serenus *the Biſhop of Maſſilia, that of indiſcreete zeale he would take away Images, rather then teach the people how to vſe them.*

Daniel 7,22.
Geneſis 18,2.
Geneſis 33,24.
Exod.37,7.
Eſay 6,2.

How there may be Images or reſemblances of the three perſons in Trinity, and of Angels.

Greg. Reg. ep.9.

Images are for the peoples inſtruction.

FVLK. 5. In your blaſphemous Images of God the Father, and of the holy Trinity, you doe transforme the glory of the immortall God, to the Image of a mortall man, or fethered foule. *Rom.1.23.* Yea of a monſter which is worſe. And where you ſay, they are not made to be adored with godly honour, you ſay vntruely, for all religious honour is due to God onely, and it is concluded in that Idolatrous Councell of Nice 2. and defended by *Thomas* and other Papiſts, that the Image of God is to be worſhipped, with the ſame worſhip that is due to God himſelfe. Your other excuſe, that they are not made to be any reſemblance of the Diuinity, or of the three perſons in the Godhead, it is alſo falſe; for to what end elſe ſhould any Image of the Trinity be made? The Gentiles ſaid as much of their Idols, That they knew they were not gods, nor like to gods, being voide of ſenſe and life, neither did they worſhip them as gods, but they worſhipped the inuiſible godhead, and the ſame that we call Angels, the vertues and miniſteries of the great God, but all in vaine as S. *Auguſtine* ſheweth in *Pſal.96.* Becauſe they worſhipped as you doe, thoſe that haue eyes and ſee not, mouths and ſpeake not, hands and handle not, &c. Neither can you make the image of Chriſt, as he was in forme of man: for you can make no image but of his bodily ſhape, and not as he was God in the forme of man. And that image which you make of his bodily ſhape, is no more the image of Chriſt, then of any other man. When *Epiphanius* ſaw in a Church at Anablatha, an image painted in a vaile, as it were of Chriſt, or ſome Saint, he affirmeth that it was contrary to the authority of the Scriptures, that any image of a man ſhould hang in the Church of Chriſt. *Epiph. ep. ad Ioan.* How much more the image of the holy Trinity, and of the holy Ghoſt? But you ſay boldly, *to paint or graue any of the three perſons, or the three perſons, as they appeared viſibly and corporally, is no more inconuenient or vnlawfull, then it was vndecent for them to appeare in ſuch formes.* Thus theſe ſenſleſſe Idolaters controle the law of God, which expreſly forbiddeth any ſuch image, of any ſimilitude or ſhape of any thing in heauen, in earth, in the waters to be made. *Exod.20.* Accuſing the maieſtie of God of vndecency, if he hath appeared in any viſible ſhape, which he hath forbidden to be made of him. And yet in giuing the law, God would not appeare in any viſible ſhape, leſt the people ſhould abuſe that ſhape, to make an image of God after it, as the Lord himſelfe declareth expreſly, *Deut.4.15.&c.* Therefore, though it be not ſimply vnlawfull, to expreſſe in painting the viſible ſhapes that were ſhewed in viſions to the Prophets, yet to make thoſe ſhapes for any vſe of religion, or ſeruice of God, is abhominable idolatry. You ſtreine very much to finde the image of God the Father, when you ſay, [illegible] himſelfe to *Daniel* as an old man. For although *Daniel* in viſion ſaw an old man, how prooue [illegible] ſhape of an old man repreſented the perſon of the Father, rather then of the Sonne, who [illegible] Father, or then the whole Godhead? As for the Cherubins ouer the propitiatory, when you can ſhew [illegible] good warrant for your images,

Images.

[illegible] in the Scripture for them, namely an expreſſe [illegible] commandement to make them, we will yeeld them vnto you to be lawfully made. *Thou ſhalt not make to thy ſelfe* (ſaith the Lord) that is of thy priuate authority or motion, reſeruing to himſelfe power to command what Images he thought neceſſary to be made for the vſe of his religion. Where you talke of the images of Angels with their wings, you might haue alleaged the authority of the ſecond Nicene Councell, which defineth, that they *haue bodies and are* [illegible] *viſible, Act. 5.* but that you are aſhamed of the groſſe error of that Idolatrous Councell. The image of God the Father with the world in his hand, you commend highly, *to ſignifie his creation and gouernement in the ſame, whereof the people being well inſtructed, may take much good and no harme in the world.* But firſt, you [illegible] remember that theſe images haue beene and are where the people are not inſtructed at all. Secondly, that if they be truely inſtructed of the creation and gouernment of the world, *This is a lying image, and doctrine of vanity,* as the Prophet calleth all images, *Abac.2.18.* Becauſe it maketh the creation and gouernement of the world to ſeeme proper to the perſon of the father, which is common to the whole Godhead. Finally, where you ſay the people through their faith in Chriſt, are farre from all fond imaginations of falſe gods, it is moſt vntrue. For your Popiſh ignorant people, be as fond in their imaginations as the heathen were. S. *Auguſtine* ſaith, worſhippers of pictures, though they profeſſe the name of Chriſt, neither know, nor ſhew foorth the vertue or force of their profeſſion. And of all worſhippers of images, or before images, S. *Auguſtine* ſaith, *Quis autem adorat, vel orat intuens ſimulachrum, &c. And who doth worſhip, or pray beholding an image, which is not ſo affected, that he thinketh he is heard of it, and hopeth that to be performed by it, which he deſireth. In Pſal.113. Gregory* in deed, contrary to the ſaying of the Prophet, *Ab.2.* alloweth images to be lay mens bookes, but he forbiddeth all kinde of worſhipping of them. And as for the antiquity of them, it was not long before his time that they were tollerated in Churches. *Epiphanius* rent the Image that he found in the Church, becauſe it was there (as he ſaith) *contrary to the authority of the Scriptures. Ep. ad Ioan. &c.* The Councell of Eliberis before him decreed *that pictures ſhould not be in the Church, leſt that which is worſhipped or adored, ſhould be painted on the walls.* Behold, the Councell feared that which afterwards by the negligence of the Biſhops came to paſſe, leſt the Image of God who onely is to be worſhipped, ſhould be painted on the walles; and eſteemed that to be moſt deteſtable, which you defend to be conuenient and lawfull. So well you agree with the doctrine of the ancient Fathers and Councels.

RHEM. 6. 34 Dionyſius Areopagita.] *This is that famous* Denys *that firſt conuerted France, and wrote thoſe notable and diuine works,* De Eccleſiaſtica & cœleſti hierarchia, de diuinis nominibus, *and others, in which he confirmeth and prooueth plainely, almoſt all things that the Church now vſeth in the miniſtration of the holy Sacraments, and affirmeth that he learned them of the Apoſtles, giuing alſo teſtimony for the Catholike faith in moſt things now controuerſed, ſo plainely, that our Aduerſaries haue no ſhift but to deny this* Denys *to haue beene the author of them, faining that they be as others of latter age. Which is an olde ſlight of Heretikes; but moſt proper to theſe of all others. Who ſeeing all antiquity againſt them, are forced to be more bold or rather impudent then others in that poynt.*

S. Dionyſius Areopagita is all for the Catholikes.

FVLK. 6 That *Dionyſius Areopagita* was author of thoſe bookes which now beare his name, you bring no proofe at all. We alledge that *Euſebius, Hierome, Gennadius* neuer heard of his writings, for if they had heard, *Dionyſius Areopagita* ſhould haue beene regiſtred by them among Eccleſiaſticall writers. And further whoſoeuer ſhall reade thoſe bookes of his, ſhall finde in deed many ceremonies, but as vnlike to the ceremonies of the Popiſh Church, as they are to ours. The reſt, of the ſlight of Heretikes, and that we ſee all antiquity againſt vs, is but vaine iangling without proofe, and contrary to manifeſt proofe in all our writings againſt the Papiſts, and namely, in confutation of theſe popiſh notes.

S. Denys.

CHAP. XVIII.

At Corinth in Achaja, he worketh with his owne hands, preaching IESVS *to be* CHRIST, *vnto the Iewes vpon their Sabboths. 6 But they being obſtinate and blaſpheming, he in plaine termes forſaketh them, and turneth to the Gentiles, among whom according to a viſion that he had to embolden him, he planteth the Church in great numbers. 12 The obſtinate Iewes in vaine ſolliciting the Proconſull againſt him. 18 From thence at length departing he returneth, 19 by Epheſus (where he promiſeth the Iewes to returne to them) 22 and ſo to Antioch in Syria (from whence he began his iourney, Act.15.) 23 but not reſting, by and by he goeth againe to viſit the new Churches that he planted, Act. 16. in Galatia and Phrygia: 24 Apollo in his abſence mightily confounding the Iewes at Epheſus; 27 and afterward at Corinth.*

AFter theſe things, departing from Athens, he came to Corinth.

2 And finding a certaine Iew, named Aquila, borne in Pontus, who of late was come out of Italy, and Priſcilla his wife (becauſe Claudius had commanded all Iewes to depart from Rome) he came to them.

3 And becauſe he was of the ſame craft, he remained with them and wrought, (and they were tentmakers by their craft.)

4 And he diſputed in the Synagogue euery Sabboth interpoſing the name of our Lord IESVS, and he exhorted the Iewes and the Greekes.

5 And when Silas and Timothee were come from Macedonia, Paul was inſtant in preaching, teſtifying to the Iewes that IESVS is CHRIST.

9 But they contradicting and blaſpheming, he ſhaking his garments ſaid to them, Your blood vpon your owne head: I being cleane, from henceforth will goe to the Gentiles.

7 And

AFter theſe things, Paul departed from Athens, and came to Corinth,

*2 And found a certaine Iew, named * Aquila, borne in Pontus, lately come from Italy with his wife Priſcilla, (becauſe that Claudius had commanded all Iewes to depart from Rome) and he came vnto them.*

Rom.16.3.

3 And becauſe he was of the ſame craft, he abode with them, and wrought (for by their occupation they were Tent makers.)

4 And he diſputed in the Synagogue euery Sabbath, and exhorted the Iewes, and the Greekes.

5 And when Silas and Timotheus were come from Macedonia, Paul was conſtrained by the ſpirit to teſtifie to the Iewes that Ieſus was Chriſt.

*6 And when they ſaid contrary, and blaſphemed, * he ſhooke his raiment, and ſaid vnto them, Your blood be vpon your owne heads: from henceforth will I goe blameleſſe vnto the Gentiles.*

Matt.10.14.
acts 13.51.

7 And

[illegible] to [illegible] li-[illegible] was [illegible]

8 [illegible] the [illegible] of the Syna[illegible] with all his houſe: [illegible] of the Co[illegible] beleeued [illegible]

9 [illegible] our Lord ſaid in the night by a viſion to Paul, Doe not feare, but ſpeake, and [illegible]

10 For becauſe I am with thee: and no man ſhall [illegible] upon thee to hurt thee: for I [illegible] people in this city.

11 And he ſate there a yeere and ſixe mo[illegible], [illegible]ing among them the Word of [illegible]

12 But Gallio being Proconſul of Achaja, the Iewes with one accord roſe up againſt Paul, and brought him to the judgment ſeat,

13 Saying, That this man contrary to the Law perſwadeth men to worſhip God.

14 And Paul beginning to open his mouth, Gallio ſaid to the Iewes, If it were ſome unjuſt thing, or an heinous fact, O you men Iewes, I ſhould by reaſon beare you.

15 But if they be queſtions of word and names and of your law, your ſelues looke unto it: I will not be judge of theſe things.

16 And he droue them from the judgement ſeat.

17 And all apprehending Soſthenes the prince of the Synagogue, ſtrooke him before the judgement ſeate: and Gallio cared for none of thoſe things.

18 But Paul when he had ſtaied yet many dayes, taking his leaue of the brethren, ſayled to Syria, (and with him Priſcilla and Aquila,) who had ſhorne his head in Cenchris: for he had *a vow.

Num.6,18. Acts 21,24.

19 And he came unto Epheſus, and them he left there. But himſelfe entring into the Synagogue, diſputed with the Iewes.

20 And when they deſired him, that he would tarry a longer time, he conſented not,

21 But taking his leaue, and ſaying, I will returne to you againe God willing, he departed from Epheſus.

22 And going downe to Ceſarea, he went up, and ſaluted the Church, and came downe to Antioch.

23 And having taried there a certaine time, he departed, walking in order through the countrey of Galatia and Phrygia, confirming all the diſciples.

Apollo. 24 And a certaine Iew, named Apollos, borne at Alexandria, an eloquent man, came to Epheſus, mighty in the Scriptures.

25 This man was taught the way of our Lord: and being ferv[illegible] hee ſpake and taught diligently [illegible] that pertaine to IESUS, knowing [illegible] the baptiſme of Iohn.

26 This

7 [illegible] ſe, named [illegible] of God, whoſe houſe joyned [illegible] Synagogue.

8 [illegible] the chiefe ruler of the Syna[illegible] Lord [illegible] hearing, bel[illegible] 1 Cor.1.14.

9 Then [illegible] the Lord [illegible] in the night by a viſion, Be not afraid, but [illegible] hold not thy peace.

10 For I am with thee, and no man ſhall invade thee, to hurt thee: For I haue much people in this city.

11 And he continued there a yere & ſix moneths, teaching the word of God among [illegible]

12 And when Gallio was the deputy of Achaja, the Iewes made inſurrection with one accord againſt Paul, and brought him to the judgment ſeate,

13 Saying, This fellow counſelleth men to worſhip God contrary to the Law.

14 And when Paul now was about to open his mouth, Gallio ſaid unto the Iewes, If it were a matter of wrong, or an evill deed, O ye Iewes, reaſon would that I ſhould beare with you:

15 But if it be a queſtion of words & names, or of your law, looke ye to it your ſelues, for I will be no judge of ſuch matters.

16 And he draue them from the judgement ſeat.

17 Then all the Greekes tooke Soſthenes the chiefe ruler of the Synagogue, and ſmote him before the judgement ſeat: and Gallio cared for none of thoſe things.

18 And Paul after this tarried there yet a good while, and then tooke his leaue of the brethren, and ſayled thence into Syria, (Aquila and Priſcilla accompanying him.) And he ſhore his head in Cenchrea: for he had a vow.

19 And he came to Epheſus, and left them there: but he himſelfe entred into the Synagogue, and reaſoned with the Iewes.

20 When they deſired him to tarry longer time with [illegible] conſented not:

*21 But bade them farewell, ſaying, I muſt needes at this feaſt that commeth, be in Hieruſalem, but I will returne againe unto you, *if God will: And he ſayled from Epheſus.* 1 Cor.4.19. James 4.15.

22 And when he was come unto Ceſarea, and aſcended up, and ſaluted the Church, he went to Antioch.

23 And when he had taried there a while, he departed, and went over all the Countrey of Galatia and Phrygia by order, ſtrengthening all the diſciples.

*24 *And a certaine Iew named Apollos, borne at Alexandria, came to Epheſus, an eloquent man, and mighty in the Scriptures.* 1 Cor.1.12.

25 The ſame was informed [illegible] the way of the Lord, and being fervent in the ſpirit, he ſpake and taught [illegible] things of the Lord, knowing [illegible]

26. And

ANNOTATIONS. CHAP. V.

Rhem. 4. [illegible] peace towards God, [illegible] upon the hope he hath, that he is [illegible]iled to God. [illegible] be [illegible]ified neither teacheth nor [illegible] another faith which they call Fiduciam, quite without the [illegible]

Fulk. 4. [illegible] infallible certaintie that wee ought to haue by our juſt[illegible] by F[illegible]. [illegible] ſincere [illegible], and comfort of mind and conſcience, upon hope that he is [illegible] confe[illegible] to be peace toward God) is an unfallible certainty, ſeeing hope confoundeth [illegible] in the [illegible] 5. As for vain ſecurity, it is that which is placed in merites of men, in Popes pardons, maſſ[illegible], & [illegible]

And whereas you ſay our faith, which we call *Fiducia, Truſt or confidence*, is quite out [illegible] compaſſe of [illegible] Creed and Scriptures: you doe wilfully blaſpheme the truth. For it is comprized in the very [illegible] words of the Creed, *Credo in Deum, I beleeue in God*, which is, I repoſe my whole truſt and confidence in God. So doth *Ruffinus in expoſit. ſymboli* expound the verbe *Credo*, as is manifeſt by his examples, of him that committeth h[illegible] to a [illegible] of the husbandman, of him that is married, of him that taketh the charge of the [illegible] which truſt to receiue fruit of their beleefe. But ſpecially by the teſtimony of the Apoſtle, which ſaith, [illegible] to *God muſt beleeue that he is, and that he is a rewarder of them that beleeue in him*; (ſaith *Ruffine*) the text is [illegible] *them that ſeeke him*, Heb.11.6. Where we ſee plainly, not only an hiſtoricall faith, that God is, but a truſt and confidence, that he is a rewarder of them that ſeeke him. But that our truſt and confidence is within the compaſſe of the [illegible] whereupon the Creed is grounded, it is manifeſt by theſe teſtimonies, a few of a great number. *Bleſſed are all they that truſt or haue confidence in him*, Pſal.2.12. *I haue truſt or confidence in the Lord, I ſhall not be confounded for ever*, Pſal.24.1. *They that haue truſt or confidence in the Lord, ſhall be as the mount Sion which ſhall never be moved*, Pſal.125.1. *Bleſſed is that man whoſe truſt is in the Lord, and whoſe fiducia, confidence is the Lord*, Ier.17.7. *Confidite* (ſaith Chriſt) *be of good confidence, I haue overcome the world*. Iohn 16.33. And for the very word *fiducia*, confidence in God, which you doe ſcornfully object unto us, as *Senacherib* by the mouth of *Rabſack* objected to *Ezechias*, 2 *Reg*.18.22. It is found even in your owne tranſlation in many places, *Haue confidence in the Lord with all thy heart*, Pro.3.5. *That thy confidence may be in the Lord*, Pro.22.19. *He that hath truſt or confidence in me, ſhall inherite the land, and poſſeſſe my holy hill*, Eſa.57.13. *Thy life or ſoule ſhall be ſaved, becauſe thou hadſt confidence in mee ſaith the Lord*, Ier.39.18. *In our Lord Ieſus Chriſt we haue truſt and acceſſe with confidence through his faith*, Eph.3.12. *Let us go unto the throne of grace, with confidence, that we may obtaine mercy*, Heb.4.16. Finally ſaith S. *Iohn*, *This is the confidence or truſt that we haue in God, that whatſoever we ſhall aske according to his will, he heareth us*, 1 Iohn 5.14.

Confidence [illegible] reſt.

Rhem. 5. 2 Acceſſe through faith:] *Iuſtification, implieth all grace and vertues received by Chriſts merites, but the entrance and acceſſe to this grace and happie ſtate is by faith, becauſe faith is the ground and firſt foundation to build [illegible] and port to enter into the reſt. Which is the cauſe that our juſtification is attributed to faith, namely in this Epiſtle, though faith it ſelfe bee of grace alſo.*

Iuſtification [illegible] tributed much [illegible] faith as to the foundation.

Fulk. 5. Grace ſignifieth the favour of God, by which we are not juſtified for a moment according to the new device of the Papiſts, but wherein we ſtand and glory in the aſſured hope of eternall life: and from this faith proceed all vertues and fruits of obedience, not to our juſtification, but to Gods glory, and our greater reward of his mercy, not of the merite of our works.

Iuſtification [illegible] ſalvation.

Rhem. 6. 4 Probation hope.] *This refelleth the errour alſo of the Proteſtants, that would haue our hope to hold onely on Gods promiſes, and not a whit on our doings. Where wee ſee that it ſtandeth (and is ſtrengthened alſo) upon patience and conſtancie, and good probation and triall of our ſelues in adverſities: and that ſo grounded upon Gods promiſes and our owne doings, it never confoundeth.*

Our hope is ſtrengthened by well doing.

Fulk. 6. You confeſſed in the firſt ſection, that hope is given in juſtification, and confirmed by probation and tribulati[illegible] on, therefore it is not grounded upon our doings, for probation and tribulation doe not properly cauſe hope, but declare it, as tribulation doth not cauſe patience, therefore our hope is grounded only upon Gods promiſes. For our faith and hope are in God, and not in our owne doings, 1 *Pet*.1.21.

Hope in Gods promiſes.

Rhem. 7. 5 Charitie is powred.] *Charitie is alſo given us in our firſt juſtification, and not onely imputed unto us, but in deed inwardly powred into our hearts by the Holy Ghoſt, who with and in his giftes and grace is beſtowed upon us, for this Charitie of God is not that which is in God, but that which hee giveth us*, as S. Auguſtine *expoundeth it*, li. de Sp.& lit.c.32. *Who referreth this place alſo to the grace of God given in the Sacrament of Confirmation*. De Bapt. cont.Donat.li.3.c.16.

Charitie is a qualitie in us.

Fulk. 7. The text is plaine, that he ſpeaketh of the loue of God, wherewith he loveth us, as it is manifeſt in the eight verſe. So doth *Chryſoſtome* expound it, in 5. *Rom. hom*.9. *God ſheweth the heat of his loue towards us, chiefly that he hath not honored us a little at once or ſlenderly but at once hath powred forth his loue, as a fountaine of all good things.* So doth *Photius* and *Oecumenius* underſtand it. S. *Ambroſe* alſo upon this place. Therfore S. *Auguſtines* expoſition muſt giue place to the truth. And yet he ſaith not that it is the loue wherewith wee loue God, but whereby God maketh us lovers of him. In the other place, *the loue of God is ſecretly given by impoſition of hands*: but he is ſo far from calling it the Sacrament of Confirmation, that he ſaith, *impoſition of hands may bee repeated, though baptiſme cannot. For what is impoſition of hands but prayer over a man?*

Popiſh con[illegible]tion.

Rhem. 8. 12 By one man ſinne entred.] *By this place ſpecially the Church of God defendeth and proveth againſt the old heretikes the Pelagians, that denied children to haue any originall ſin, or to be baptized for the remiſſion thereof: that in and by* Adam *all be conceived, borne, and conſtituted ſinners. Which no leſſe maketh againſt the Calviniſts alſo, that affirme, Chriſtian mens children to bee holy from their mothers wombe. And the ſame reaſon* S. Auguſtine *deduceth* (l.1.c.8.9. de pec. meritis) *out of this text, to prove againſt the ſaid Pelagians, that the Apoſtle meaneth not of the generall imitation of* Adam *in actuall ſinnes, ſerveth againſt* Eraſmus *and others, inclining rather to that new expoſition, then to the Churches and fathers grave judgement herein.* Conc. Milevitanum. c.2.

Conc.Trid. ſeſſ. [illegible] decr. de pec. [illegible] All by Adam borne in [illegible] ſinne.

Fulk. 8. Wee doe none otherwiſe affirme Chriſtian mens children to be holy from their mothers wombe, then Saint *Paul* 1. *Cor*.7.14. ſaith: *they are holy*, becauſe they be comprized in Gods covenant, and haue right to bee baptized, but that they are guilty of originall ſinne, wee confeſſe and teach more ſoundly, and ſubſtantially then you doe.

Slander.

Rhem. 5. 14 Vnto *Moyſes*.] *Even in the time of the Law of nature, when men knew not ſinne, and therefore it could not by*

meanes

mans iudgement be [illegible]ted : and in the time of Moyſes law, when the commandement taught them to know it, but gaue [illegible] not grace to avoyd it ſin did reigne, and thereupon death and damnation, even till Moyſes [illegible] liue, [illegible] till the end of his law. And that not in them onely which actually ſinned, as Adam did, but in infants [illegible] actually offend but only were borne and conceiued in ſin, that is to ſay, [illegible] natures de[illegible] filed [illegible] of iuſtice and averted from God in Adam, and by their deſcent from him : Chriſt [illegible] excepted, being con[illegible] without [illegible] ſeed, and his mother for his honour and by his ſpeciall protection (as many godly deuout men iudge) [illegible]erved from the ſame.

Chriſt onely not conceiued [illegible], and (as is thought) our B. Lady

FVLK. 9. [illegible] place doth manifeſtly conuince, that the virgin Marie alſo was conceiued in originall ſinne : [illegible] on-ly Chriſt was conceiued by the holy Ghoſt of a virgine. But why doe you not boldly affirme it as an vndoubted truth, that the bleſſed virgine was not conceiued in ſinne ? ſeeing that Pope *Sixtus* the fourth hath cleerely determined that it was ſo, and inſtituted the feaſt of her conception to confirme that opinion, and added to the ſalutation of the virgin *Mary* theſe words : *Et benedicta ſit* Anna *mater tua, de qua ſine macula tua proceßit caro virginea. And bleſſed be* Anne *thy mother, of whom thy virgins fleſh hath proceeded without ſpot.* And condemned the Dominike Friers, charging them not to preach nor publiſh the contrary opinion, by his bull bearing date 1483. Here you muſt either confeſſe the Popes error, or els hold this opinion abſolutely againſt the Maſter of the Sentences, *li.3.diſt.3. Thom. Aquinas* and other ſchoolemen upon him, yea and S. *Bernard epiſt.174 ad Canonicos Lugdunenſ. Anſelmus, Cur Deus homo, li.2.cap.*16. And S. *Auguſt. de Geneſ. ad liter. li.*10.*cap.*18.

The virgin Mary conceiued in originall ſinne.

RHEM. 10 That ſinne might abound.] That, *here hath not the ſignification of cauſalitie, as though the law were giuen for that cauſe to make ſinne abound: but it noteth the ſequele, becauſe that followed thereof, and ſo it came to paſſe, that by the prohibition of ſinne, ſinne increaſed : by occaſion whereof, the force of Chriſts grace is more amply and abundantly beſtowed in the new Teſtament.*

The Law did not cauſe more ſinne, though that were the ſequel thereof.

CHAP. VI.

RHEM. 1. *He exhorteth vs, now after Baptiſme, to liue no more in ſinne, but to walke in good workes : becauſe there wee died to the one, and roſe againe to the other. 14 (grace alſo giuing vs ſufficient ſtrength) 16 and were made free to the one, and ſeruants to the other, 21 and ſpecially becauſe of the fruit heere, and the end afterward both of the one and of the other.*

FVLK. 1. There is nothing in the text to proue that grace giveth us ſtrength to avoyd all ſinne : for if wee had ſufficient ſtrength, we ſhould neyer ſinne of infirmitie.

The Epiſtle vpon the 6. Sunday after Pentecoſt.

WHat ſhall wee ſay then ? Shall wee continue in ſinne that grace may abound ?

2 God forbid. For we that are dead to ſinne, how ſhall we yet liue therein ?

3 Are you ignorant that all ‖ wee which are baptized in Chriſt IESVS, in his death we are baptized ?

4 For ‡ we are buried together with him by Baptiſme into death : that as Chriſt is riſen from the dead by the glory of the Father, ſo wee alſo may walke in newneſſe of life.

5 For if wee be become complanted to the ſimilitude of his death, we ſhall be alſo of his reſurrection.

6 Knowing this, that our ‖old man is crucified with him, that the body of ſinne may be deſtroyed, to the end that wee may ſerue ſinne no longer.

7 For he that is dead, is juſtified from ſinne.

8 And if we be dead with Chriſt, we beleeue that wee ſhall liue alſo together with Chriſt.

9 Knowing that Chriſt riſing againe from the dead, now dieth no more, death ſhall no more haue dominion over him.

10 For that hee died, ‖ to ſinne hee died once : but that he liveth, he liveth to God.

11 So thinke you alſo, that you are dead to ſinne, but aliue to God in Chriſt IESVS our Lord.

12 Let not ‖ ſinne therefore reigne in your mortall body, that you obey the concupiſcences thereof.

13 But neither doe ye exhibit your members inſtruments of iniquitie unto ſinne : but

exhi-

WHat ſhall we ſay then ? Shall we continue in ſin, that grace may abound ? God forbid.

2 *How ſhall wee that are dead to ſinne, liue any longer therein.*

3 *Know ye not, that all we which haue been baptized into Ieſus Chriſt, haue been baptized into his death ?*

4 *Wee are buried then with him by Baptiſme into his death, that likewiſe as Chriſt was raiſed up from the dead by the glory of the father : even ſo, we alſo ſhould walke in newneſſe of life.*

5 *For if we be graft together by the likenes of his death : even ſo ſhall wee bee* partakers *of the reſurrection:*

6 *Knowing this, that our old man is crucified with him alſo, that the body of ſinne might utterly be deſtroyed, that henceforth wee ſhould not ſerue ſinne.*

7 *For hee that is dead, is juſtified from ſinne.*

8 *And if we be dead with Chriſt, we beleeue that we ſhall alſo liue with him :*

9 *Knowing that Chriſt being raiſed from the dead, dieth no more, death hath no more power over him.*

10 *For as touching that he died, he died concerning ſinne once : And as touching that he liveth, he liveth unto God.*

11 *Likewiſe reckon your ſelues to be dead unto ſinne : but aliue unto God, through Ieſus Chriſt our Lord.*

12 *Let not ſinne reigne therefore in your mortall body, that yee ſhould thereunto obey by the luſts of it.*

13 *Neither giue yee your members † as inſtruments of unrighteouſneſſe unto ſinne : but*

† Or, weapons.

giue

exhibite your ſelues to God as of dead men, aliue : and your members inſtruments of iuſtice to God.

14 For ſinne ſhall not haue dominion over you ; for you are not under the Law, but under grace.

15 What then ? ſhall wee ſinne, becauſe we are not under the Law, but under grace ? God forbid.

Iohn 8,34. 2.Pet.2,19.

16 * Know you not that to whom you exhibite your ſelues ſervants to obey, you are the ſeruants of him you obey, whether it be of ſinne, to death, or of obedience, to juſtice.

17 But thankes bee to God, that you were the ſervants of ſinne, but ‡ haue obeyed from the heart, vnto that ‖ forme of doctrine, into the which you haue beene deliuered.

18 And being made free from ſinne, you were made ſervants to juſtice.

The Epiſtle vpon the 7. Sunday after Pentecoſt.

19 I ſpeake an humane thing, becauſe of the infirmitie of your fleſh ; for as you haue exhibited your members to ſerue vncleanneſſe and iniquitie, unto iniquitie : ſo now exhibite your members to ſerue juſtice ‡ unto ſanctification.

20 For when you were ſervants of ſinne, you were free to juſtice.

21 What fruit therefore had you then in thoſe things, for which now you are aſhamed ? for the end of them is death.

22 But now being made free from ſinne, and become ſervants to God, you haue your fruit unto ſanctification, but the end, life everlaſting.

23 For the ſtipends of ſinne, death ; but ‖ the grace of God, life everlaſting in Chriſt IESVS, our Lord.

giue your ſelues vnto God, as they that are aliue from the dead, and your members † as inſtruments of righteouſneſſe vnto God.

† Or,

14 *For ſinne ſhall not haue power over you, becauſe yee are not under the Lawe, but under grace.*

15 *What then ? Shall we ſinne, becauſe wee are not under the lawe, but under grace ? God forbid.*

16 * *Know yee not how that to whomſoever yee commit your ſelues as ſervants to obey, his ſervants yee are to whom yee obey : whether it be of ſinne unto death, or of obedience unto righteouſneſſe ?*

Iohn 8.34.

17 *But God be thanked, that yee were the ſervants of ſinne : but yee haue obeyed with heart the forme of doctrine, into the which yee were brought unto.*

18 *Being then made free from ſinne, yee are become the ſervants of righteouſneſſe.*

19 *I ſpeake after the manner of men, becauſe of the infirmitie of your fleſh. For, as yee haue given your members ſervants to uncleanneſſe and iniquitie, unto iniquitie : even ſo now giue your members ſervants to righteouſneſſe, unto holineſſe.*

20 *For when ye were the ſervants of ſinne, yee were free from righteouſneſſe.*

21 *What fruit had yee then in thoſe things, whereof yee are now aſhamed ? For the end of thoſe things, is death.*

22 *But nowe yee being made free from ſinne, and made the ſervants of God, haue your fruite unto holineſſe, and the end everlaſting life.*

23 *For the reward of ſinne is death : but the gift of God is eternall life, through Ieſus Chriſt our Lord.*

MARGINALL NOTES. CHAP. VI.

RHEM. 2. 4 We are buried.] *Remiſsion of ſinne, new life, ſanctification, and iuſtification, are giuen by Baptiſme, becauſe it reſembleth in vs and applieth to vs Chriſts death and reſurrection, and engraffeth vs into him.*

FVLK. 2. Baptiſme is a ſeale of the iuſtification by faith ; and therefore aſſureth us of remiſſion of ſinne, renovation and ſanctification ; that God giveth unto us being iuſtified. The application of Chriſts death, burial, and reſurrection, is the proper worke of the holy ſpirit, by whom we are regenerate, which is reſembled and ratified by the externall ſeale of Baptiſme, which teſtifieth that wee are ingraffed into the ſimilitude of his death and reſurrection.

RHEM. 3. 17 Haue obeyed from.] *Here againe is ſignified, that our diſcharge from the bondage of ſinne, is by the Chriſtian faith, and by obedience to the whole doctrine of Chriſts religion : in that the Apoſtle attributeth this their deliuerance from ſinne, to their humble receiuing of the Catholike faith.*

FVLK. 3. Obedience from the heart, unto the forme of doctrine, is faith, by which we are diſcharged from ſinne, and haue profeſſed to leade a new life, not to continue ſervants unto ſinne. Therefore remiſſion of ſinnes, is not aſcribed to workes of obedience, that follow iuſtification.

RHEM. 4. 19 Vnto ſanctification.] *Hee ſignifieth that as when they were ſubiect to ſinne by continuall and often working wickedneſſe, they increaſed their iniquitie : that ſo alſo now being iuſtified, they may and ſhould by externall workes of iuſtice, increaſe their iuſtice and ſanctification.*

FVLK. 4. Wee may and ought to increaſe the vertues of iuſtice and holineſſe, that are given us by Gods grace with daily exerciſing our ſelues in practiſe of them, by ſtrength of his ſpirit, without whom we can doe nothing. But hereof we gaine not a new iuſtification before God, neither adde unto the iuſtification by faith, whereby wee are made the children of God. But declare the ſame to the glory of God, the benefit of our brethren, and to the increaſe of our reward, according to his promiſe.

Our iuſtification unto ſaluation.

ANNOTATIONS. CHAP. VI.

RHEM. 5. 3 Wee that are baptized.] *That which before he challenged from the law of Moyſes, to faith, is now attributed to baptiſme, which is the firſt Sacrament of our faith and the entrance to Chriſtian religion : whereby it is plaine that* hee

Not only faith.

be [illegible] of ſ[illegible]

FVLK. 5. Baptiſme not cauſe of iuſtification.

[illegible], therefore he [illegible] Baptiſme [illegible] cauſe therof: [illegible] proveth that ſanctification and [illegible] drawn for [illegible] bring forth the fruits [illegible] and re[illegible] Yet the Apoſtle in expreſſe words, excludeth Circumciſion from being a cauſe of iuſtification, becauſe Abraham was iuſtified before he was circumciſed, [illegible] of iuſtification of all men [illegible] S. Auguſtine ſaith, Circumciſion [illegible] in the place [illegible] is a ſeale of [illegible] which in all Chriſtians, as circumciſion [illegible] not a cauſe [illegible] can iuſtification before God by Baptiſme, or any works of Chriſtian religion, be concluded out of this text.

RHEM. The old man, and the new.

6 Old man, body of ſinne.] *Our corrupt ſtate ſubiect to ſinne and concupiſcence, comming to us from Adam, is called the Old man: as, our perſon reformed in and by Chriſt, is named the New man. And the lumpe and maſſe of ſinne which then ruled, is called the corps or body of ſinne.*

Dying to ſinne. Living to God.

To ſinne he died.] *Chriſt died to ſinne, when by his death he deſtroyed ſinne: We die to ſinne, in that wee be diſcharged of the power thereof, which before was as it were the life of our perſons, and commanded all the parts and faculties of our ſoule and body: as contrariwiſe wee liue to God, when his grace ruleth and worketh in us, as the ſoule doth rule our mortall bodies.*

RHEM. 6. How concupiſcence is called ſinne.

12 Sinne reigne.] *Concupiſcence is heere named ſinne, becauſe it is the effect, occaſion, and matter of ſinne, and is as it were a diſeaſe and infirmitie in us, inclining us to ill; remaining alſo after Baptiſme according to the ſubſtance or matter thereof: but it is not properly a ſinne, nor forbidden by commandement, till it reigne in us, and wee obey and follow the deſires therof.* Auguſt. li. de nupt. & concupiſc. cap. 23. Contr. 2. epiſt. Pelag. lib. 1. cap. 13. Conc. Trident. Seſſ. 5. decret. de pec. orig.

FVLK. 6. Concupiſcence is ſinne.

This is to draw the Scripture to your owne private opinions: not to ground your opinions upon the Scripture. S. *Paul* ſaith, it is ſinne, and afterward *Chap.* 7. 7. he ſaith it is forbidden by the Commaundement, *Thou ſhalt not covet*; and verſe 17. *though it doe not reigne, &c.* he calleth it ſinne dwelling in us. S. *Auguſtine de nupt. & c. Conc. lib.* 1. *cap.* 23. denieth it to be ſinne in the regenerate, becauſe in them it is forgiven, and not imputed, as hee ſheweth plainly *Chap.* 25. of the ſame booke, where he ſaith: anſwering the queſtion, how it can be ſin in the child unregenerate, that was not ſinne in the father being regenerate, when he begot the child. *Ad haec reſpondetur, &c. To thoſe things it is anſwered that concupiſcence of the fleſh, is forgiven in Baptiſme, not ſo that it is not, but ſo that it is not imputed for ſinne. And albeit the guilt thereof be looſed, or taken away, yet it remaineth till all our infirmities be healed, the renewing of the inward man profiting from day to day, when the outward man ſhall haue put on incorruption, for it remaineth not ſubſtantially, as a body or a ſpirit, but it is a certaine affection of ill quality, as a diſeaſe or ſickneſſe.*

By this place it is plaine, how hee denieth it to be ſinne, namely, as it is not imputed, yet remaineth ſinne by nature, and therefore paſſeth by generation, from the parents to the children. In the ſecond place by you quoted, he ſaith, that *the guilt of concupiſcence is conſumed in the lauer of regeneration, ſo that for it, the baptized ſay not in their prayer, forgiue us our debts*: which is all one in effect, as though he ſaid, it is ſinne, whereof the regenerate are aſſured of the forgiuenes or remiſſion thereof. And *Contr. Iul. Pel. li.* 5. *ca.* 3. he ſaith plainely: *Concupiſcentia carnis, &c. Concupiſcence of the fleſh, againſt which the good ſpirit doth luſt, is ſinne, becauſe there is in it diſobedience, againſt the gouernment of the mind.* The authoritie of the Tridentine Councell alledged by Papiſts, is as good, as aſke my fellow if I be a theefe.

RHEM. 7. The doctrine of our firſt Apoſtles.

17 Forme of doctrine.] *At the firſt converſion of every nation to the Catholicke faith, there is a forme and rule of beleefe ſet downe; unto which when the people is once put by their Apoſtles, they muſt never by any perſwaſion of men alter the ſame, nor take of man or Angell, any new doctrine or Analogie of faith, as the Proteſtants call it.*

FVLK. 7. They that are converted to the Chriſtian faith by the true Apoſtles, and haue received a forme of doctrine or Analogie of faith (which alſo is S. *Pauls* words, *Rom.* 12. 6.) according to the trueth of the holy Scriptures, ought by no meanes to be removed from it. But ſuch as haue beene converted to the Chriſtian profeſſion by falſe Apoſtles, Heretikes, or men infected with any error, muſt not continue in the forme of doctrine which they haue firſt received, if it containe any thing repugnant to the word of God. But muſt reforme their faith, and forme of doctrine alſo, according to the truth.

RHEM. 8. Life everlaſting a ſtipend, and yet grace.

23 The grace of God, life everlaſting.] *The ſequele of ſpeech required, that as he ſaid, death or damnation is the ſtipend of ſinne, ſo life everlaſting is the ſtipend of iuſtice: and ſo it is, and in the ſame ſenſe hee ſpake in the laſt chapter: that as ſinne reigneth to death, ſo grace reigneth by iuſtice to life everlaſting; but here he changed the ſentence ſomewhat, calling life everlaſting grace, rather then reward: becauſe the merits by which wee attaine unto life, be all of Gods gift and grace.* Aug. Ep. 105. ad Sixtum.

FVLK. 8. Merite.

This place doth moſt plainely declare, that eternall life is not due to the merite of workes, but is the free gift of God. Saint *Auguſtine* in the place quoted, meaneth not by the word *merite*, deſert of mens good workes, but good workes themſelues, to which God giveth reward freely, as to his owne giftes and graces in us, proceeding of faith, which is alſo the gift of God. And ſo reaſoning againſt the Pelagian in his owne termes, by this ſentence of S. *Paul*, doth cleerely overthrow him. *When wee finde life eternall to bee called grace* (ſaith hee) *wee haue in the ſame Apoſtle Paul, a magnificall defender of grace, this ſaying, The wages of ſinne is death, but eternall life is the grace of God, in Chriſt Ieſu our Lord. See I pray thee in how great breuitie, how carefully hee hath placed his wordes, which being diligently conſidered, the obſcuritie of this queſtion may be ſomewhat cleared. For when he had ſaid, the wages of ſinne is death, who would not iudge, that moſt agreeably and conſequently hee ſhould adde: but the wages of iuſtice is life everlaſting. And it is true, that as to the merite of ſin death is rendred as wages, ſo to the merite of iuſtice, eternall life as wages. Or if he would not ſay to iuſtice, he might haue ſaid to faith; becauſe the iuſt liveth by faith, whereof alſo it is called in many places of holy Scripture, a reward: but iuſtice or faith is no where called a reward, becauſe the reward is rendred to iuſtice or faith. And that which a reward is to him that worketh, that is as wages or ſtipend, to the warrior. But the bleſſed Apoſtle againſt preſumption, which ſo much aſſaieth to creepe upon great perſons, that he ſaith, for it, the Angel of Sathan was given unto him, by whom he was buffeted, that he ſhould not be lifted up in preſumption: Therefore fighting moſt watchfully againſt this peſtilence of preſumption: he ſaith, the wages of ſinne is death. He calleth it rightly wages, becauſe it is due, becauſe it is worthily payed, becauſe it is rendred to merite. Afterward leſt iuſtice ſhould lift up it ſelfe, of mans good merite, as mans ill merite is not doubted to be ſinne: he hath not ſaid contrariwiſe: eternall life is the wages of iuſtice, but eternall life* (ſaith he) *is the grace of God. And leſt it ſhould be ſought any other way, then by the Mediatour, he addeth, in Chriſt Ieſu our Lord, as though hee ſhould ſay: Hearing that death is the wages of ſinne, what goeſt thou about to aduance thy ſelfe, O thou not iuſtice of man, but plaine pride, under the name of iuſtice, why goeſt thou*

about to lift [illegible] eternall, which is [illegible] death [illegible] that is due [illegible] iuſtice, [illegible] it is true iuſtice, it is [illegible] For the [illegible] haſt received it. For what [illegible] fore, O [illegible] eternall life, it is [illegible] the wages of iuſtice, but to thee it is grace, to whom even iuſtice it ſelfe is grace. For it ſhould be rendred to thee, as due, if thou haddeſt of thy ſelfe iuſtice whereto it is due. But now wee haue received of his fulneſſe not onely grace, by which we now liue iuſtly in labors, unto the end, but alſo grace for this grace, that we may liue hereafter in reſt, without end. Our faith beleeveth nothing more wholſomely then this, becauſe our underſtanding findeth nothing more true.

This ſaying at large, declareth, that albeit he uſe the terme of merit, yet hee acknowledgeth that there is no deſert of good workes unto eternall life, which is the free grace of God, by which wee haue true and perfect iuſtice in Chriſt through faith; according to which free gift of faith, when we labour in the workes of Iuſtice, which is his grace, even for this grace, wee receiue not the wages, but the grace of eternall life: Therefore *Auguſtine* acknowledgeth no merite or deſert of good workes, underſtanding the word merite properly, for deſert, becauſe grace is not given to merite, but freely. VVherefore it is nothing but hereticall wreſtling againſt the trueth, to abuſe his tearmes, cleane contrary to the purpoſe of his meaning.

Chryſoſtome upon this place ſaith thus: *Hee ſaith not, eternall life is the reward of your good workes, but eternall life is the gift of God, that hee might ſhew, that they are delivered not by their owne ſtrength, or vertues, and that it is not a debt or a wages, or a retribution of labours, but that they haue received all thoſe things freely of the gift of God.* Saint *Ambroſe* ſaith: *As they that follow ſinne, gaine death, ſo they that follow the grace of Chriſt, that is faith which forgiveth ſinnes, ſhall haue life eternall. Theodoret* likewiſe upon this place: *He ſaith not beene reward, but grace, for eternall life is the gift of God. For although a man could performe the higheſt and abſolute iuſtice, yet eternall ioyes being weighed with temporall labours, are not anſwerable. Photius* upon the ſame place, ſaith: *Hee ſayd not, the reward of good workes, but the gift of God, ſhewing that they are not delivered from ſinne, by workes, but by grace.* The Authour of the Commentaries under Saint *Hieromes* name, ſaith alſo: *Hee ſaid not likewiſe, the wages or reward of Iuſtice: becauſe it is not in us before it be rewarded. For it is not gotten by our labour, but granted by the gift of God.* VVherefore you ſee, that not onely the manifeſt wordes of the text, but alſo the conſent of the ancient Fathers, is againſt the Popiſh doctrine, of the merite of good workes.

CHAP. VII.

RHEM. 1. *Our former husband (ſinne) with his law, is dead in baptiſme: and now we are maried to another husband (to Chriſt) to bring forth children to God, that is good workes. 7 And how the law being good, was yet to us the law of ſinne and death, becauſe concupiſcence reigned in us. 17 But now by baptiſme grace reigneth in us, though alſo concupiſcence doth remaine and tempt us ſtill.*

FVLK. 1. The Apoſtle ſpeaketh not one word of Baptiſme, in all this Chapter.

ARe you ignorant brethren (for I ſpeake to them that know the law) that the law hath dominion over a man as long time as he liveth?	*KNow yee not brethren (for I ſpeake to them that know the Law) how that the Law hath power over a man as long as hee liveth?*
2 For * the woman that is under a husband: ‡ her husband living, is bound to the law; but if her husband be dead, ſhe is looſed from the law of her husband.	2 *For the woman which hath an husband, is bound by the law to her husband, as long as he liveth: but if the husband be dead, ſhe is looſed from the law of her husband.*
3 Therefore her husband living, ſhe ſhall be called an advoutreſſe, if ſhee bee with another man: but if her husband be dead, ſhee is delivered from the law of her husband: ſo that ſhe is not an advoutreſſe, if ſhe be with another man.	3 *So then if while her husband liveth, ſhe couple herſelfe with another man, ſhee ſhall bee † counted a wedlocke breaker: but if her husband be dead, ſhe is free from the law, ſo that ſhe is no wedlocke breaker, though ſhee couple her ſelfe with another man.*
4 Therefore my brethren ‡ you alſo are made dead to the law by the body of Chriſt: that you may bee another mans who is riſen againe from the dead, that wee may fructifie to God.	4 *Even ſo, yee alſo my brethren, are dead concerning the law by the body of Chriſt, that ye ſhould be coupled to another, who is raiſed from the dead, that we ſhould bring foorth fruit unto God.*
5 For when we were in the fleſh, the paſſions of ſinnes, that were by the Law, did worke in our members, to fructifie unto death.	5 *For when we were in the fleſh, the luſts of ſinne* which *were by the Law wrought in our members, to bring foorth fruit unto death.*
6 But now wee are looſed from the law of death, wherein we were deteined: ᶜ in ſo much we ſerue in ‡ newneſſe of ſpirit, and not in the oldneſſe of the letter.	6 *But now are we delivered from the law, and dead unto it wherunto we were in bondage, that wee ſhould ſerue in newneſſe of ſpirit, and not in the oldneſſe of the letter.*
7 What ſhall wee ſay then? is the Law ſin? God forbid. But ſinne I did not know, but by the Law; for concupiſcence I knew not, unleſſe the law did ſay: ‖ *Thou ſhalt not covet.*	7 *What ſhall wee ſay then? Is the Lawe ſinne? God forbid. Neverthèleſſe, I knew not ſinne, but by the Law: For I had not knowne luſt, except the Law had ſaid, Thou ſhalt not luſt.*

* 1 Cor. 7, 39.

† Or, called.

ᶜ ὥστε δουλεύειν.

‖ Exod. 20, 17. Deut. 5, 21.

8 But ‡ occaſion being taken, ſinne by the commaundement wrought in me all concupiſcence. For without the Law ſinne was dead.

9 And I lived without the Lawe ſometime. But when the commaundement was come, ſinne reuiued.

10 And I was dead: and the commaundement, that was vnto life, the ſame to mee was found to be vnto death.

11 For ſinne taking occaſion by the commaundement, ſeduced mee, and by it killed mee.

12 Therefore * the law indeed is holy, and the commaundement holy, and iuſt and good.

13 That then which is good, to mee was it made death? God forbid; but ſinne, that it may appeare ſin, by the good thing wrought mee death: that ſinne might become ſinning aboue meaſure by the commaundement.

14 For we know, that the law is ſpirituall, but I am carnall, ſold vnder ſinne.

15 For || that which I worke, I vnderſtand not; for || not that which I will, the ſame do I: but which I hate, that I doe.

16 And if that which I will not, the ſame I doe: I conſent to the law, that it is good.

17 But now, not I worke it any more, but the ſinne that dwelleth in me.

18 For I know that there dwelleth not in me, that is to ſay, in my fleſh, good. For to will, is preſent with mee, but to accompliſh that which is good, I find not.

19 For || not the good which I will, that doe I: but the evill || which I will not, that I doe.

20 And if that which I will not, the ſame I doe: now not I worke it, but the ſinne that dwelleth in me.

21 I find therefore, the Law, to me hauing a will to good, that evill is preſent with me.

22 For I am delighted with the Law of God according to the inward man:

23 But I ſee another Lawe in my members, repugning to the Law of my mind, and captiuing mee in the Law of ſinne that is in my members.

24 Vnhappy man that I am, who ſhall deliver me from the body of this death?

25 The grace of God by Iesvs Chriſt our Lord. ☞ Therefore I my ſelfe || with the mind c ſerue the Law of God; but with the fleſh, the law of ſinne.

‡ Sinne or concupiſcence which was a ſleep before, was wakened by prohibition, the law not being the cauſe therof, nor giuing occaſion therevnto, but occaſion being taken by our corrupt nature to reſiſt that which was commanded.

1. Tim. 1, 8.

The Epiſtle in a votiue Maſſe for ſinne.

c δουλεύω

8 But ſinne taking occaſion by the commaundement, wrought in mee all manner of concupiſcence. For without the Law ſinne was dead.

9 I once liued without Law: but when the commandement came, ſinne reuiued,

10 And I was dead: and the very ſame commaundement which was ordeined *unto life, was found* to bee *unto mee an occaſion of death.*

11 For ſinne taking occaſion by the commandement, hath deceived me, and by the ſame ſlew me.

12 Wherefore the law is holy, and the commandement holy, and iuſt, and good.

13 Was that then which was good, made death unto me? God forbidde. But ſinne, that ſinne might appeare, by that which was good to worke death in mee: that ſinne by the commandement might bee out of meaſure ſinfull.

14 For we know that the law is ſpirituall: but I am carnall, ſold under ſinne.

15 For that which I doe, I allow not: for what I would, that doe I not; but what I hate, that do I.

16 If I doe now that which I would not, I conſent unto the law that it is good.

17 Now then it is not I that do it: but ſinne that dwelleth in me.

18 For I know, that in me (that is to ſay, in my fleſh) dwelleth no good thing. For to will is preſent with me: but I find no meanes, to performe that which is good.

19 For the good that I would, do I not: but the evill which I would not, that doe I.

20 And if I doe that I would not, then is it not I any longer that doth it, but ſin that dwelleth in me.

21 I find then by the law, that when I would doe good, evill is preſent with me.

22 For I delight in the law of God, after the inward man.

23 But I ſee another law in my members, rebelling againſt the law of my minde, and ſubduing mee unto the law of ſinne, which is in my members.

24 O wretched man that I am: who ſhall deliver me from the bodie of this death?

25 I thanke God through Ieſus Chriſt our Lord. So then, with the minde I my ſelfe ſerue the law of God: but with the fleſh, the law of ſinne.

MARGINALL NOTES. CHAP. VII.

Rhem. 2. 2 Her husband liuing.) *Nothing but death diſſolueth the band betwixt man and wife: though for fornication one may depart from anothers company; therefore to marry againe is aduoutrie, during the life of the party ſeparated.*

Fvlk. 2. S. Paul ſaith not, that nothing diſſolueth the bond of matrimonie but death, but that although the bond of mariage continue for both their liues; yet it is diſſolued by the death of the husband.

Rhem. 3. 4 You alſo are made dead.) *Being now baptized and dead to ſinne, and ingraffed in Chriſts myſticall body, you are diſcharged of the Law of* Moſes, *and are free in Chriſt.*

Fvlk. 3. Baptiſme in the elect, is a ſeale of their incorporation and conformitie vnto the death, and reſurrection of Chriſt, but not a cauſe thereof. For all are not incorporate to Chriſts myſticall body, but onely the true members thereof.

Baptiſme not cauſe of our incorporation to Chriſt.

Rhem. 4. 6 Newneſſe of ſpirit, and not.) *By Baptiſme we haue not Chriſts iuſtice imputed to vs, but an inward newneſſe of ſpirit giuen vs and reſident in vs.*

By

Fvlk. 4. By [illegible] we haue Chriſts [illegible] imputed vnto us, whereof Baptiſme is a ſeale: and the newneſſe of [illegible] which [illegible] of the holy Ghoſt, [illegible] of Baptiſme: For then is [illegible] in a [illegible] in the [illegible] of God. For the reprobate, though they haue the externall [illegible] of [illegible] they haue not [illegible] of the ſpirit, neither are they [illegible] to be Gods children; for if they were his children, they ſhould be his heires, *Rom.* 8, 17.

ANNOTATIONS. CHAP. VII.

Rhem. 5. 7 Thou ſhalt not couet.] *It is not the habituall concupiſcence, or infirmitie of our nature, or ſenſuall deſire or inclination to evill, coveting againſt the ſpirit, that is forbidden properly in this precept: but the conſent of our reaſon and mind unto it, to obey and follow the luſt thereof, that is a ſinne and prohibited.*

Actuall [illegible] ſcence for[illegible] not habituall.

Fvlk. 5. All concupiſcence that hindreth the perfect loue of our neighbor, is forbidden in this precept. For S. *Paul* could never be ignorant, ſince he had the uſe of reaſon, that concupiſcence with conſent, is ſin, which the heathen men did know and confeſſe. *Tullie* counteth it a morall vertue, *Ab alienis mentes, oculos, manus abſtinere, to refraine not onely the hands and eyes, but even the minde from that which belongeth to other men. De oratore, lib.* 1. therefore the contrary muſt needs be a vice. And that actuall concupiſcence which you ſpeake of, is forbidden in the 6. 7. and 8. commandements of the Law, according to the interpretation of our Saviour Chriſt, *Math.* 5. 22, 28. Therefore the 10. commaundement forbiddeth even habituall concupiſcence, and ſenſuall deſire, and inclination to evill, and the evill fruits thereof, that is, iniurious thoughts, though by the ſpirit we reſiſt them, and giue not place unto them. *In tantum natura caeca ſine lege peccat, ut peccare ſe neſciat: propter quod dicitur,* Concupiſcentiam neſciebam, &c. *Fulgent. de incarn. & grat. cap.* 16.

Concupiſcence is ſinne.

Rhem. 6. 15 That which I worke.] *This being underſtood of S. Paul himſelfe, or any other iuſt perſon, the ſenſe is, that his fleſh and inferiour part ſtirreth up divers diſordered motions and paſſions or perturbations againſt the minde, and upon ſuch a ſudden ſometimes invadeth the ſame, that before it attendeth, or reaſon can gather it ſelfe to deliberate, man is in a ſort, (though unwittingly) entangled. Which as ſoone as it is perceived, being of the iuſt condemned, reiected, and reſiſted, never maketh him a ſinner.*

Sudden involuntarie motions are no ſinne.

Fvlk. 6. Thoſe ſudden involuntary motions, are ſinne in their owne nature, though pardoned to the elect, and ſo the plaine words of the text are: for els how ſhould the Apoſtle by this verſe proue, that which he ſaid in the verſe going immediatly before, that he was ſold under ſinne, if that which he ſo doth unwillingly in that caſe, be not ſin. *Anſelm. de Concord. grat. & lib. arbit. Ipſos motus ſiue appetitus quibus propter peccatum Adae ſicut bruta animalia ſubiacemus, quos Apoſtolus vocat,* Carnis concupiſcentiam, *quam invitum ſe tollerare manifeſtat, cum dicit,* quod odi illud facio, *id eſt, nolens concupiſco, ſatis oſtendit ſacra authoritas imputari ad peccatum.*

Concupiſcence in thought ſinne.

Rhem. 7. 15 Not that which I will.] *He meaneth not, that he can doe no good that he willeth or deſireth, or that he is ever forced to doe that which his will agreeth not unto: but that by reaſon of the forcibleneſſe of concupiſcence, whereof hee cannot rid himſelfe during life, he cannot accompliſh all the deſires of his ſpirit and minde, according as he ſaith to the Galatians,* The fleſh coveteth againſt the ſpirit, and the ſpirit againſt the fleſh, that not whatſoever you will, you can doe.

Concupiſcence taketh not away freewill. c. 5 17.

Fvlk. 7. Concupiſcence ſheweth, that the will even of the beſt, is not altogether free from the captivitie and bondage of ſinne, although in the regenerate, it hath ſome freedome and ſtrength againſt ſinne, which it hath not at all in them which be not regenerate.

Freewill.

Rhem. 8. 19 Not the good which I will.] *So may the iuſt alſo be forced by the rage of concupiſcence or ſenſuall appetite, to doe or ſuffer many things in his inferiour part, or externall members, which his will conſenteth not unto. And ſo long it is ſo farre from ſin, that (as* * S. Auguſtine *ſaith) he need never ſay to God,* forgiue vs our ſinnes, *for the ſame; for ſinne is voluntary, and ſo be not theſe paſſions.*

Ep. ad Aſellicum. 200.

Sinne is voluntarie, and otherwiſe it is no ſinne.

Fvlk. 8. There can be no force or rage of concupiſcence in the inferiour part, but the will of the outward man conſenteth unto it, although the will of the inward man doe reſiſt it. For the deſires of the fleſh are contrary to the deſires of the ſpirit, and the will of the one, to the will of the other. Therefore the Apoſtle ſaith not onely, *I doe not that good which I will, but I doe that evill which I will not.* S. *Auguſtine* ſpeaketh not of ſuch inforcement or rage of concupiſcence, but of the diſeaſe of originall ſinne, if we did never giue conſent unto it. *Incipit autem homo, &c. A man beginneth to be renewed, according to grace in the inward man, that with his minde hee doth that which he loveth, neither conſenteth to the fleſh, doing that which hee hateth, that is not ſo, that hee doth not covet at all, but that goeth not after his concupiſcence, which truely is ſo great a matter, that if it were brought to paſſe altogether, although the deſires of ſinne be in us, while we bee in this mortall body, yet if we did giue conſent to none of them, there ſhould not bee whereof wee ſhould ſay to our Father which is in heaven, Forgiue us our debts.* You ſee he ſaith not, that a iuſt man need never ſay to God for theſe motions, forgiue us our ſinnes, but if any man were throughly renewed, ſo that he never conſented to the deſires of ſinne, but were as *Adam* was in paradiſe before he fell, he had no debts to be forgiven. But ſeeing renovation is not perfect, and wee giue often conſent, though ſometime we haue the victorie: it followeth of his words, that wee haue need daily to deſire pardon, even of thoſe ſinfull deſires: which though they be not ſo voluntary as other ſinnes, whereunto we giue conſent, yet are they voluntary in the originall, becauſe originall ſinne in *Adam* was voluntarie. *Aug. Ret. lib.* 1. *cap.* 13. *&* 15.

Freewill.

Firſt motion to evill.

Rhem. 9 19 Which I will not.] *It maketh not any thing againſt free will that the Apoſtle ſaith, that good men do or ſuffer ſometimes in their bodies, that which the will agreeth not unto: but it proveth plainly freewill; becauſe the proper act thereof, that is, to will or nill, to conſent or diſſent, is ever (as you may ſee here) free in it ſelfe: though there may bee internall or externall force to ſtay the members of a man, that they obey not in every act, that which the will commandeth or preſcribeth. And therefore that is never imputed to man which hee doth in his externall or internall faculties, when will concurreth not. Yea afterward (verſ. 20.) the Apoſtle ſaith,* Non ego operor, *man doth not that which is not done by his will: which doth moſt evidently proue freewill.*

Fvlk. 9. The will of man is alwaies free from force or conſtraint, but not from thraldome or bondage of ſin, as this place manifeſtly declareth, that it is not perfectly ſet at liberty, no not in the regenerate. That thoſe things which are done without the conſent of the inward man, are not imputed, it is true, but that is to be underſtood only of the regenerate, in whom there is a new man borne of the ſpirit of God; not generally of all men.

Freewill.

Rhem. 10. 25 With the mind, with the fleſh.] *Nothing done by concupiſcence (which the Apoſtle here calleth ſinne) whereunto the ſpirit, reaſon, or mind of man conſenteth not, can make him guilty before God, neither can the motions of the fleſh in a iuſt man ever any whit defile the operation of his ſpirit, as the Lutherans doe hold: but make them often more meritorious, for the continuall combat that he hath with them: for it is plaine that the operations of the fleſh and of the ſpirit doe not concurre together to make one act, as they imagine; the Apoſtle concluding cleane contrary, That in mind he ſerveth the law of God, in fleſh the law of ſinne, that is to ſay, concupiſcence.*

Concupiſcence defileth not a iuſt mans actions as the Lutherans ſay

Nothing

Rhem. 10.

Nothing done by infirmitie of concupiſcence, without conſent of the inward [illegible] make the [illegible] man guilty before God, becauſe the grace of God in Ieſus Chriſt doth diſcha[illegible] ſight [illegible] the which hee were a miſerable and unhappy man (as the Apoſtle confeſſeth of [illegible] ore guilty in Gods ſight. So likewiſe they defile the operations of a iuſt man which are according [illegible] ſpirit, becauſe they hinder them from ſuch perfection, as Gods iuſtice requireth, whereby we ought to loue God with all our heart, and our neighbour as our ſelues, which by meanes of concupiſcence we cannot. For though the operations of the fleſh and the ſpirit, doe not alwayes concurre in one act, yet doe the operations of the fleſh alway hinder the operation of the ſpirit from perfection. And therefore it is ſo farre off, that they make the works of the ſpirit meritorious, that for want of perfection alwayes, and moſt often with intermedling corruption, they make them unable to ſtand before Gods iuſtice, if he ſhould not in mercy behold them.

Concupiſcence is ſinne.

Merite.

CHAP. VIII.

Rhem. 1 *That now after Baptiſme we are no more in ſtate of damnation, becauſe by the grace which we haue receiued, we are able to fulfill the law: unleſſe we doe wilfully giue the dominion againe to concupiſcence. 18 Then (becauſe of the perſecutions that then were) he comforteth and exhorteth them with many reaſons.*

Fulk. 1 The Apoſtle ſpeaketh not of the ſtate of all men after Baptiſme, but only of the iuſtified and regenerate, who ar able to keepe the law in part, but not perfectly.

THere is now therefore no damnation to them that are in Chriſt IESVS: that walke not according to the fleſh.

2 For the lawe of the ſpirit of life in Chriſt IESVS, hath deliuered mee from the law of ſinne and of death.

3 For that which was impoſſible to the Lawe, in that it was weakened by the fleſh: God ſending his ſonne in the ſimilitude of the fleſh of ſinne, euen of ſinne damned ſinne in the fleſh,

4 That ‡ the iuſtification of the law might be fulfilled in us, who walke not according to the fleſh, but according to the ſpirit.

5 For they that are according to the fleſh, are affected to the things that are of the fleſh, but they that are according to the ſpirit: are affected to the things that are of the ſpirit.

6 For the wiſdome of the fleſh, is death: but the wiſdome of the ſpirit, life and peace.

7 Becauſe the wiſedome of the fleſh is || an enemie to God: for to the law of God it is not ſubject, neither can it be.

|| enimitie.

8 And they that are in the fleſh, cannot pleaſe God.

9 But you are not in the fleſh, but in the ſpirit, yet if the Spirit of God dwell in you. But if any man haue not the ſpirit of Chriſt, the ſame is not his.

10 But if Chriſt bee in you: the body in deede is dead becauſe of ſinne, but the ſpirit liueth becauſe of iuſtification.

11 And if the Spirit of him that raiſed up IESVS from the dead, dwell in you: hee that raiſed up IESVS CHRIST from the dead, ſhall quicken alſo your mortall bodies, becauſe of his Spirit dwelling in you.

12 c Therefore brethren wee are detters: not to the fleſh, to liue according to the fleſh.

13 For if you liue according to the fleſh, you ſhall die; but if by the ſpirit, you mortifie the deedes of the fleſh, you ſhall liue.

14 For whoſoeuer † are led by the ſpirit of God, they are the ſonnes of God.

15 For * you haue not receiued the ſpirit of ſeruitude againe in feare: but you haue receiued the ſpirit of adoption of ſonnes, wherein

c The Epiſtle vpon the 8 Sunday after Pentecoſt.

† He meaneth not that the children of God bee violently compelled againſt their wils, but that they bee ſweetly drawne, mooued, or induced to doe good. *Aug. Enchirid. c. 64. de verb. Do. ſer. 43. c. 7. & de verb. Apoſt. ſer. 13. c. 11. 12.*

2 Tim. 1, 7.
Gal. 4, 5.

THere is then no damnation to them which are in Chriſt Ieſu, which walke not after the fleſh but after the ſpirit.

2 For the law of the ſpirit of life, through Ieſus Chriſt, hath made me free from the law of ſinne and death.

3 For what the law could not do, in as much as it was weake through the fleſh, God hauing ſent his owne Sonne in the ſimilitude of ſinfull fleſh, euen by ſinne, condemned ſinne in the fleſh:

4 That the righteouſneſſe of the law might be fulfilled in us, which walke not after the fleſh, but after the ſpirit.

5 For they that are carnall, are carnally minded: but they that are ſpirituall are ſpiritually minded.

6 To bee carnally minded is death: but to bee ſpiritually minded, is life and peace:

7 Becauſe that the fleſhly mind is enimitie againſt God: for it is not obedient to the law of God, neither can be.

8 So then, they that are in the fleſh, cannot pleaſe God.

9 But yee are not in the fleſh, but in the ſpirit, if ſo be that the ſpirit of God dwell in you. If any man haue not the Spirit of Chriſt, the ſame is none of his.

10 And if Chriſt be in you, the body is dead becauſe of ſinne: but the ſpirit is life for righteouſneſſe ſake.

11 But if the ſpirit of him that raiſed up Ieſus from the dead, dwell in you: euen he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, becauſe that his ſpirit dwelleth in you.

12 Therefore brethren wee are detters, not to the fleſh, to liue after the fleſh.

13 For if ye liue after the fleſh, ye ſhall die: but if ye through the ſpirit, doe mortifie the deeds of the body, ye ſhall liue.

14 For as many as are led by the ſpirit of God, they are the ſonnes of God.

15 For ye haue not receiued the ſpirit of bondage againe to feare: but ye haue receiued the ſpirit

wherein [illegible]

16 [illegible] of God.

17 [illegible] ſonnes, heires alſo: heires truely [illegible] and coheires of Chriſt: || Yet if wee ſuffer with him, that we may [illegible] alſo glorified with him.

18 For I thinke that the paſſions of this time are not || condigne to the glory to come that ſhall be reuealed in us.

The Epiſtle vpon the 4. Sunday after Pentecoſt, and for many Martyrs.

|| *condigne ad gloriam.*

19 For the expectation of the creature, expecteth the reuelation of the ſonnes of God.

20 For the creature is made ſubiect to vanitie, not willing, but for him that made it ſubiect in hope:

21 Becauſe the creature alſo it ſelfe ſhall be deliuered from the ſeruitude of corruption, into the libertie of the glory of the children of God.

22 For we know that euery creature groneth, and trauelleth euen till now.

23 And not only it, but we alſo our ſelues hauing the firſt fruites of the ſpirit, wee alſo grone within our ſelues, expecting the adoption of the ſonnes of God, the redemption of our body.

24 For || by hope we are ſaued. But hope that is ſeen, is not hope; for that which a man ſeeth, wherefore doth he hope it?

25 But if we hope for that which we ſee not: we expect by patience.

26 And in like manner alſo the Spirit helpeth our infirmity. For what we ſhould pray as we ought, wee know not: but the Spirit himſelfe requeſteth for us with gronings vnſpeakeable.

27 And he that ſearcheth the harts, knoweth what || the Spirit deſireth: becauſe according to God he requeſteth for the ſaints.

28 And we know that to them that loue God, all things cooperate vnto good to ſuch as according to purpoſe are called to bee ſaints.

29 For whom hee hath foreknowen, hee hath alſo predeſtinated to bee made conformable to the image of his ſonne, that hee might be the firſt-borne in many brethren.

30 And || whom he hath predeſtinated: them alſo he hath called; and whō he hath called: them alſo he hath iuſtified; and whom he hath iuſtified: them alſo hath he glorified.

31 What ſhal we then ſay to theſe things? If God be for us, who is againſt us?

32 He that ſpared not alſo his own ſonne, but for us all deliuered him: how hath he not alſo with him giuen us all things?

33 Who ſhall accuſe againſt the elect of God? God that iuſtifieth.

34 Who is hee that ſhall condemne? Chriſt IESVS that died, yea that is riſen alſo againe, who is on the right hand of God, who alſo maketh interceſſion for us.

35 Who

[illegible]

16 [illegible] ſpirit, that we are the [illegible] God.

17 If we be [illegible], the heires of [illegible], and ioint heires with [illegible], ſo that we ſuffer together, that we may [illegible] glorified together.

18 For I am certainely perſwaded, that the afflictions of [illegible], are not worthy of the glory which [illegible] us.

19 For the earneſt [illegible] of the creature abideth, looking [illegible] the ſonnes of God ſhall appeare:

20 Becauſe the creature is ſubiect to vanitie, not willing, but for him which hath ſubdued the ſame in hope.

21 For the creature it ſelfe ſhall bee made free from the bondage of corruption, into the glorious libertie of the ſonnes of God.

22 For wee know that euery creature groneth with us alſo, and trauaileth in paine with us, euen unto this time.

23 Not onely they, but we alſo which haue the firſt fruits of the ſpirit, and wee our ſelues mourne in our ſelues, waiting for the adoption, euen the deliuerance of our body.

24 For we are ſaued by hope: But hope that is ſeene, is no hope. For how can a man hope for that which he ſeeth?

25 But and if we hope for that wee ſee not, then doe we with patience abide for it.

26 Likewiſe the ſpirit alſo helpeth our infirmities. For we know not what to deſire as wee ought; but the ſpirit it ſelfe maketh great interceſſion for us, with gronings, which cannot bee expreſſed.

27 And he that ſearcheth the hearts, knoweth what is the meaning of the ſpirit: for hee maketh interceſſion for the ſaints, according to the pleaſure of God.

28 For we know that all things worke for the beſt unto them that loue God, to them which alſo are called of purpoſe.

29 For thoſe which he knew before, he alſo did predeſtinate, that they ſhould be like faſhioned unto the ſhape of his ſonne, that he might be the firſt begotten among many brethren.

30 Moreouer, whom he did predeſtinate, them alſo he called: and whom he called, them alſo he iuſtified: and whom he iuſtified, them alſo hee glorified.

31 What ſhall wee then ſay to theſe things? If God be on our ſide, who can be againſt us?

32 Which ſpared not his owne Sonne, but gaue him for us all: how ſhall he not with him alſo giue us all things?

33 Who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth:

34 Who is he that condemneth? It is Chriſt which died, yea rather which is raiſed againe, which is alſo on the right hand of God, and maketh interceſſion for us.

35 Who

The Epistle on S. Ignatius. [illegible]

35 Who then shall separate us from the charitie of Christ? tribulation? or distresse? or famine? or nakednesse? or danger? or persecution? or the sword?

35 Who shall separate us from the love of Christ? shall tribulation, or anguish, or persecution, either hunger, either nakednesse, either perill, either sword?

Psal.43.22.

36 (As it is written, For wee are killed for thy sake all the day: wee are esteemed as sheepe of slaughter.)

36 (As it is written, * For thy sake are wee killed all day long, and are counted as sheepe for the slaughter.)

Psal.43.23.

37 But in all these things wee overcome because of him that hath loved us.

37 Neverthelesse, in all these things wee overcome, through him that loved us.

πέπεισμαι γὰρ.

38 * For || I am sure that neither death, nor life, nor Angels, nor principalities, nor Powers, neither things present, nor things to come, neither might,

38 For I am sure, that neither death, neither life, neither Angels, nor rule, neither power, neither things present, neither things to come,

39 Nor height, nor depth, nor other creature, shall be able to separate us from the charitie of God which is in Christ IESVS our Lord.

39 Neither height, nor depth, neither any other creature, shall be able to separate us from the love of God, which is in Christ IESV our Lord.

MARGINALL NOTES. CHAP. VIII.

RHEM. 2. 4 The iustification.] *This convinceth against the Churches adversaries, that the law, that is, Gods commandements may bee kept, and that the keeping thereof is iustice, and that in Christian men that is fulfilled by Christs grace, which by the force of the Law could never be fulfilled.*

FVLK. 2. The Apostle saith not that the iustice of the Law is fulfilled by us, but in us by Christ, which is made iustice unto us, which by faith are in Christ Iesus. And that inherent iustice which is begun in us by Christ, is a testimonie that wee are in Christ, in whom wee have obteined all things needfull unto our salvation. *How is the iustification of the law fulfilled in us* (saith S. Ambrose) *but when forgivenesse of all our sinnes is given us, that sinne being taken away, the iustified man may appeare serving the Law of God with his minde*, in Rom. 8. Therefore this place proveth not that the commandements of the Law may bee kept of us in this state of infirmitie, cleane contrary to the scope of the Apostle. For the Law remaineth still impossible to bee kept, through the weakenesse of our flesh. And therefore Christ hath satisfied the Lawe for us, not giving us abilitie to keepe it. For then some should be voyd of sinne: but if we say we have no sinne (saith the Apostle) wee deceive our selves, and there is no truth in us, 1. Ioan. 1. 8. *Lex subintravit ut abundaret peccatum, de quo nemo liberari potest, nisi per agnum Dei qui tollit peccata mundi. De corpore enim mortis huius, non liberum hominis arbitrium, neque legis sanctum, iustum, bonumque mandatum, sed sola nos liberat gratia Dei per Iesum Christum Dominum nostrum, Lex enim spiritus vitæ &c.* Fulg. de incarnat. & gratia cap. 16.

Iustice inherent.

The Law impossible to be kept.

ANNOTATIONS. CHAP. VIII.

RHEM. 3. 16 The spirit giveth testimonie.] *This place maketh not for the Heretikes speciall faith, or their presumptuous certaintie that every one of them is in grace: the testimony of the spirit being nothing els, but the inward good motions, comfort, and contentment, which the children of God doe daily feele more and more in their hearts by serving him: by which they have, as it were, an attestation of his favour towards them, whereby the hope of their iustification and salvation is much corroborated and strengthened.*

The testimonie of the Spirit.

FVLK. 3. This place sheweth that Gods children have every one the testimony of Gods Spirit, whereby they know they are Gods children, therefore in his favour, and assured of eternall life, which is the inheritance promised to his children. And this is no presumption, but true humilitie, seeing they acknowledge they have this dignitie, only of his grace without their merits or worthinesse. Which it is no marvell that Papists know not, because they doe not feele it, but turne it into good motions, comfort and contentment grounded upon their owne workes: and therefore have the spirit of servitude, and not the spirit of adoption. And even that comfort and contentment that they have in their serving God according to mens traditions, is meere vaine and wicked presumption, and no true comfort nor peace of conscience.

Certaintie of salvation.

RHEM. 4. 17 Yet if they suffer.] *Christs paines or passions have not so satisfied for all, that Christian men bee discharged of their particular suffering or satisfying for each mans owne part: neither be our paines nothing worth to the attainement of heaven, because Christ hath done enough; but quite contrary: hee was by his passion exalted to the glory of heaven: therefore we by compassion or partaking with him in the like passions, shall attaine to bee fellowes with him in his kingdome.*

Notwithstanding Christs satisfaction and passion, yet ours is also required.

FVLK. 4. Horrible blasphemy against the effect of Christs Passion, who satisfied for all, so that Christian men are discharged of all that they have deserved to suffer, as due to the iustice of God for punishment of their sinnes. Yet must they suffer willingly to be made conformable, or like to him in suffering as they looke to be in glory. Our sufferings therfore are a condition required to our glorification, not a cause thereof, or satisfaction for our sins.

Merite.

Satisfaction for sinne.

RHEM. 5. 18 Condigne.] *Our Adversaries ground hereon, that the workes or sufferances of this life bee not meritorious or worthy of life everlasting, where the Apostle saith no such thing, no more then he saith that Christs passions be not meritorious of his glory, which I thinke they dare not much avouch in our Saviours actions. Hee expresseth only, that the very afflictions of their owne nature, which we suffer with or for him, be but short, momentanie and of no account in comparison of the recompense which wee shall have in heaven, no more in deede were Christs paines of their owne nature, compared to his glory, any whit comparable: yet they were meritorious or worthy of heaven, and so bee ours. And therefore to expresse the said comparison, here he saith,* They are not condigne * to the glory. *He saith not,* of the glory, *as the Heretikes falsly translate: though the Scripture speaketh so also, when it signifieth onely a comparison; as* Prov. 3. *in the Greeke,* Omne preciosum non est * illa dignum. *S. Augustine,* illi dignum. Saint *Hierome,* non valet huic comparari; *that is, No precious thing is worthy of wisedome, or to bee compared with it. See the like,* Eccles. 26, 20. *Tob.* 9, 2. *But when the Apostle will expresse that they are condigne worthy or meritorious of the glory, hee saith plainely,* That our tribulation which presently is momentanie and light, worketh above measure exceedingly an eternall weight of glory in us. *The value of Christs actions riseth not of the length or greatnes of them in themselves, though so also they passed al mens doings: but of the worthines of the person. And so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures be not meritorious*

All suffering in this life is nothing in comparison of heavenly glory: and yet it is meritorious and worthy of the same

Hereticall translation

* ad gloriam πρὸς τὴν δόξαν.

* ἄξιον αὐτῆς

2 Cor. 4, 17.

not answerable to the [illegible] in themselves, to be worthy of heaven. And they might as well [illegible] workes of [illegible] ... [illegible] it alwayes proceedeth from the [illegible] of God, as good works [illegible] from the [illegible].

FVLK. 5. What meane you by condigne, but worthy, or comparable in respect of worthinesse? The glory that shall bee revealed in Gods children, is a matter of much more excellencie then all their sufferings can deserve or be worthy of: not onely in respect of the shortnesse of the time in which we suffer or continue in suffering, but also in the greatnesse of the reward. And it is marveilous impudencie to deny that the Apostle saith no such thing, when not only the words of the Apostle are so evident, and his purpose so plaine, to comfort and incourage the faithfull in their afflictions, by the excellent worthinesse of the reward, which is farre above the value of the labour. You say that *Christs paines were of no account of their owne nature compared with his glory, but yet meritorious, and so are ours.* What monstrous blasphemy is this? If there were no comparison betweene Christs sufferings, and the glory that he purchased by them, then his sufferings were no satisfaction to Gods iustice, who required a full and perfect recompence, both for our sinnes and for the reward of iustice, which by his passion he procured for us. But his passion being the passion of the Sonne of God, was a full satisfaction and worthy desert of the glory, which he purchased for us, and hath given to us. Therefore it is not merited nor deserved by our suffering. Your cavill of worthy to the glory, and worthy of the glory, is but a vaine brable of words: for worthie being a *relative*, must have his *correlative*, whether it be whereof, or whereto he is worthie. And the comparison of inequalitie, is not onely in time, but also in excellencie. But our translation, and this quarrell is at large discussed in my defence against *Gr. Martine, cap. 9.* from the first Section to the seventh. Wherfore a good argument may be drawn out of this place against the merit of our sufferings, because there must be an equalitie or equall proportion betweene the labour and the reward, where the labour deserveth the reward: but there is no equalitie or equall proportion betweene our sufferings of this life, and the reward of eternall glory: therefore the sufferings of this life doe not merit nor deserve the reward of eternall glory. *But when the Apostle* (say you) *will expresse that they are condigne, worthy or meritorious of the glory, hee saith; that our tribulation which presently is momentany and light, worketh above measure exceedingly, an eternall weight of glory in us.* Thus you say, but all the Logicke of Rhemes cannot conclude in lawfull forme of syllogisme out of this text, that our sufferings are condigne, worthy or meritorious of that glory. The contrary may well be proved: where there is so great excellencie of the reward above the sufferings, there is no equalitie, and consequently no merit of the reward. For condigne, worthy or meritorious, will never be proved out of the *verbe*, worketh. The tribulations of the godly, are a cause working this reward, as they be the way by which God hath appointed that they must passe to glory, not as condigne, worthy, or meritorious of the glory. A man hath a troublesome way to passe, that he may come to the possession of his inheritance which his father hath given him. This journey worketh or procureth to him the possession of the inheritance which is far more worthy then his labour, therefore this travell is not the cause meritorious of his inheritance. *Chrysostome* upon this text, *Hom.* 14. alleageth this authoritie of 2 *Cor.* 4. to beat downe the pride of desert. *Quando enim, &c. For when he sheweth that the rewards to come are greater then the labours, he doth both exhort them more, and doth not suffer them to be high minded, and proud as conquerors are, when they have obtained the reward of crownes.* And in another place he saith: *For the momentanie lightnesse of our tribulation, doth worke an eternall weight of glory in us, exceeding measure.* S. *Ambrose* saith, *that God being as a good or prodigall giver, seeketh occasions how hee may give to us being unworthy.* *Theodoret* saith upon this text, *The crownes doe excell the battels, the rewards are not compared with the labours, for the labour is small, but great gaine is hoped for. And therefore hee called those things that are looked for, not an hire or reward, but glory.* The author of the Commentaries in *Hieromes* name, saith: *In this place the Apostle will set forth the glory to come, that we may more easily tolerate the present afflictions. And in truth a man could suffer nothing worthy of the heavenly glory, although it were such as our life is now. For whatsoever he should suffer from death, is no more then he deserved before for his sinnes. But now both his sinnes are forgiven, and then also eternall life, fellowship with the Angels, brightnesse of the Sunne, and the rest which wee read to have been promised, shall be performed.* Cyrillus apud Oecumenium saith, *He sheweth that the whole is in a manner of grace, because God is more abundant in rewards, neither can we suffer any thing worthy of the rewards that shall be, or conferre any thing toward it.*

Merit.

Cavilling.

Thus the ancient Fathers gather out of the inequalitie of the labors unto the reward, that the labours are not worthy of the reward, and the reward is of the free grace & mercy of God. But *the value of our labors* (you say) *ariseth of the grace of our adoption, which maketh them meritorious.* The reward indeed is freely given by the grace of our adoption, but that grace maketh not our workes meritorious and worthy of heaven, but freely giveth reward unto our works, which they deserve not. For nothing can be more contrary to grace, then merit or desert. Sinne doth deserve eternall damnation, because it is a transgression of the law of the eternall God, whether men take any pleasure therin, or no, but eternal life is the free gift of God, for Iesus Christs sake, and not for the merit of our works, by what fantasie soever you goe about to foist it in.

RHEM. 6. 24 By hope saved.] *That which in other places he attributeth to faith, is here attributed to hope; for whensoever there be many causes of one thing, the holy writers (as matter is ministred, and occasion given by the doctrine then handled) sometime referre it to one of the causes, sometime to another: not by naming one alone, to exclude the other, as our adversaries captiously & ignorantly do argue: but at divers times and in sundry places to expresse that, which in every discourse could not, nor needed not to bee uttered. In some discourse faith is to be recommended: in others, charitie; in other, hope: sometimes, almes, mercy: elsewhere, other vertues. One while,* Every one that beleeveth, is borne of God, 1 Ioh. 5, 1. *Another while,* Every one that loveth, is borne of God, 1 Ioh. 4, 7. *Sometimes faith purifieth mens heart,* Act. 15, 9. *And another time, Charity remitteth sinnes,* 1 Pet. 4, 8. *Of faith it is said,* The just liveth by faith, *Rom.* 1. 17. *Of charity,* We know that we are transferred from death to life, because we love, &c. 1 *Io.* 3, 14.

As sometime faith only is named, so elsewhere onely hope, and onely charitie, as the cause of our salvation.

FVLK. 6. Iustification is never attributed to hope, but to faith which goeth before hope: and to faith without works, but we are here said to be saved by hope, because our salvation is not in present, but in hope or expectation of that which is promised. Not that by the merit or worthinesse of hope, we are saved. For hope hath relation to faith by which we are justified freely, by the grace and mercy of God in Christ. Therupon S. *Augustine* saith, *Tota spes mea, non nisi magna valdè misericordia tua, &c. My whole hope is nothing, but thy exceeding great mercy, Conf. lib. 10. cap. 29.* And againe, *The only hope of all the godly, groning under this burden of corruptible flesh, and in the infirmitie of this life is, that we have an advocate with the father Iesus Christ the righteous, and he is the propitiation or exoration for our sinnes, Cont. 2. Ep. Pel. lib. 3. cap. 5.* Neither doth the Scripture ascribe our justification before God, to any thing in us, but only to faith. For when it is said, that every one that beleeveth is borne of God, and every one that loveth is borne of God, there is no contrarietie, for both faith and love are the fruits of our regeneration by the spirit of God, yet their offices remaine severall and distinct: faith to justifie us before God, love to declare us

Iustification by faith onely.

to be [illegible], or to iuſtifie declaratiuely. But [illegible] [illegible] couer [illegible] ſinnes [illegible] and not to utter [illegible], as it is the [illegible] [illegible] 10.12. out of whom S. Peter borroweth theſe words. And whereas it is ſaid, [illegible] his faith, it is not ſaid, the [illegible] ſhall liue by his charitie. [illegible] we [illegible] by charitie (which is a [illegible] by which we are iuſtified) [illegible] we are tranſlated from [illegible] cauſe is knowne by his [illegible]

RHEM. 7. 27 The Spirit deſireth.] *Arius and Macedonius old heretikes had ſuch places to contend upon againſt the Churches ſenſe, as our new Maſters now haue. They abuſed this text to proue the holy Ghoſt not to be* [illegible] *to pray or aſke, but hee might command if he were God. Therefore S.* Auguſtine *expoundeth it thus,* The Spirit prayeth, *that is,* cauſeth and teacheth us to pray, and what to pray or aſke. Aug. de anima & eius orig. lib. 4. c. 9 & ep. 121. c. 15.

Scripture abuſed againſt the Godhead of the holy Ghoſt.

FVLK. 7. A ſimple quarrell to make us reſemble heretikes, becauſe heretikes abuſe the Scripture, until you can proue that we abuſe the Scripture as they did, and as we proue that you doe, and not only abuſe it, but plainly falſifie it, as in the ſection next before, to make it ſerue your hereticall purpoſe.

Slander.

RHEM. 8. 30 Whom he hath predeſtinated.] *Gods eternall foreſight, loue, purpoſe, predeſtination and election of his deere children and in time their calling, iuſtifying, glorifying by Chriſt, as all other acts and intentions of his diuine will and prouidence towards their ſaluation, ought to bee reuerenced of all men with dreadfull humilitie, and not to bee ſought out or diſputed on with preſumptuous boldneſſe and audacitie. For it is the gulfe that many proud perſons in euery age and alwayes, haue by Gods iuſt iudgement periſhed in, founding thereon moſt horrible blaſphemies againſt Gods mercie, nature and goodnes, and diuers damnable errors againſt mans freewill, and againſt all godlineſſe and religion. This high concluſion is here ſet downe for us, that we may learne to know of whom we ought to depend in all our life, by whom we expect our ſaluation, by whoſe prouidence all our graces, gifts and works doe ſtand: by what an euerlaſting gracious determination, our redemption, which is in Chriſt* Ieſus, *was deſigned: and to giue God ineffable thanks for our vocation and preferment to the ſtate we be in, before the Iewes, who deſerued no better then they, before the light of his mercie ſhining upon us accepted us, and reiected them. But this ſaid eminent truth of Gods eternall predeſtination ſtandeth (as we are bound to beleeue under paine of damnation, whether we underſtand how or no) and ſo S.* Auguſtine *in all his diuine workes written of the ſame* (De gratia & lib. arb. De corrept. & gratia. Ad articulos falſo impoſitos.) *defendeth, declareth, proueth, and conuinceth that it doth ſtand (I ſay) with mans free will and the true libertie of his actions, and forceth no man to be either ill or good, to ſin or vertue, to ſaluation or damnation, nor taketh away the meanes or nature of merits, and cooperation with God to our owne and other mens ſaluation.*

The doctrine of predeſtination, how to be reuerenced, and what it teacheth us.

Gods predeſtination taketh not away free will.

FVLK. 8. The eternall predeſtination of God, excludeth the merits of man, and the power of his will, thereby to attaine to eternall life: yet forceth not a mans will to good or ill, but altereth the will of him, that is ordained to life, from euill to good, and giueth power to chuſe that which is good, and all meanes which he hath appoynted unto ſaluation. And this is the doctrine of S. *Auguſtine* in all his bookes againſt the Pelagians, wherein he declareth the effect of Gods predeſtination: as he that will reade them may eaſily perceiue. Let one example ſuffice to ſhew how hee defendeth, proueth, &c. that mans free will ſtandeth, ſpeaking of the reprobate, which are iuſtly condemned either for originall ſinne onely, or alſo for other ſinnes which they haue added by freewill. *Arbitrium inquam liberum, ſed non liberatum, liberum iuſtitiæ, peccati autem ſeruum. I ſay freewill, but not made free, free from iuſtice, but ſlaue of ſinne. De corrept. & gratia. cap. 13.*

Merit.

Free will.

RHEM. 9. 38 I am ſure.] *This ſpeech is common in S. Paul, according to the latin tranſlation when hee had no other aſſured knowledge but by hope: as* Rom. 15, 14. 2 Tim. 1, 5. Heb. 6, 9. *Where the Greeke word ſignifieth onely a probable perſwaſion. And therefore except he meane of himſelfe by ſpeciall reuelation, or of the predeſtinate in generall, (in which two caſes it may ſtand for the certitude of faith or infallible knowledge) otherwiſe that every particular man ſhould be aſſured infallibly that himſelfe ſhould be iuſtified, and not that onely, but ſure alſo neuer to ſinne, or to haue the gift of perſeuerance and certaine knowledge of his predeſtination: that is a moſt damnable falſe illuſion and preſumption, condemned by the Fathers of the holy Councell of Trent.* Seſſ. 6. c. 9. 12. 13.

πέπεισμαι. *Confido. Hiero. q. 9. ad Algaſ.* No man ordinarily is ſure of his ſaluation, but onely in hope.

FVLK. 9. The knowledge that we haue by hope grounded upon Gods promiſes is ſo ſure, that it cannot bee deceiued, as it is plaine, *Rom.* 5. 5. The perſwaſion that the Apoſtle hath in other places, is alſo grounded upon good arguments: but here, upon the immutable decree of God. And it is a good reaſon to prooue that every Chriſtian man which is indued with faith and hope, may and ought to be infallibly aſſured, that he is iuſtified, and ſhall be ſaved, becauſe the word of God and his promiſe to all that beleeue in him, (and in faith call upon him) cannot faile, but be moſt infallibly true. But that any man can be ſure neuer to ſinne, it is deuilliſh and falſe preſumption. For we haue no promiſe that we ſhall be preſerved from all ſinne, but onely from that which is irremiſſible. But that we ſhall alwayes perſeuere in the fauour of God, and ſo conſequently that wee are predeſtinated to eternall life, the Apoſtle doth moſt plainely proue in this Chapter: wherefore by the ſpirit of adoption, and the effects of Gods grace agreeable, wee may haue certaine knowledge that wee ſhall inherite Gods kingdome, which none ſhall doe, but they that continue unto the end, and were appoynted unto it before the beginning of the world. And this is true humilitie, when we preſume nothing of our owne ſtrength or worthineſſe, but depend wholly upon the truth of Gods promiſes; wherfore it was a damnable preſumption of the Popiſh Prelates of *Trent*, to condemne that for a falſe illuſion, which the word of Trueth doth ſo manifeſtly leade us unto, and by all meanes perſwade us to acknowledge.

Certaintie of ſaluation.

CHAP. IX.

With a proteſtation of his ſorrow for it (leſt they ſhould think him to reioyce in their perdition) he inſinuateth the Iewes to be reprobate, although they come of Abrahams fleſh: 6 ſaying to be the ſonnes of God, goeth not by that, but by Gods grace: 29 conſidering that all were one damned maſſe: 24 By which grace the Gentiles to bee made his people: and ſo the Prophets to haue foretold of them both. 30 And the cauſe hereof to be, that the Gentiles ſubmit themſelues to the faith of Chriſt, which the Iewes will not.

I Speake the veritie in Chriſt, I lie not, my conſcience bearing me witneſſe in the holy Ghoſt,

2 That I haue great ſadneſſe and continuall ſorrow in my heart.

3 For I wiſhed my ſelfe to be an ‖ anathema

*I Say the truth in Chriſt, I * lie not (my conſcience alſo bearing me witneſſe by the Holy Ghoſt)*

2 That I haue great heauineſſe, and continuall ſorrow in my heart.

3 For I haue wiſhed my ſelfe to be accurſed from

1 Cor. 15. 7.

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thema from Chriſt [illegible] my brethren, who are my kinſmen according to the fleſh,

4 [illegible] the adoption [illegible] and the glorie, and the teſtament, and the Law-giuing, and the c ‖ ſeruice, [illegible]:

c ‖ λατρεία.

5 Whoſe are the fathers, and of whom Chriſt is according to the fleſh, who is aboue all things God bleſſed for euer. Amen.

Gen. 21. 12.

6 But not that the word of God is fruſtrate. For ‖ not all that be of Iſrael, they be Iſraelites:

7 Nor they that be of the ſeed of Abraham, all be children: ‖ *but in Iſaac ſhall the ſeed be called unto thee:*

8 That is to ſay, not they that are the children of the fleſh, they are the children of God: but they that are the children of the promiſe, are eſteemed for the ſeed.

9 For the word of the promiſe is this, *According to this time will I come: and Sara ſhall haue a ſonne.*

10 And not onely ſhe, but * Rebecca alſo conceiuing ‖ of one copulation, of Iſaac our father.

11 For when they were ‖ not yet borne, nor had done any good or euill (that the purpoſe of God according to election might ſtand:)

12 Not of workes, but of the caller it was ſaid to her: *That the elder ſhal ſerue the younger.*

13 As it is written, * *Iacob I loued, but Eſau I hated.*

14 What ſhall we then ſay? ‖ Is there iniquity with God? God forbid.

15 For to Moſes he ſaith, * *I will haue mercy on whom I haue mercy, and I will ſhew mercy to whom I will ſhew mercy.*

16 Therefore it is ‖ not of the willer, nor the runner, but of God that ſheweth mercy.

17 For the Scripture ſaith to Pharao: * *That ‖ to this very purpoſe haue I raiſed thee, that in thee I may ſhew my power: and that my Name may be renowned in the whole earth.*

18 Therefore on whom he will, he hath mercy: and whom he will, he doth indurate.

19 Thou ſayeſt therefore unto me: Why doth he yet complaine? for who reſiſteth his will?

20 O man, ‖ who art thou that doeſt anſwere God? Doth the worke ſay to him that wrought it: Why haſt thou made me thus?

21 Or hath not ‖ the potter of clay power, of the ſame maſſe to make one veſſell unto honour, and another unto contumely?

22 And if God willing to ſhew wrath, and to make his might knowne, ‡ ſuſtained in much patience the veſſels of wrath apt to deſtruction,

‡ apted, fitted.

23 That he might ſhew the riches of his glory upon the veſſels of mercy which hee prepared unto glory.

24 Whom

Gen. 18, 10.
Gen. 25, 21.
S. Hiero. q. 10. ad Hedibiam. All the Epiſtle ſurely to the Romanes needeth interpretation, and is enwrapped with ſo great obſcurities, that to underſtand it we need the help of the holy Ghoſt, who by the Apoſtle did dictate theſe ſame things: but eſpecially this place. Howbeit nothing pleaſeth us but that which is Eccleſiaſticall, that is, the ſenſe of the Church.
Mal. 1, 2.
Exod. 33, 19.
Exod. 9, 16.

from Chriſt [illegible]

4 [illegible] *vice of God, and the promiſes:*

5 Of whom are the fathers, and of whom as concerning the fleſh, Chriſt came, which is God, in all things to be praiſed for euer. Amen.

6 And it cannot be that the word of God hath taken none effect. For they are not all Iſraelites, which are of Iſrael:

7 Neither are they all children that are the ſeed of Abraham: but in Iſaac ſhall thy ſeed be called.

8 That is to ſay, They which are the children of the fleſh, theſe are not the children of God: but they which be the children of promiſe, are counted the ſeed.

*9 For this is the word of promiſe, * About this time will I come, and Sara ſhall haue a ſonne.*

*10 Not onely this, but alſo * Rebecca was with childe by one, euen our father Iſaac.*

11 For before the children were borne, when they had neither done good, neither bad (that the purpoſe of God by election might ſtand: not by reaſon of workes, but by the caller)

12 It was ſaid unto her, The elder ſhall ſerue the younger.

13 As it is written, Iacob haue I loued, but Eſau haue I hated.

14 What ſhall we ſay then? is there any unrighteouſneſſe with God? God forbid.

15 For he ſaith to Moſes, I will ſhew mercie, to whomſoeuer I ſhew mercie: and will haue compaſſion, on whomſoeuer I haue compaſſion.

16 So then election *is not of the willer, nor of the runner: but of God that ſheweth mercy.*

*17 For the Scripture ſaith unto Pharao, * Euen for the ſame purpoſe haue I ſtirred thee up, that I might ſhew my power in thee, and that my Name might be declared throughout all the world.*

18 So hath he mercy on whom he will, and whom he will he hardeneth.

19 Thou wilt ſay then unto me, Why then blameth he us yet? For who hath reſiſted his will?

*20 But, O man, what art thou which diſputeſt with God? * Shall the worke ſay to the workman, Why haſt thou made me on this faſhion?*

*21 * Hath not the Potter power ouer the clay, euen of the ſame lumpe to make one veſſell unto honour, and another unto diſhonour?*

22 What if God, willing to ſhew his wrath, and to make his power knowne, ſuffered with long patience the veſſels of wrath ordained to deſtruction,

23 To declare the riches of his glory on the veſſels of mercy, which hee had prepared unto glory?

24 Whom

Gen. 18. 10
Gen. 25. 21
Exod. 9. 16.
Eſa. 45. 9.
Wiſd. 15. 7.
Iere. 18. 6.

24 Whom alſo he hath called, vs, not only of the Iewes, but alſo of the Gentiles.	24 Whom alſo he called, I meane vs, not of the Iewes onely, but alſo of the Gentiles.
Oſe.1,23. 25 As in Oſee he ſaith, *I will call that which is not my people, my people: and her that was not beloved, beloved: and her that hath not obtained mercy, having obtained mercy.*	Oſe.2.23. 1 pet.2.10. 25 *As he ſaith alſo in Oſee, * I will call them my people, which were not my people: and her beloved, which was not beloved.*
Oſe.1,10. 26 *And it ſhall be, in the place where it was ſaid to them, you are not my people: there they ſhall be called the ſonnes of the living God.*	Oſe.1.10. 26 * *And it ſhall come to paſſe, that in the place where it was ſaid unto them, Ye are not my people, there ſhall they be called the children of the living God.*
Eſa.10,22. 27 And Eſay cryeth for Iſrael, *If the number of the children of Iſrael bee as the ſand of the Sea, the remaines ſhall bee ſaved.*	Eſa.10.22. 27 *And Eſaias cryeth concerning Iſrael,* * Though *the number of the children of Iſrael be as the ſand of the ſea, yet* but *a remnant ſhall be ſaved.*
28 *For, conſummating a word, and abridging it in equity: becauſe a word abridged ſhall our Lord make upon the earth.*	28 *For he finiſheth the word, and maketh ſhort in righteouſneſſe: for a ſhort word will the Lord make on earth.*
Eſa.1,9. 29 And as Eſay foretold, *Vnleſſe the Lord of Sabbath had left us ſeed: we had beene made like Sodome, and we had beene like as Gomorrha.*	29 *And as Eſayas ſaid before, Except the Lord of Sabbaoth had left us ſeed, wee had beene made as Sodoma, and beene likened unto Gomorrha.*
30 What ſhall wee ſay then? That the Gentiles which purſued not after juſtice, have apprehended juſtice, but the juſtice that is of faith.	30 *What ſhall we ſay then? That the Gentiles which followed not righteouſneſſe, have obtained righteouſneſſe: even the righteouſneſſe* which commeth *of faith.*
31 But Iſrael in purſuing the Law of juſtice, is not come unto the Law of juſtice.	31 *But Iſrael which followed the Law of righteouſneſſe, hath not attained to the Law of righteouſneſſe.*
32 Why ſo? Becauſe not of faith, but as it were of workes; for c they have ſtumbled at the ſtone of ſtumbling.	32 *Wherefore? Becauſe* they ſought it *not by faith, but as it were by the works of the Law: For they have ſtumbled at the ſtumbling ſtone.*
33 As it is written, *Behold, I put in Sion a ſtone of ſtumbling, and a rocke of ſcandall: and whoſoever beleeveth in him ſhall not bee confounded.*	Eſa. 8.14. 28.16. 33 *As it is written, Behold, I put in Sion a ſtumbling ſtone, and a rocke of offence, and whoſoever beleeveth on him, ſhall not bee confounded.*

c Here we ſee that they are the cauſe of their owne damnation by infidelity.
Eſ.8,14.28,16

MARGINALL NOTES. CHAP. IX.

Rhem. 1 22 Suſtained.] *That God is not the cauſe of any mans reprobation or damnation, otherwiſe then for puniſhment of his ſins, he ſheweth by that he expecteth all mens amendment with great patience, and conſequently that they have alſo free-will.*

Fulk. 1 God reprobateth juſtly whom he will, and condemneth the reprobate juſtly for ſinne, but hereof it followeth not, that the reprobate have their will free, but from coaction, for to ſinne it is thrall, and ſlave, as S. *Auguſtine* ſaith, *De cor. & gr. c.13.*

ANNOTATIONS. CHAP. IX.

Rhem. 1 Anathema.] Anathema, *by uſe of Scripture is either that which by ſeparation from profane uſe, and by dedication to God, is holy, dreadfull, and not vulgarly to be touched: or contrariwiſe, that which is rejected, ſevered, or abandoned from God as curſed and deteſted, and therefore is to be avoided. And in this latter ſenſe (according as* S. Paul *taketh it,* 1 Cor.16. If any love not our Lord Ieſus Chriſt, be he Anathema, *that is to ſay, Away with him, Accurſed be he, Beware you accompany not with him) the Church and holy Councels uſe the word for a curſe and excommunication againſt heretikes and other notorious offenders, and blaſphemers. Now how the Apoſtle wiſhing himſelfe to be Anathema from Chriſt to ſave his countrey mens ſoules, did take this word, it is a very hard thing to determine. Some thinke, he deſired onely to die for their ſalvation. Others, that being very loth to be kept from the fruition of Chriſt, yet could be content to be ſo ſtill, for to ſave their ſoules. Others, he wiſhed what malediction or ſeparation from Chriſt ſoever that did not imply the diſfavour of God towards him, nor take away his love towards God. This onely is certaine, that it is a point of unſpeakable charity in the Apoſtles breſt, and a patterne to all Biſhops and Prieſts, how to love the ſalvation of their flocke. As the like was uttered by* Moſes, *when he ſaid,* Either forgive this people, or blot mee out of thy booke.

Anathema.

In what ſenſe S. Paul wiſheth to be Anathema.

Exod.32,32.

6 Not all of Iſrael.] *Though the people of the Iewes were many wayes honoured and priviledged, and namely by Chriſt taking fleſh of them: yet the promiſe of grace and ſalvation was neither onely made to them, nor to all them that carnally came of them or their fathers: Gods election and mercy depending upon his owne purpoſe, will, and determination, and not tied to any nation, family, or perſon.*

Gods promiſe not made to carnall Iſrael.

7 But in Iſaac.] *The promiſe made to* Abraham *was not in* Iſmael, *who was a ſonne borne onely by fleſh and nature: but in* Iſaac, *who was a ſonne obtained by promiſe, faith, and miracle: and was a figure of the Churches children borne to God in Baptiſme.*

Iſaac preferred before Iſmael.

10 Of one copulation.] *It is proved alſo by Gods chuſing of* Iacob *before* Eſau *(who were not onely brethren by father and mother, but alſo twinnes, and* Eſau *the elder of the two, which according to carnall count ſhould have had the preeminence) that God in giving graces followeth not the temporall or carnall prerogatives of men or families.*

Iacob before Eſau.

Rhem. 2 11 Not yet borne.] *By the ſame example of theſe twins* [illegible] *for originall ſin, which was alike in them both. And therefore* [illegible] *juſtly he might have* [illegible]*, he ſaved of mercy one. Which one therefore, being as ill and as void of good as the other, muſt thinke of Gods* [illegible]*, and confeſſe, that he was preferred before his brother which was elder then himſelfe,* [illegible]*. And his brother Eſau on the other ſide hath no cauſe to complaine, for that God neither did nor* [illegible] *thing to be done towards him, that his ſinne did not deſerve; for although God doth* [illegible] *and give his* [illegible] *without all merits, yet he doth not reprobate or hate any man but for ſin, or the foreſight thereof.*

[illegible] reprobate.

Fulk. 2 Gods election and reprobation is moſt free, of his owne will, not upon the foreſight of the merits, of either of them, for he hath mercy on whom he will, and he hardeneth whom he will, *verſe* 18. Yet he condemneth none, but for ſinne, either originall onely, or elſe both originall and actuall.

Merits.

Rhem. 14 Is there iniquity?] *Vpon the former diſcourſe that of two perſons equall, God calleth the one to mercy, and leaveth the other in his ſinne, one might inferre that God were unjuſt and an accepter of perſons. To which the Apoſtle anſwereth, that God were not juſt nor indifferent indeed, ſo to uſe the matter where grace or ſalvation were due. As if two men being chriſtened, both beleeve well, and live well: if God ſhould give heaven to the one, and ſhould damne the other, then were he unjuſt, partiall, and forgetfull of his promiſe: but reſpecting or taking two, who both be worthy of damnation (as all are before they be firſt called to mercy) then the matter ſtandeth on meere mercy, and of the givers will and liberality, in which caſe partiality hath no place. As for example.*

That God is not unjuſt, or an accepter of perſons, is declared by familiar examples. S. Auguſtines example is of two debtors: the one forgiven all: and the other put to pay all, by the ſame creditour. *Lib. de praedeſt. & grat.* c.4.

1 *Two malefactors being condemned both for one crime; the Prince pardoneth the one and letteth the law proceed on the other.*	1 *So likewiſe, God ſeeing all mankinde and every one of the ſame in a generall condemnation, and maſſe of ſinne, in and by Adam, delivereth ſome, and not other ſome.*
2 *The theefe that is pardoned, cannot attribute his eſcape to his owne deſerving, but to the Princes mercy.*	2 *All that be delivered out of that common damnation, be delivered by grace and pardon, through the meanes and merits of Chriſt.*
3 *The theefe that is executed cannot challenge the Prince that he was not pardoned alſo: but muſt acknowledge that he hath his deſerving.*	3 *Such as be left in the common caſe of damnation cannot complaine, becauſe they have their deſerving for ſinne.*
4 *The ſtanders by muſt not ſay, that he was executed becauſe the Prince would not pardon him; for that was not the cauſe, but his offence.*	4 *We may not ſay that ſuch be damned, becauſe God did not pardon them, but becauſe they had ſinne, and therefore deſerved it.*
5 *If they aske further, why the Prince pardoned not both, or executed not both: the anſwere is, that as mercy is a goodly vertue, ſo juſtice is neceſſary and commendable.*	5 *That ſome ſhould be damned, and not all pardoned, and other ſome pardoned rather then all condemned, is agreeable to Gods juſtice and mercy: both which vertues in Gods providence towards us are recommended.*
6 *But if it bee further demanded why* Iohn *rather then* Thomas *executed: or* Thomas *rather then* Iohn *pardoned: anſwere, that (the parties being otherwiſe equall) it hangeth meerely and wholly upon the Princes will and pleaſure.*	6 *That Saul ſhould be rather pardoned then* Caiphas *(I meane where two be equally evill and undeſerving) that is onely Gods holy will and appointment, by which many an unworthy man getteth pardon, but no good or juſt or innocent perſon is ever damned.*

Rhem. 3 *In all this mercie of God towards ſome, and juſtice towards other ſome, both the pardoned worke by their owne free-will, and thereby deſerve their ſalvation: and the other no leſſe, by their owne free-will, without all neceſſity, worke wickedneſſe, and themſelves and onely of themſelves procure their owne damnation. Therefore no man may without blaſphemy ſay, or can truly ſay, that he hath nothing to doe towards his owne ſalvation, but will live, and thinketh he may live without care or cogitation of his end the one way or the other, ſaying, If I be appointed to be ſaved, be it ſo: if I be but deſigned to damnation, I cannot helpe the matter: come what come may. All theſe ſpeeches and cogitations are ſinfull, and come of the enemy, and be rather ſignes of reprobation then of election. Therefore the good man muſt without ſearch of Gods ſecrets, worke his owne ſalvation, and (as* S. Peter *ſaith) make his election ſure by good workes, with continuall hope of Gods mercy, being aſſured that if he beleeve well, and doe well, he ſhall have well; for example, if a husbandman ſhould ſay, If God will, I ſhall have corne enough: if not, I cannot make it, and ſo neglect to till his ground: he may be ſure that he ſhall have none, becauſe he wrought not for it. Another man uſeth his diligence in tilling and ploughing, and committeth the reſt to God, he findeth the fruit of his labours.*

Predeſtination and reprobation take not away free will, neither muſt any man be retchleſſe and deſperate.

2 Pet.1.10.

Fulk. 3 The elect worke willingly toward their ſalvation, their will by grace being made free in part, from the ſlavery of ſinne, whereunto all are ſubject by *Adams* fall, but they doe not thereby deſerve their ſalvation. For ſalvation dependeth upon their election, which you confeſſe to be without all reſpect of merits, or workes done or foreſeene, as S. *Auguſtine* ſheweth moſt plainly, *Epiſt. 105. ad Sixtum.* Yet they muſt worke their ſalvation, walking in that way by Gods grace, which he hath appointed for all them that attaine to ſalvation. And they muſt make ſure their election unto themſelves (which is moſt ſure in Gods knowledge) by good works which proceeding of faith, are the undoubted fruits of Gods election.

Free-will.
Grace.
Merits.

Rhem. 4 16 Not of the willer.] *If our election, calling, or firſt comming to God, lay wholly or principally upon our owne will or workes: or if our willing or endeavouring to be good, would ſerve without the helpe and grace of God, as the Pelagians taught, then our calling were wholly in our ſelves, which the Apoſtle denieth; and then might* Pharao *and other indurate perſons (whom God hath permitted to be obſtinate, to ſhew his power and juſt judgement upon them) be converted when themſelves liſt, without Gods helpe and aſſiſtance: whereas we ſee the contrary in all ſuch obſtinate offenders, whom God for puniſhment of former ſins, viſiteth not with his grace, that by no threats, miracles, nor perſwaſions they can be converted. Whereupon we may not with heretikes inferre, that man hath not free-will, or that our will worketh nothing in our converſion or comming to God: but this onely, that our willing or working of any good to our ſalvation, commeth of Gods ſpeciall motion, grace and aſſiſtance, and that it is the ſecondary cauſe, not the principall.*

Our election or converſion is not of our ſelves, but of Gods grace and mercy.

Fulk. 4 Our election, calling, and firſt comming to God, lieth wholly in Gods mercy, and not either wholly, or principally, or any thing at all in our owne will or workes. But whom God elected before time, he calleth in time by him appointed, and of unwilling, by his grace, maketh them willing, to come to him: and to walke in good workes, unto which he hath elected them. So that man hath no free-will, untill it be freed, mans will worketh nothing in our converſion untill it be converted, man hath no power to change his will unto better, except it be given of God. *Aug. retract. l.1.c.22. Eſt liberum non tamen bonum, eſt liberum non tamen ſanum, eſt liberum non tamen juſtum. Et quanto magis à bonitate, rectitudine, ſanitate, juſtitiaque liberum, tanto magis malitiæ perverſitatis, inſanitatis ac iniquitatis mortifera ſervitute captivum. Qui enim facit peccatum, ſervus eſt peccati, & a quo quis devictus eſt, huic & ſervus addictus eſt. Regnante igitur peccato habet* Liberum arbitrium, *ſed liberum ſine Deo, non*

Free will.

liberum ſub Deo, id eſt, [illegible] juſtitia [illegible] liberum ſub gratia, [illegible] ob hoc juſtum & [illegible] ter liberum, [illegible] miſerenti[illegible] liberatum, [illegible].

Rhem. 5 17 To this purpoſe have I raiſed.] *He doth not ſay, that he hath of purpoſe raiſed [illegible] up to [illegible] he was the cauſe of [illegible] ſinne in Pharao, or that he intended his damnation directly or [illegible], or any [illegible] but in reſpect of his demerits, but rather (as the Apoſtle ſaith ſtraight after in this chapter [illegible] hardened and [illegible] offenders) that he with long patience and toleration expected his converſion; and (as S. C[illegible] interpreteth this word, Excitavi) preſerved him alive to repent, whom he might juſtly have condemned before. In [illegible] whence this allegation is, we reade,* Poſui te, I have put or ſet thee up, *as here,* I have raiſed thee, *that is to [illegible] I have purpoſely advanced thee to be ſo great a King, and choſen thee out to be a notorious example both of the [illegible] malice that is in ſuch whom I have for ſo great ſins forſaken, and alſo to ſhew to the world, that no obſtinacie of never ſo mighty offenders can reſiſt me to doe any thing which ſhall not fall to my glory. Which is no more to ſay, but that God often for the puniſhment of Nations, and to ſhew his juſtice and glory, giveth wicked Princes unto them; and [illegible] them with power and all proſperity, and taking his grace from them upon their deſerts, hardeneth their hearts ſo, as they withſtand and contemne God, and afflict his people, in whoſe end and fall, either temporall or eternall, at the length God will ever be glorified. Neither would he either raiſe or ſuffer any ſuch thing, or give them power and proſperity in this life, whereupon he knoweth they will be worſe, but that he can work all that to his honour and glory. Marry, that he uſeth not ſuch rigorous juſtice on all that deſerve it, that is his great grace and mercy. And that he exerciſeth his juſtice upon ſome certaine perſons, rather then upon other ſome of equall deſerts, that lieth wholly upon his will, in whoſe judgements there be many things ſecret, but nothing unjuſt.*

Exod. 9, 16. In what ſenſe God raiſed up Pharao, &c.

Fulk. 5 The purpoſe for which God ſet up *Pharao*, is manifeſt in the text, *that in him he might ſhew his power, &c.* God *made all things, for himſelſe, even the wicked man unto the evill day.* Therefore was *Pharao* a veſſell of wrath ordained to deſtruction *verſe* 22. His reprobation therefore was for the glory of God, his condemnation moſt juſt, for his obſtinate contempt of God and his word.

Reprobation.

Rhem. 6 20 Who art thou?] *Here the Apoſtle ſtayeth the raſhneſſe and preſumption of ſuch poore wormes, as take upon them to queſtion with God of their election or reprobation: as certaine impious heretikes of our time have done, ſetting out bookes farſed with moſt blaſphemous and erronious doctrine concerning this high and hidden myſtery, and having given occaſion to the ignorant which alwayes be curious to jangle, and perniciouſly to erre in theſe things, that are impoſſible to be underſtood of any, or well thought of, but of the obedient and humble.*

Hereticall books concerning Predeſtination.

Fulk. 6 What bookes you meane, farſed with blaſphemous and erronious doctrine I know not. But I know divers bookes of Predeſtination, written by learned men in this time, that open the truth of this myſtery, as farforth as it is revealed in the Scriptures, to the glory of God, and great comfort of his children: upon the ſame principles for the moſt part, that you doe acknowledge in theſe notes; wherein you confeſſe in effect, the ſubſtance of the doctrine, though you ſhew not the moſt profitable uſe thereof, to the glory of God, and the humbling of all fleſh before him, but flie from it, as much as you can, and ſeeke to obſcure it.

Slander.

Rhem. 7 21 The Potter.] *This example of the pot and potter reacheth no further but to declare, that the creature may not reaſon with God his maker; why he giveth not one ſo great grace as another; or why he pardoneth not one as well as another: no more then the chamber pot may challenge the Potter why he was not made a drinking pot, as well as another. And therefore the heretikes that extend this ſimilitude to prove that man hath no free-will no more then a piece of clay, doe untruly and deceitfully apply the example, ſpecially when we may ſee expreſly in the booke of* Exodus, *that* Pharao *notwithſtanding his indurate heart, had free-will: where both it is ſaid,* He would not diſmiſſe the people, *and* He indurated his owne heart himſelfe, Exod. 8, 15. *and (in the Hebrew)* v. 32, &c. 9, 35. 1 Reg. 6, 6. *And this Apoſtle alſo writeth, that * a man may* cleanſe himſelfe *from the filthy, and ſo become a veſſell of honour in the houſe of God.*

The example of the pot and the Potter.

2 Tim. 2, 21.

Fulk. 7 I ſuppoſe there was never man ſo mad, to ſay, that a man hath no more free-will then a piece of clay. But this example teacheth, that Gods election and reprobation dependeth no more of mans will, then the forme which the Potter giveth to the clay, dependeth upon the will of the clay, which it hath not. Neither had man any more will, before he was. But being now created he hath a will, free from coaction. And the firſt man, had will free from ſervitude of ſinne, *which by ſinning he loſt*, as witneſſeth S. *Aug. Enchir. ad Lau. c.* 30. *For free-will, being made captive, availeth to nothing but to ſinne: but to juſtice except it be made free and holpen by God, it availeth not. Contr. duas Ep. Pel. l.* 3. *c.* 8. There is no doubt therefore, but *Pharao* had his will free from conſtraint, but yet ſlave to ſinne. Neither doth the Apoſtle ſay, 2 *Tim.* 2. 21. that a man may cleanſe himſelfe from the filthy, and ſo become a veſſell of honour: but if a man doe or ſhall cleanſe himſelfe, which he cannot doe by the ſtrength of free-will, but by the grace of God, converting his will and giving him ſtrength to performe that he willeth.

Slander. Free will.

CHAP. X.

The Law was not (as the Iewes ignorant zeale ſuppoſed) for them to juſtifie themſelves by it (conſidering that they could not fulfill it:) but to bring them to Chriſt, to beleeve in him, and ſo for his ſake to be juſtified by the grace of God: 5 according to Moſes ſaying, and the Apoſtles preaching: 11 that ſo the Gentiles alſo (according to the Prophets) hearing and beleeving might come to juſtice: the Iewes in the meane time (though inexcuſably) remaining incredulous.

BRethren, the will of my heart ſurely and prayer, to God, is for them, unto ſalvation.

2 For I give them teſtimony that they have zeale of God, but not according to knowledge.

3 For, not knowing || the juſtice of God, and ſeeking to eſtabliſh their owne, they have not beene ſubject to the juſtice of God.

4 For, ‡ the end of the Law, is Chriſt: unto juſtice to every one that beleeveth.

‡ The Law was not given to make a man juſt or perfect by it ſelfe, but to bring us to Chriſt to be juſtified by him.

5 For Moſes wrote, ‡ that, the juſtice which is of the Law, *the man that hath done it ſhall live in it.*

6 But || the juſtice which is of faith, ſaith thus, [illegible] heaven? [illegible] Chriſt downe.

Levit. 18, 5.

7 [illegible] into the depth? that is to call Chriſt againe from the dead.

Deut. 30, 12.

8 But what ſaith the Scripture? *The word is nigh, in thy mouth, and in thy heart;* this is the word of faith which we preach.

9 For if thou confeſſe with thy mouth our Lord Ieſus, and in thy heart beleeve that God hath raiſed him up from the dead, thou ſhalt be ſaved.

10 For with the heart we beleeve unto juſtice: but with the mouth confeſſion is made to ſalvation.

The Epiſtle upon S. Andrews day, Novemb. 30.

11 For the Scripture ſaith: *Whoſoever beleeveth in him, ſhall not be confounded.*

Eſa. 28, 16.

12 For there is no diſtinction of the Iew and the Greeke: for one is Lord of all, rich toward all that invocate him.

13 *For every one ‡ whoſoever ſhall invocate the Name of our Lord, ſhall be ſaved.*

‡ To beleeve in him and to invocate him, is to ſerve him with all love and ſincere affection. All that ſo do, ſhal doubtleſſe be ſaved and ſhall never be confounded.

Ioel 2, 32.

14 || How then ſhall they invocate in whom they have not beleeved? Or how ſhall they beleeve him whom they have not heard? And how ſhall they heare without a preacher?

15 But how ſhall they preach || unleſſe they be ſent? as it is written: *How beautifull are the feet of them that evangelize peace, of them that evangelize good things?*

Eſa. 52, 7.

16 But all ‡ doe not obey the Goſpel. For Eſay ſaith, *Lord, who hath beleeved the hearing of us?*

Eſa. 53, 1.

17 Faith then, is by hearing: and hearing is by the word of Chriſt.

18 But I ſay, have they not heard? And certes *into all the earth hath the ſound of them gone forth: and unto the ends of the whole world the words of them.*

Pſal. 18, 5.

19 But I ſay hath not Iſrael knowne? Moſes firſt ſaith, *I will bring you to emulation in that which is not a nation: in a fooliſh nation, I will drive you into anger.*

Deut. 32, 21.

20 But Eſay is bold, and ſaith, *I was found of them that did not ſeeke me: openly I appeared to them || that asked not of me.*

Eſa. 65, 1.

21 But to Iſrael he ſaith, *All the day have I ſpred my hands to a people that beleeveth not, and contradicteth me.*

Eſa. 65, 2.

BRethren, my hearts deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I beare them record, that they have a zeale of God: but not according to knowledge.

3 For they being ignorant of Gods righteouſneſſe, and going about to ſtabliſh their owne righteouſneſſe, have not beene obedient unto the righteouſneſſe of God.

4 For Chriſt is the end of the Law, for righteouſneſſe to all that beleeve.

5 For Moſes writeth of the righteouſneſſe which is of the Law, how that the man which doth thoſe things, ſhall live by them.

6 But the righteouſneſſe which is of faith, [illegible] fetch Chriſt downe from above.

7 [illegible] that is, to fetch up Chriſt againe from the dead.

8 But what ſaith he? The word is nigh thee, even in thy mouth, and in thy heart. The ſame is the word of faith which we preach.

9 For if thou ſhalt [illegible] with thy mouth the Lord Ieſus, [illegible] in thine heart, that God raiſed him from the dead, thou ſhalt be ſaved.

10 For with the heart man beleeveth unto righteouſneſſe, and with the mouth confeſſion is made unto ſalvation.

11 For the Scripture ſaith, Whoſoever beleeveth on him, ſhall not be confounded.

12 There is no difference betweene the Iew and the Greeke: for the ſame Lord over all, is rich unto all that call upon him.

13 For whoſoever ſhall call on the Name of the Lord, ſhall be ſaved.

14 How then ſhall they call on him, on whom they have not beleeved? How ſhall they beleeve on him, of whom they have not heard? How ſhall they heare without a preacher?

15 And how ſhall they preach, except they be ſent? As it is written, How beautifull are the feet of them which bring good tidings of peace, and bring good tidings of good things?

16 But they have not all obeyed the Goſpel: for Eſaias ſaith, Lord, who hath beleeved our ſayings?

17 So then faith commeth by hearing, and hearing commeth by the word of God.

18 But, (I aske) have they not heard? No doubt, their ſound went out into all lands, and their words into the ends of the world.

*19 But I demand whether Iſrael did know, or not? Firſt Moſes ſaith, * I will provoke you to envy by them that are no people, and by a fooliſh nation I will anger you.*

Deut. 32, 21.

*20 And Eſaias is bold, and ſaith, * I have beene found of them that ſought me not: I have beene made manifeſt unto them that asked not after me.*

Eſa. 65, 1.

*21 But againſt Iſrael he ſaith, * All day long have I ſtretched out my hand unto a people that beleeveth not, but ſpeaketh againſt me.*

Eſa. 65, 2.

MARGINALL NOTES. CHAP. X.

Rhem. 1 5 That, the juſtice.] *The juſtice of the Law of Moſes went no further of it ſelfe, but to ſave a man from the temporall death and puniſhment preſcribed to the tranſgreſſours of the ſame.*

Fulk. 1 The juſtice of the Law of *Moſes*, if any man could keepe it perfectly, was able to juſtifie him to eternall life, as the tranſgreſſor thereof deſerved the curſe of God unto eternal death. So ſaith *Chryſoſtome* upon this text, *Hom.* 17. *For a man cannot otherwiſe be juſtified in the Law, but he that hath fulfilled all things. But that as yet hath not beene poſſible for any man. Therefore that juſtice is loſt.* The Authour of the Commentaries under the name of *Hierome* ſaith: *Some of this place thinke, that the Iewes deſerved this preſent life onely by the workes of the Law; which the words of our Lord declare not to be true, which being asked of eternall life, ſetteth forth the Commandements of the Law, ſaying: If thou wilt enter into life, keepe the Commandements, whereof we underſtand, that he which in his time hath kept the Law, had life everlaſting.* Of the ſame judgement are *Theodoret, Oecumenius,* and *Theophilactus*, and thoſe ancient Fathers, that ſeeme to ſay otherwiſe, meane of the Ceremoniall Law, not of the morrall Law, as it is plaine by S. *Ambroſe in cap.* 3. *ad Gal.*

Rhem. 2 16 Doe not obey.] *We ſee then that it is in a mans free-will to beleeve or not to beleeve, to obey or diſobey the Goſpel or truth preached.*

FVLK. 3 We [illegible] in [illegible] grace and [illegible] ſeeing [illegible] worke of [illegible] (ſaith he) [illegible] [illegible] l. 1. c. 2 [illegible].

ANNOTATIONS. CHAP. X.

RHEM. 3 The iuſtice of God.] *The iuſtice of God, is that which God giveth us through Chriſt* [illegible] *is that which they had or challenged to have of* [illegible] *and by their owne ſtrength,* [illegible] *of the Law without the helpe or grace of Chriſt.*

[illegible] The iuſtice of faith.] *The iuſtice which is of faith, reacheth to the life to come,* [illegible] *the truth of ſuch Articles as concerne the* [illegible], *of Chriſt Aſcending to heaven, his Deſcending to hell, his comming downe to be incarnate, and his Reſurrection and returne againe to be glorified by which his actions we be pardoned, iuſtified and ſaved, as by the Law we could never be.*

Gods iuſtice and the Iewes owne iuſtice.

Iuſtice of faith.

RHEM. 3 8 The word of faith.] *The word of faith is the whole Law of Chriſt, concerning both life and doctrine, grounded upon this, that Chriſt is our Saviour, and that he is riſen againe. Which point (as all other) muſt both be beleeved in heart, and alſo be confeſſed by mouth; for though a man be iuſtified inwardly when he hath the vertues of faith, hope, and charity from God: yet if occaſion be given, he is alſo bound to confeſſe with his mouth, and by all his externall actions, without ſhame or feare of the world, that which he inwardly beleeveth: or elſe he cannot be ſaved. Which is againſt certaine *old heretikes that taught, a man might ſay or doe what he would, for feare or danger, ſo that he kept his faith in heart.*

Open confeſſion and proteſtation of our faith is ſometime neceſſary.

* Euſeb. lib. 6. c. 31. hiſt. Eccleſ.

FVLK. 3 The word of faith, is the doctrine of iuſtification by faith, without the workes of the Law, as it is manifeſt by the ſixth verſe, out of which faith, proceedeth hope, love, and confeſſion, and all good workes, but the root of all is faith onely, by which we are accounted iuſt, in the ſight of God. S. *Ambroſe* upon theſe words of the text; *This is the word of faith which we preach,* giveth this onely interpretation, *Nullum opus dicit legis, ſed ſolam fidem donandam in cauſa Chriſti.* He ſaith *that no worke of the Law, but faith onely, is to be given in the cauſe of Chriſt. Theodoret* giveth this expoſition, *Quod dixit Moſes de preceptis legitimis, hoc nos de fide dicimus. That which Moſes ſaid of the precepts of the Law, the ſame ſay we of faith.* Wherefore faith which iuſtifieth before God, is not the whole Law of Chriſt which containeth both faith and workes; but faith onely, that is faith conſidered without workes, yet as the root of all good workes.

RHEM. 4 14 How ſhall they invocate?] *This maketh not (as heretikes pretend) againſt invocation of Saints: the Apoſtle ſaying nothing elſe, but that they cannot invocate Chriſt as their Lord and Maſter, in whom they doe not beleeve, and whom they never heard of. For he ſpeaketh of the Gentiles or Pagans, who could not invocate him, unleſſe they did firſt beleeve in him. To the due invocation of Chriſt, we muſt know him, and our duties to him. And ſo is it true alſo that we cannot pray to our bleſſed Lady or any Saint in heaven, till we beleeve and know their perſons, dignity and grace, and truſt that they can helpe us. But if our Adverſaries thinke that we cannot invocate them, becauſe we cannot beleeve in them: let them underſtand that the Scripture uſeth alſo this ſpeech, to beleeve in men: and it is the very Hebrew phraſe, which they ſhould not be ignorant of that brag thereof ſo much.* Exod. 14, 31. They beleeved in God and in *Moſes, and in* 3 Paral. 20, 20. *in the Hebrew,* Epiſt. ad Philem. v. 5. *And the ancient fathers did reade in the Creed indifferently,* I beleeve in the Catholike Church; *and,* I beleeve the Catholike Church, Conc. Nicen. apud Epiph. in fine. Ancorat. Hieron. contr. Lucif. Cyril. Hieroſ. Catech. 17.

The place alledged againſt invocation of Saints anſwered.

FVLK. 4 Wee cannot call upon any, whom wee doe not know out of Gods word, and beleeve to bee both able and willing to helpe us. Therefore Papiſts may have a vaine perſwaſion, of the ability of Saints to helpe them: but teſtimony of the holy Scripture to aſſure their conſcience they have none. And further, ſeeing wee can invocate none, but him in whom we beleeve, and we ought to beleeve in God onely: we cannot without ſacriledge, invocate any creatures. Howbeit, you defend that you may beleeve alſo in creatures. And that the Scripture uſeth this ſpeech, *Exod. 14. 31. They beleeved in God and in Moſes,* where your owne tranſlation hath *Crediderunt Domino, & Moſi ſervo ejus,* that is, they gave the credit to the Lord, and to *Moſes* his ſervant. In the next text, 2 *Paral.* 20. 20. your owne tranſlation hath *Credite in Domino Deo veſtro & ſecuri eritis, Credite Prophetis ejus & cuncta evenient proſpera. Beleeve in the Lord your God, and you ſhall be ſure, beleeve his Prophets, or give credit to his Prophets, and all ſhall fall out proſperouſly.* But here you muſt forſake your owne tranſlation though it be true, and flie to the Hebrew text, where the propoſition or ſervile letter, is in both alike. Whereunto I anſwere you, that the Hebrewes phraſe ought not in Greeke, or Latine, to be tranſlated with the Prepoſition that ruleth an Accuſative or Ablative caſe, but with a Dative caſe, as your vulgar Latine interpreter hath well obſerved: and ſo hath the Greeke text, in the firſt place, but in the ſecond a Prepoſition before the Dative. But in the Epiſtle to *Philemon*, the text is, *Hearing of thy love and faith which thou haſt toward our Lord Ieſus, and unto all the Saints,* where every man that is not obſtinately blinde, doth ſee, that faith is referred to Chriſt, and love to the Saints, which diſtinction and divers relation is obſerved even by your owne Latine interpreter, and by your ſelves. Therefore the Scripture uſeth no ſuch ſpeech, that can be tranſlated in Engliſh, whereby it ſhould appeare, that we may beleeve in creatures, that is, put our whole truſt in creatures. For as S. *Cyprian* ſaith: *Non credit in Deum, qui non in eo ſolo collocat totius felicitatis ſuæ fiduciam. He doth not beleeve in God which doth not place in him alone the truſt of his whole felicity. De duplici martyrio, Greg. Bæticus ad Gallam & Placidiam. Si creatura eſt filius unigenitus, quomodo qui credit in eum non perit, ſed vitam habebit æternam, cum credere in creaturam ſit divinitatis offenſio? Reſpice ad Apoſtolum* Paulum, *conſidera quæ opprobria, quas obſcœnitates de his refutat, qui ut ipſe ait, commutaverunt veritatem Dei in mendacio, & coluerunt & ſervierunt creaturæ potius quam Creatori. Tu ſi ſic credis & colis & ſervis unigenito filio Dei, ut eum dicas eſſe creaturam, illa te mala miſer expectant quibus illi puniuntur, qui commutaverunt, &c.* But the Fathers (you ſay further) did reade in the Creed indifferently, *I beleeve in the Catholike Church, and I beleeve the Catholike Church.* I grant ſome did ſo, but in the ſame ſenſe: namely, that to beleeve in the Church, was no more but to beleeve that there is a Catholike Church, as they ſaid alſo, I beleeve in one Baptiſme, I beleeve in the reſurrection of the dead, and in the life to come. For that diſtinction in ſenſe, muſt be obſerved which *Ruffinus* ſheweth, to be alſo in the words: *Non dicit in ſanctam Eccleſiam, &c. He ſaid not, I beleeve in the holy Catholike Church, nor in the remiſſion of ſinnes, nor in the reſurrection of the body, for if he had added the Prepoſition* In, *there ſhould have beene the ſame force of meaning, with that which went before. But now in theſe words in which is ſet forth our faith of the Godhead, it is ſaid, In God the Father, and in Ieſus Chriſt his Sonne, and in the holy Ghoſt. But in the reſt where the ſpeech is not of the Godhead, but of creatures and myſteries, the Prepoſition* In, *is not added, that it ſhould be ſaid in the holy Church, but that we ſhould beleeve that there is an holy Church, not as God, but as a Church gathered to God. And men ſhould beleeve that there is remiſſion of ſinnes, not in the remiſſion of ſinnes, and they ſhould beleeve the reſurrection of the body, not in the reſurrection of the body. Therefore by this ſyllable of Prepoſition, the Creatour is diſtinguiſhed from the creatures, and things*

Invocation proper to God.

Invocation of Saints departed.

pertaining

[illegible] *Catholike Church,* [illegible] *that we believe in God,* [illegible] *but to beleeve* [illegible] *to* [illegible] *with our whole love, repoſe* [illegible] *of the articles of the* [illegible] *ſinnes,* [illegible] *c. he ſaith* [illegible] *things we doe rehearſe, we doe not beleeve in them, but we doe beleeve them in God* [illegible] *I ſay we beleeve* [illegible], *not as God, but as the benefits of God.* Primaſius alſo obſerveth [illegible] *in Gal. cap. 3.* [illegible] *perfecta eſt, non ſolum Chriſtum, ſed etiam in Chriſto credere. It is perfect faith not onely to beleeve that Chriſt is, but to beleeve in Chriſt.* Seeing therefore it is proper to the Divinity to [illegible] (ſaith *Cyprian*) to put our whole truſt in God, to beleeve in creatures is [illegible] and conſequently to call upon them.

RHEM. 5 15 Vnleſſe they be ſent.] *This place of the Apoſtle invincibly condemneth all the preachings, writings, ordinances, innovations, and uſurpations of Church, Pulpit, and whatſoever our new Evangeliſts have intruded themſelves and entred into by the window: ſhewing, that they be every one from the higheſt to the loweſt, falſe prophets, running and uſurping, being never lawfully* [illegible]. *Which is ſo evident in the heretikes of our dayes, that the Calviniſts confeſſe it in themſelves, and ſay that there is an exception to be made in them, becauſe they found the ſtate of the Church interrupted.*

Preachers not lawfully called nor ſent.

Confeſſ. des Egl. de France.

FVLK. 5 The Apoſtle ſpeaketh not of the ordinary calling or ſending by the Church, nor of the teſtimony of conſcience, that every one which is called ought to have, that he is called and ſent of God, but of the providence of God, by which the preachers of the Goſpel are ſent, whether they have lawfull calling by men or no, to preach the Goſpel to any nation, which is an argument of Gods love unto that people, to whom the meſſage of ſalvation is offered. But that no men ought to intrude themſelves into the office of preaching, without lawfull calling, it is prooved ſufficiently by other places of Scripture. And we (God be thanked) have lawfull calling, howſoever you ſlander the confeſſion of the miniſters of the French Church; which doe not require an exception to be made in them, becauſe they found the ſtate of the Church interrupted, but ſhew that the ordinary calling is not alwaies neceſſary, where the ſtate of the Church is ſo corrupted, that it cannot be had of them that are accounted to holde the Church, but are indeed profeſſed enemies of the true Church. But that the ordinary calling or ſending is not [illegible], where either there is no Church, or the Church is ſo corrupted with hereſie that it ceaſeth to be a member of Chriſt: we may learne by examples of nations converted to the faith by them that had no calling at all of the Church. As a great nation of the Indians was by *Ædeſius* and *Frumentius*. *Ruff. hiſt. lib. 1. cap. 9. Theod. li. 1. cap. 24.* And the nation of the Iberians by a captive woman, which after ſhe had converted the King and the Queene, they both became teachers of the Goſpel to the people. *Ruff. li. 1. c. 10.* The nation of the Inmeres, a moſt warlike people of Perſia, received the faith before they had any Biſhop, as teſtifieth *Niceph. li. 16. cap. 37.* And who doubteth but the ſame may be done in a nation infected by hereſie? when even in a Catholike and ſound Church, *Alexander* Biſhop of Ieruſalem, and *Theoctiſtus* of Cæſarea, defend themſelves againſt *Demetrius* Biſhop of Alexandria, who reprehended them for ſuffering *Origines*, before he was ordeined by the Church, to teach in the Church, and to interpret the Scriptures in the preſence of Biſhops. Yea, they charge *Demetrius* with a lie, becauſe he had written that it was never heard of or done before, that Lay-men ſhould teach in preſence of a Biſhop, and bring foorth notable examples of the contrary cuſtome: namely, that *Euelpis* was required to teach by *Neon* Biſhop of Larindi; *Paulinus* by *Celſus* at Iconium, *Theodorus* by *Atticus* at Synnadorum, and divers other in other places. Yea *Demetrius* himſelfe which reprehended them, ſeemeth to allow, that when no Biſhop was preſent, ſome other Lay-man might teach; ſeeing he taketh occaſion to reproove them, becauſe they ſuffered *Origen* to teach in preſence of the ordinary Biſhop. *Euſeb. lib. 6. cap. 19.* *Ruffinus* concludeth hereof, in his tranſlation of *Euſebius*, that there is no doubt, *but many other Lay-men in other places, if there be any which can ſet foorth the worke of God in word and doctrine, are provoked by the Biſhops to doe it. lib. 6. cap. 19.* How much more are they bound in charity, where there is no ordinary Catholike teachers, to endevour to convert heretikes to the Catholike faith. And yet this is vainely objected againſt *Luther*, *Calvin*, and others, that they lacked ſending or calling, of which ſome, as they had baptiſme, ſo they had calling of the Popiſh Church, to preach therein, other had ordinary calling of the Catholike Churches, ſeparated from the Popiſh hereſie, to be Preachers and Paſtours of them.

Lawfull calling.

Slander.

RHEM. 6 20 That asked not.] *That Chriſt was found of theſe that never asked after him, it prooveth that the firſt grace and our firſt iuſtification is without merits. That God called ſo continually and earneſtly by his prophets, and by other his ſignes and wonders, upon the Iewes; and they withſtood it: free will is prooved, and that God would have men ſaved, and that they be the cauſe of their owne damnation themſelves.*

The firſt iuſtification of meere grace.

Free will.

FVLK. 6 The firſt grace and iuſtification being without merits by onely faith, is ſufficient to glorification, as the Apoſtle ſaith: *Whom God iuſtifieth, he glorifieth.* Neither doth the Scripture teach any grace or iuſtification by merits. It hath beene often anſwered that mans will is free from coaction, but yet thrall to ſinne, untill by grace it be enlarged.

Our iuſtification to ſalvation.

Free will.

CHAP. XI.

Not all the Iewes were reprobate, but ſome elect: and they by grace obtained iuſtice, the reſt (according to the Prophets) being excæcated. 11 Againſt whom notwithſtanding the Chriſtian Gentiles (to whom by that occaſion Chriſt is come) muſt not inſult: but rather feare every man himſelfe to be likewiſe cut off the tree (which is the Catholike Church) 25 and know that when all the Gentiles are brought into the Church, then (about the end of the world) ſhall the multitude of the Iewes alſo come in: 33 according to the diſpoſition of the wonderfull wiſedome of God.

I Say then: Hath God rejected his people? God forbid; for I alſo am an Iſraelite, of the ſeed of Abraham, of the tribe of Ben-jamin.

2 God hath not rejected his people which he foreknew. Or know you not in Elias what the Scripture ſaith: how he requeſteth God againſt Iſrael?

3 Lord

I Say then, Hath God caſt away his people? God forbid. For I alſo am an Iſraelite, of the ſeed of Abraham, of the tribe of Benjamin.

2 God hath not caſt away his people which he knew before. Wote ye not what the Scripture ſaith of Elias? how he maketh interceſſion to God againſt Iſrael.

3 *Saying,

3 King.19,10.

3 ‖ Lord, they haue [illegible] thy Prophets, [illegible] altars: and I am left alone, and they ſeeke my life.

4 But what ſaith the divine anſwere vnto him? I haue left me ſeuen ‖ thouſand men, that haue not bowed their knees to Baal.

5 Wherefore at this time alſo, there are remnants ſaued according to the election of grace.

6 And if by grace: ‖ not now of works: otherwiſe grace now is not grace.

7 What then? that which Iſrael ſought, the ſame he hath not obteined: but the election hath obteined: and the reſt were blinded,

Eſa.6,9.

8 As it is written: ‖ *God hath given them the ſpirit of compunction: eyes, that they may not ſee: and eares, that they may not heare: vntill this preſent day.*

Pſal 68.23.

9 And David ſaith: *Be their table made for a ſnare and for a trap and for a ſcandall and for a retribution vnto them.*

10 *Be their eies darkened, that they may not ſee: and their backe make thou alwaies crooked.*

11 I ſay then, haue they ſo ſtumbled, ‡ that they ſhould fall? God forbid, but by their offence, ſaluation is to the Gentiles, that they may emulate them.

12 And if the offence of them be the riches of the world, and the diminution of them ‡ the riches of the Gentiles, how much more the fulneſſe of them.

13 For to you Gentiles I ſay, as long verely as I am the Apoſtle of the Gentiles, I will honour my miniſtery,

14 If by any meanes I may prouoke my fleſh to emulation, and may ſaue ſome of them.

15 For if the loſſe of them be the reconciliation of the world: what ſhall the receiuing be, but life from the dead?

16 And if the firſt fruit be holy, the maſſe alſo: and if the root be holy, the boughs alſo:

17 And if ſome of the boughs be broken, and thou whereas thou waſt a wilde Oliue, art graffed in them, and art made partaker of the root and of the fatneſſe of the Oliue,

18 Glory not againſt the boughes. And if thou glory: not thou beareſt the root, but the roote thee.

19 Thou ſayeſt then: The boughes were broken, that I might be graffed in.

20 Well: ‖ becauſe of incredulity they were broken, but thou by faith doeſt ſtand: be not too highly wiſe, but ‡ feare.

21 For if God hath not ſpared the naturall boughes: leſt perhaps he will not ſpare thee neither?

22 See then the goodneſſe and the ſeuerity of God: vpon them ſurely that are fallen, the ſeuerity: but vpon thee the goodneſſe of God, if thou abide in his goodneſſe, otherwiſe thou alſo ſhalt be cut off.

23 But

‡ The Iewes are not rejected wholly and incurably and for ever: but for a part, and for a time ſuffered to fall. Which God did turne to the Gentiles generall good. ‡ If God could and did turne their fall & ſin into the good of the Gentils, much more wil he work good of their generall conuerſion, which ſhall be at length the accompliſhment of the Church conſiſting of both the nations.

3 King.19.10

3 * [illegible] left alone, and they ſeeke my life.

4 *But what ſayth the anſwere of God vnto him? I haue reſerued vnto my ſelfe ſeuen thouſand men, which haue not bowed the knee to the image of Baal.*

5 *Euen ſo at this time there is a remnant, according to the election of grace.*

6 *If it be of grace, then is it not now of workes: for then grace is no more grace. But if it be of workes, then is it now no grace, for then worke is no more worke.*

7 *What then? Iſrael hath not obtained that which he ſeeketh for, but the election hath obteined it, the remnant hath beene † blinded,*

8 *(According as it is written, * God hath given them the ſpirit of remorſe: eyes, that they ſhould not ſee, and eares, that they ſhould not heare) euen vnto this day.*

9 *And David ſayeth, Let their table be made a ſnare, & a trap, and a ſtumbling ſtocke, and a recompence vnto them.*

10 *Let their eyes be † blinded, that they ſee not, and bow thou downe their backs alway.*

11 *I ſay then, Haue they therefore ſtumbled, that they ſhould fall? God forbid: but through their fall, ſaluation is come vnto the Gentiles, for to prouoke them withall.*

12 *Now if the fall of them, be the riches of the world, & the diminiſhing of them, the riches of the Gentiles: How much more their fulneſſe?*

13 *For I ſpeake to you Gentiles, in as much as I am the Apoſtle of the Gentiles, I magniſie mine office,*

14 *If by any meane I may prouoke them which are my fleſh, & might ſaue ſome of them.*

15 *For if the caſting away of them, be the reconciling of the world, what ſhall the receiuing of them be, but life from the dead?*

16 *For if the firſt fruits be holy, the whole lumpe alſo* is holy. *And if the root be holy, the branches alſo.*

17 *And if ſome of the branches be broken off, and thou being a wilde Oliue tree, waſt graft in among them, and made partaker of the roote and fatneſſe of the Oliue tree:*

18 *Boaſt not thy ſelfe againſt the branches. For if thou boaſt thy ſelfe, thou beareſt not the root, but the root thee.*

19 *Thou wilt ſay then, The branches are broken off, that I might be graft in.*

20 *Well: becauſe of vnbeliefe they were broken off: and thou ſtoodeſt ſtedfaſt in faith. Be not high minded, but feare.*

21 *For ſeeing that God ſpared not the natural branches,* take heed *leſt it come to paſſe, that he ſpare not thee.*

22 *Behold therefore the kindneſſe and * rigorouſneſſe of God: on them which fell, rigorouſneſſe: but towards thee, kindneſſe, if thou continue in kindneſſe: or elſe thou alſo ſhalt be hewen off.*

23 *And*

†Or, hardened.

Eſay 29.10. matth.13.14.

†Or, darkened.

* Or, ſeverity.

23 But they alſo, if they doe not abide in incredulity, ſhall be graffed in, for God is able to graffe them in againe.

24 For if thou waſt cut out of the naturall wilde Oliue, and contrary to nature waſt graffed into the good Oliue: how much more they that are according to nature, ſhall be graffed into their owne Oliue?

25 For I will not haue you ignorant, brethren, of this myſterie (that you be not wiſe in your ſelues) that blindneſſe in part hath chanced in Iſrael, vntill the fulneſſe of the Gentiles might enter:

Eſa.59,20.

26 And ſo all Iſrael might be ſaued, as it is written: *There ſhall come out of Sion, he that ſhall deliuer, and ſhall auert impiety from Iacob.*

27 *And this to them the teſtament from me:* when I ſhall haue taken away their ſinnes.

28 ‖ According to the Goſpell in deede enemies for you: but according to the election, moſt deere for the fathers.

29 For without repentance are the gifts and the vocation of God.

30 For ‖ as you alſo ſometime did not beleeue God, but now haue obtained mercy becauſe of their incredulity:

31 So theſe alſo now haue not beleeued, for your mercy, that they alſo may obtaine mercy:

32 For God hath concluded all into incredulity, that he may haue mercy on all.

The Epiſtle vpon Trinity Sunday.

33 ‖ O depth of the riches of the wiſedome and of the knowledge of God: how incomprehenſible are his judgements, and his wayes vnſearchable!

Eſa.40,13.

34 For * who hath knowne the minde of our Lord: or who hath beene his counſeller?

35 Or who hath firſt given to him, and retribution ſhall be made him?

36 For of him, and by him, and in him, are all things: to him be glory for ever. Amen.

23 *And they, if they bide not ſtill in vnbeliefe, ſhall be graffed in: for God is of power to graffe them in againe.*

24 *For if thou were cut out of a naturall wild Oliue tree, and were graffed, contrary to nature, in a true Oliue tree: how much more ſhall theſe which be the naturall branches, be graffed in their owne Oliue tree?*

25 *For I would not, brethren, that ye ſhould be ignorant of this myſterie (leſt ye ſhould be wiſe in your owne conceits) that partly ‖ blindneſſe is happened in Iſrael, vntill the fulneſſe of the Gentiles be come in.*

‖Or, hardneſſe.

26 *And ſo all Iſrael ſhall be ſaued, as it is written, * There ſhall come out of Sion he that doth deliuer, and ſhall turne away vngodlineſſe from Iacob.*

Eſa.59.20.

27 *And this is my couenant vnto them * when I ſhall take away their ſinnes.*

Eſa.27.9.

28 *As concerning the Goſpel, they are enemies for your ſakes: but as touching the election, they are loued for the fathers ſakes.*

29 *For the free gifts and calling of God, are without repentance.*

30 *For as ye in time paſt haue not beleeued God, yet haue ye now obtained mercy through their vnbeliefe:*

31 *Euen ſo now haue they not ‖ beleeued the mercy ſhewed vnto you, that they alſo may obtaine mercy.*

‖Or, obeyed.

32 *For God hath ſhut vp all nations in vnbeliefe, that he might haue mercy on all.*

43 *O the deepeneſſe of the riches both of the wiſedome and knowledge of God: how vnſearchable are his judgements, and his wayes paſt finding out!*

34 *For * who hath knowne the mind of the Lord? Or who hath beene his counſeller?*

Sap.9.13. Eſa.40.13. 1 Cor.2.16.

35 *Either who hath giuen vnto him firſt, and he ſhall be recompenſed againe?*

36 *For of him, and through him, and for him, are all things: to whom be glory for euer. Amen.*

MARGINALL NOTES. CHAP. XI.

RHEM. 1. 4. Baal?] *The Heretikes adde heere alſo,* Image, *to the text, as Acts 19.35.*

FVLK. 1 The Greeke text which we tranſlate, hath the article of the feminine Gender, the Relatiue or Subſtantiue of which can be none other but the image: wherefore we adde nothing but that which is neceſſary to the vnderſtanding of the text, and is conteined in it.

Cauilling.

RHEM. 2 20. Feare.] *We ſee that he which ſtandeth by faith, may fall from it, and therefore muſt liue in feare, and not in the vaine preſumption and ſecurity of the Heretikes.*

FVLK. 2 We ſee that he which of vaine preſumption thinketh he ſtandeth, may fall, but he that ſtandeth by the grace of God, whereof he is aſſured by a liuely Faith, cannot fall, though he muſt alwayes continue in the feare of God.

Certainty of ſaluation.

ANNOTATIONS CHAP. XI.

RHEM. 3 4 Seven thouſand.] *The Heretikes alledge this place and example very impertinently to proue that the Church may be wholly ſecret, hid, or vnknowne; for though the faithfull were forced to keepe cloſe in that perſecution of* Achab *and* Iezabel, *which was onely in the kingdome of the tenne tribes, that is, of Iſrael: yet at the very ſame time, in Ieruſalem and all the kingdome of Iuda, the externall worſhip and profeſſion of faith was open to all the world, and well knowne to* Elias *and the faithfull, ſo many, that * the very Souldiers onely were numbred aboue tenne hundred thouſand, beſides that there is a great difference betweene the Chriſtian Church and the Iewes, ours reſting vpon better promiſes then theirs. And we will not put the Proteſtants to proue that there were ſeuen thouſand of their ſect, when their new* Elias Luther *began: but let them proue that there were ſeuen, or any one, either then or in all ages before him, that was in all poyntes of his beliefe. Heretikes there were before him, as* Iovinian, Vigilantius, Helvidius, Wickliffe, &c. *and with him,* Zuinglius, Caluin, &c. *who beleeued as he did in ſome things, but not in all.*

Gods anſwere to Elias of ſeuen thouſand nothing for the Proteſtants inuiſible Church. 2 Par.17.

FVLK. 3. You may as well ſay, that Saint Paul alledgeth this example impertinently, to proue that a remnant may be ſaued, which is vnknowen to men. But that the Church at other times hath beene ſo hidden, that there was no

The Church hidden.

publike exerciſe of religion in Iuda and Ieruſalem, the ſtory of Scripture is full of examples. [illegible] of *Achaz*, [illegible] of God was remooued, and an idolatrous altar ſet by the high Prieſt [illegible] vp. *2 Reg.16.* And *cap.17.19.* it is ſaid, that neither Iuda did keepe the Lords commandements, but [illegible] the errours of Iſrael: where was then the viſible Church? Likewiſe when *Manaſſes* built idolatrous altars in the temple. *2 Reg.21.4,* & *5.* Alſo in the dayes of *Amon* which walked in all the wayes of *Manaſſes. 2 Reg.21.22.* But you haue another helpe, to ſay that the Church of Chriſt reſteth upon better promiſes then the Church of the Iewes. I pray you where is there any promiſe that the Church of Chriſt ſhall neuer be hidden? we find a propheſie that ſhe ſhall flie into the wilderneſſe. *Apoc.12.* But for the perpetuall continuance of the Church of the Iewes untill the firſt comming of Chriſt, there be as many and as good promiſes, as for the Church of the Gentiles to continue untill the ſecond comming of Chriſt. Howbeit, you will not put vs to proue that there were ſeuen thouſand, but ſeuen, or any one of our beliefe when *Luther* began, whereas it is certaine there were many thouſands (beſides them that were ſcattered and hidden in England, France and other nations) in Calabria, Piemont, Morauia, Bohemia, and other places, which many hundred yeeres before *Luther*, profeſſed the ſame doctrine of Chriſt which *Luther* taught in Saxonie, and were called of the Papiſts *Waldenſes, Pauperes de Lugduno, Leoniſtæ, Lollardi, Picardi,* and by ſuch other opprobrious names: whoſe doctrine in all the chiefe poynts to be the ſame, witneſſeth *Reinerius* an inquiſitor, more then three hundred yeeres agoe. And their apologie againſt *Rokecana,* and other that ſubmitted themſelues to the Councell of *Baſil,* ſet out *Anno* 1431. Alſo by the treatiſe of *Claudius Couſard* a Doctor of Diuinity of Paris, which profeſſeth to confute the errours of the *Waldenſes, Wickleuits,* and other ancient heretikes (as he calleth them) becauſe they conteined in a maner (as he ſaith) all the hereſies of this time long agoe by the Popiſh Church condemned. Therefore it is a fond and ridiculous euaſion, to ſay; there was not any that did beleeue in all poynts as *Luther* did, when there is no ancient writer but hath ſome priuate opinions, and perhaps peculiar to himſelfe: yet they that conſent in the chiefe and neceſſary Articles of faith, notwithſtanding they agree not in all points, haue beene alwaies accounted members of one true Church: as *Anicetus* and *Polycarpus, Victor* and *Irenæus, Cornelius* and *Cyprian, Epiphanius* and *Chryſoſtome, Hierome* and *Auguſtine, Hierome* and *Ruffinus, Theodoretus* and *Cyrillus, Leo* and the Councell of Chalcedon, and ſuch other. You your ſelues will not refuſe the *Thomiſts* and *Scotiſts,* Dominicans, and Franciſcans, Ieſuits, and other Papiſts, though they agree not in all points of doctrine.

RHEM. 4 6 Not now of works.] *If ſaluation be attributed to good workes done of nature without faith and Gods helpe, the ſame cannot be of grace, for ſuch workes exclude grace, fauour, and mercy: and challenge onely of debt, and not of gift. Therefore take heed here of the Heretikes expoſition, that untruely exclude Chriſtian mens workes from neceſſity or merit of ſaluation, which are done with and by Gods grace, and therefore euidently conſiſt with the ſame, and be ioyned with Gods grace as cauſes of our ſaluation. Our aduerſaries are like ill Potecaries, euer taking* quid pro quo, *either of ignorance, or of intent to deceiue the ſimple.*

What workes are not, and what are the cauſe of ſaluation.

FVLK. 4 The Apoſtle ſpeaketh of the election by grace by which all are ſaued, therefore he excludeth the merit of all workes as well of the circumciſed Iewes and baptiſed Chriſtians, as of the unbeleeuing Gentiles: yet are Chriſtian men bound of neceſſity to doe good workes, not as cauſes meriting ſaluation, but as the end of their election: *Epheſ.1.4. Epheſ.2.8,9,10,* where the Apoſtle ſayeth, *We were choſen before the foundation of the world, that we ſhould be holy and unblameable before him in loue.* And, *You are ſaued by grace through faith, and that not of your ſelues, it is the gift of God. Not of workes, leſt any man ſhould boaſt. For we are his workemanſhip, created unto good workes in Chriſt Ieſus, which God hath prepared that we ſhould walke in them.* Wherefore the Papiſts be not like ill Potecaries, that for lacke of one medicine take another as good, or at leaſt not hurtfull, but like moſt venemous ſerpents that poyſon all things that they touch or come neere unto.

Merit.

RHEM. 5. *Aug.Ep.105. ad Sixtum.* 8 God hath giuen.] *It doth not ſignifie his working or action, but his permiſſion,* Chryſ. hom.19. in ep. Rom. *And Saint* Auguſtine *ſaith, not by putting malice into them, but by not imparting his grace unto them, and that through their owne deſerts alwayes, and their owne wills euer properly working the ſame.* See Annot. Mat. c.13.14. Rom.c.1.24.

God is not author of ſinne.

FVLK. 5. God worketh not as an euill author of ſinne, but as a iuſt judge, in giuing the ſpirit of compunction, and ſending the ſpirit of errour to them that haue deſerued to be deceiued.

God is not author of ſinne.

RHEM. 6 20 Becauſe of incredulity.] *He repreſſeth the pride of the Gentiles, vaunting themſelues of their receiuing, and of the Iewes rejection, namely in that they thought the Iewes to be forſaken for no other cauſe, but that they might come into their roomes: declaring that the direct and proper cauſe of their forſaking, was their incredulity, exhorting the Gentiles to beware of the ſame, becauſe they may fall as well as the other, and that God is as like to execute juſtice againſt them as againſt the Iewes, as he hath done in many nations falling to hereſie.*

28 According to the Goſpel.] *In reſpect, or, as concerning beliefe in Chriſt and receiuing the Goſpell, they are Gods enemies: by occaſion of which their incredulity, the Gentiles found mercy: otherwiſe in reſpect of his ſpeciall election of that nation, and the promiſes made to the Patriarches, the Iewes are deere to him ſtill; for God neuer promiſeth but he performeth, nor repenteth himſelfe of the priuileges giuen to that nation.*

30 For as you.] *As the Gentiles which before beleeued not, found mercy and came to faith, when the Iewes did fall: ſo the Iewes not now beleeuing, when all the Gentiles haue obtained mercy, ſhall in the end of the world by Gods diſpoſition obtaine grace and pardon as the Gentiles haue done.*

A paraphraſticall explication of the text concerning the Iewes and Gentiles, their ſtanding, falling, riſing againe, &c.

RHEM. 6. 32 Concluded all.] *That ſo God taking all nations and all men in ſinne (which they fell into, not by his drift or cauſing, but of their owne free will) may of his mercy call and conuert whom and in what order he will: and the parties haue no cauſe to bragge of their deſeruings: but both countries and particular men may referre their eternall election and their firſt calling and conuerſion to Chriſt, and to his mercy onely: no workes which they had before in their incredulity, deſeruing any ſuch thing, though their workes afterward proceeding of faith and grace doe merite heauen.*

FVLK. 6. Not onely our election, firſt calling, and conuerſion unto Chriſt, is to be referred unto Gods only mercy, but alſo *our perſeuerance unto the end, and the reward of eternall life in the end without end* (as Saint *Auguſtine* ſaith) *is of the onely grace and mercy of God, and not of the merit of our workes.* Nam unde mihi tantum meritum eſt, cui indulgentia pro corona eſt? *For whence haue I ſo great merit, whoſe mercy is my crowne.* Ambroſ. exhort. ad virgines.

Grace. Merit.

RHEM. 7. 33 O depth.] *The Apoſtle concludeth, that no man ought to ſearch further into Gods ſecret and unſearchable counſels of the vocation of the Gentiles, & rejecting the Iewes, otherwiſe then this, that all which be rejected, for their ſinnes be juſtly rejected: and all that be ſaued, by Gods great mercy and Chriſts grace be ſaued. And whoſoeuer ſeeketh among the people to ſpread contagion of curioſity, by ſeeking further after things paſt mans and Angels reach, they ouerreach and ouerthrow themſelues. If thou wilt be ſaued, beleeue, obey the Church, feare God, and keepe his Commandements: that is thy part, and euery mans elſe. Thou needeſt not examine whether thou be predeſtinate or reprobate, nor ſeeke to know the wayes of Gods ſecret judgement toward thy ſelfe or other men. It is the common* curioſity

How farre to deale and to know in the doctrine of Predeſtination.

[illegible] haue opened blaſphemous tongues, and [illegible] of Caluin, [illegible] *to the* [illegible] *to the* [illegible] *in Vniuerſities, which* [illegible] *to be humble,* [illegible]

RHEM. 7. All true Chriſtians may with humility ſearch ſo farre into the doctrine of [illegible], as the Scripture hath reuealed to our comfort. But out of the compaſſe of Gods word, all curious [illegible] is dangerous and damnable. The bookes of *Caluin, Beza,* and *Verone* keepe themſelues within the compaſſe of the holy Scriptures, and hold no blaſphemous or other erronious opinions, that derogate any thing from the glory of God, or be hurtfull to the ſaluation of men, as your ſlanderous and malicious pen ſuppoſeth, beſide your preſumptuous judgement, that they be reprobates, whereof ſome be yet liuing, of whom it is hard to pronounce, although they were now blaſphemous heretikes, and you the Catholike Church (as the contrary is true) becauſe God might giue them repentance.

Slander. Antichriſtian preſumption.

CHAP. XII.

THE 2. PART. of this Epiſtle, morall.

He exhorteth them to mortification of the body, 2 to renouation of the mind, 3 to keeping of vnity by humility, 6 to the right vſing of their gifts and functions, 9 to many other good actions, 17 and ſpecially to louing of their enemies.

The Epiſtle upon the firſt Sunday after the Epiphany.

* Phil.4,18.

I Beſeech you therefore brethren by the mercy of God, * that you exhibite your bodies || a liuing hoſt, holy, pleaſing God, your reaſonable ſeruice.

2 And be not conformed to this world: but be reformed in the newneſſe of your minde, * that you may proue what the good, and acceptable, and perfect will of God is.

Eph.5,17. 1 Theſ.4,3.

3 For I ſay by the grace that is giuen me, to all that are among you, † not to be more wiſe then behoveth to be wiſe, but to be wiſe unto ſobriety, * to euery one as God hath diuided the meaſure of faith.

† None muſt preſume to meddle about the meaſure of Gods gift, or out of the compaſſe of his ſtate & vocation.

* 1 Cor.12,11. Epheſ.4,7.

4 For as in one body wee haue many members, but all the members haue not one action.

5 So we being many are one body in Chriſt, and each one anothers members. ❧

The Epiſtle upon the ſecond Sunday after the Epiphanie.

6 And hauing gifts, according to the grace that is giuen us, different, either † prophecy || according to the rule of faith,

† Prophecy is interpretation of the Scriptures, which is according to the rule of faith, when it is not againſt the right faith, or when it is profitable to edifie charity, as S. *Auguſt.* ſpeaketh, *l.3. De. Doc. c.27.* and *li.1. c.36.* and in effect he ſaith the ſame *li.12. Confeſſ.c.18.* unto *c.32.*

7 Or miniſtery in miniſtring, or he that teacheth in doctrine,

8 He that exhorteth in exhorting, he that giueth in ſimplicity, he that ruleth in carefulneſſe, he that ſheweth mercy in cheerefulneſſe.

9 ᶜ Loue without ſimulation. Hating euill, cleauing to good.

c ἀνυπόκριτος.

10 Louing the charity of the brotherhood one toward another. With honour preuenting one another.

11 In carefulneſſe not ſlouthfull. In ſpirit feruent. Seruing our Lord.

12 Rejoycing in hope. Patient in tribulation. Inſtant in prayer.

13 Communicating to the || neceſſities of the Saints. Purſuing hoſpitality.

|| memories.

14 Bleſſe them that perſecute you: bleſſe, and † curſe not.

† Curſing is a vice whereunto the common people is much giuen who often curſe them on whom they cannot otherwiſe be reuenged, they may ſee here that it is a great fault.

15 To rejoyce with them that rejoyce, to weepe with them that weepe.

16 Being of one minde one toward another. Not minding high things, but conſenting to the humble ❧ ᵇ Be not wiſe in your owne conceite.

b The Epiſtle upon the third Sunday after the Epiphany.

17 To no man rendring euill for euill. Prouiding good things not onely before God, but alſo before all men.

18 If

I Beſeech you therefore brethren, by the mercifulneſſe of God, that ye || giue up your bodies a quicke ſacrifice, holy, acceptable unto God, which is *your reaſonable ſeruice.*

|| Or, preſent.

2 *And be not ye faſhioned like unto this world: but be ye changed in your ſhape, by the renuing of your mind, that ye may proue what is the good, and acceptable, and perfect will of God.*

3 *For I ſay, through the grace giuen unto me, to euery man that is among you that no man eſteeme of himſelfe more then he ought to eſteeme: but ſo eſteeme* himſelfe *that he behaue himſelfe diſcreetly, according as God hath dealt to euery man the meaſure of faith.*

4 *For as wee haue many members in one body, and all members haue not one office:*

5 *So we, being many, are one body in Chriſt, and euery one, members one of another.*

6 *Seeing that we haue diuers gifts, according to the grace that is giuen unto us: either prophecy, after the meaſure of faith:*

7 *Either office, in adminiſtration: or he that teacheth, in teaching:*

8 *Or he that exhorteth, in exhorting: he that giueth, in ſingleneſſe: he that ruleth, in diligence: he that is mercifull, in cheerefulneſſe:*

9 *Loue, without diſſimulation, hating euill, cleauing to good.*

10 *Affectioned one to another with brotherly loue, in giuing honour, going one before another.*

11 *Not lither in buſineſſe, feruent in ſpirit; ſeruing the Lord.*

12 *Rejoycing in hope, patient in trouble, inſtant in prayer.*

13 *Diſtributing to the neceſſity of Saints, giuen to hoſpitality.*

14 * *Bleſſe them which perſecute you, bleſſe, and curſe not.*

Matth.5.44.

15 *Rejoyce with them that doe rejoyce, and weepe with them that weepe.*

16 * *Being of like affection one towards another, being not high minded: but making your ſelues equall to them of the lower ſort. Be not wiſe in your owne opinions.*

Pro.3,7.

17 * *Recompenſing to no man euill for euill. Prouiding aforehand things honeſt,* not onely before God, but alſo *in the ſight of all men.*

Pro.20,22.

18 * *If*

18 [illegible] as much as is in you, [illegible]

19 [illegible] reſt, but give place unto wrath, for it is writ-ten: Reveng[illegible] ſaith the Lord.

Deut.32,35.

Prov.25,21.

20 But [illegible] meate: if he [illegible]; for, doing this, thou ſhalt heape coales of fire upon his head.

21 Be not overcome of evill, but overcome in good the evill.

Heb.12.14.

18 * If it be poſſible, as much as lieth in you, live peaceably with all men.

19 Dearely beloved, avenge not your ſelves, but rather give place unto wrath. For it is written, Vengeance is mine, I will repay, ſaith the Lord.

20 Therefore, if thine enemy hunger, feede him: if he thirſt, give him drinke: for in ſo doing, thou ſhalt heape coales of fire on his head.

21 Be not overcome of evill, but overcome evill with good.

ANNOTATIONS. CHAP. XII.

RHEM.

1 A living hoſt.] Leſt men ſhould thinke by the former diſcourſe of Gods eternall predeſtination, that no reward were to be had of almes and workes, the Apoſtle now earneſtly recommendeth to them holineſſe of life.

1 A living hoſt.] Man maketh his body a ſacrifice to God by giving it to ſuffer for him, by chaſtiſing it with faſting, watching, and ſuch like, and by occupying it in workes of charity and vertue to Gods honour. Whereby appeareth how acceptable theſe workes are to God and gratefull in his ſight, being compared to a ſacrifice, which is an high ſervice done to him.

The body chaſtiſed by pennance is a gratefull ſacrifice.

RHEM. I.

6 According to the rule of faith.] By this, and many places of holy writ, we may gather, that the Apoſtles by the holy Ghoſt, before they were ſundered into divers Nations, ſet downe among themſelves a certaine rule and forme of faith and doctrine, containing not onely the Articles of the Creede, but all other principles, grounds, and the whole platforme of all the Chriſtian religion. Which rule was before any of the books of the new Teſtament were written, & before the faith was preached among the Gentiles; by which not onely every other inferiour teachers doctrine was tried, but all the Apoſtles, and Evangeliſts preaching, writing, interpreting (which is here called prophecying) were of Gods Church approved and admitted, or diſproved and rejected. This forme, by mouth and not by Scripture, every Apoſtle delivered to the countrey by them converted. For keeping of this forme, the Apoſtle before praiſed the Romanes, and afterward earneſtly warneth them by no meanes plauſible ſpeech to be drawen from the ſame. This he commendeth to Timothee, calling it his Depoſitum. For not holding this faſt and ſure, he blameth the Galatians, further alſo denouncing to himſelfe or an Angel that ſhould write, teach, or expound againſt that which they firſt received, Anathema, and commanding alwayes to beware of them that taught otherwiſe. For feare of miſſing this line of truth, himſelfe notwithſtanding he had the holy Ghoſt, yet leſt he might have preached in vaine and loſt his labour, he went to conferre with Peter and the reſt; for the faſt keeping of this rule of truth, the Apoſtles held Councels, and their ſucceſſors by their example. For the holding of this rule, and by the meaſure thereof, were all the holy Scriptures written; for and by the ſame, all the glorious Doctors have made their ſermons, commentaries, and interpretations of Gods word: all writings and interpretations no otherwiſe admitted nor deemed to be of God, but as they be agreeable to this Rule.

The Apoſtolicall rule of analogie or faith.

2 Tim.6,20.

Gal.1,8.

Gal.2,2.

Acts 15,6.

And this is the ſame Analogie and meaſure of faith, ſet downe and commended to us every where for the Apoſtles tradition: and not the phantaſticall rule or ſquare that every Sectmaſter pretendeth to gather out of the Scriptures falſely underſtood and wreſted to his purpoſe, by which they judge of Doctor, Scripture, Church, and all. Arius had by that meanes a rule of his owne, Luther had his falſe weights, and Calvin his owne alſo. According to which ſeverall meaſure of every Sect, they have their expoſitions of Gods word: and in England (as in other infected Countries) they kept of late an apiſh imitation of this prophecying which S. Paul here and in other places ſpeaketh of, and which was an exerciſe in the Primitive Church, meaſured not by every mans peculiar ſpirit, but by the former rule of faith firſt ſet downe by the Apoſtles. And therefore all this new phantaſticall Prophecying & all other preaching in Calvins ſchoole, is juſtly by this note of the Apoſtle condemned, for that it is not according to, but quite againſt the rule of faith.

The Heretikes phantaſticall rule or rather rules of faith, wholy and divers one from another.

FVLK. I

Firſt you tranſlate boldly, rationem fidei, the rule of faith, which is not the proper ſignification of the word Ratio. Secondly, where all the ancient writers, that comment upon the text in a maner, underſtand the word Analogia, for the meaſure of every mans faith, whereunto God giveth a gift agreeable, and not one underſtandeth it, for ſuch a rule of faith, as you ſuppoſe; what credit ſhall your interpretation have, with any man of meane judgement? But ſpecially where you affirme, that it was ſuch, as being delivered without writing, all the writings of the new Teſtament were tried and approoved by it: it is horrible blaſphemy againſt the holy Scriptures. That a rule of faith might be concluded of by the Apoſtles, to direct all teachers and beleevers by it, we deny not: but that this rule was drawen out of all the holy Scriptures, and contained nothing but that which is grounded upon them, it is manifeſtly prooved, becauſe the Goſpell which they preached, was grounded wholly upon the holy Scriptures, as teſtifieth Saint Paul, Rom.1,2. Acts 26,22. and by many other places of Scripture. And therefore all your wrangling is in vaine, to perſwade men without argument of Scripture, that there was ſuch a rule unwritten that contained more then the Scripture. The faith which Saint Paul commended in the Romanes, was the faith of the Goſpel, which God had promiſed before by the Prophets, in the Scriptures. That forme of doctrine, which was committed to Timothy, was contained in the holy Scriptures, wherein he had beene trained up from a childe, and which were able to make him wiſe unto ſalvation, and perfectly inſtructed, to all parts of his office, 2 Tim. 2, 15, 16, 17. It was the Goſpell which he preached to the Galathians ſet foorth in the Scriptures, and not a ſecret tradition, but the publique doctrine of juſtification by faith, without all ceremonies and workes of the law. But that he feared to miſſe the rule of truth, when he went up to Ieruſalem, after he had preached the Goſpell fourteene yeeres, what is it but blaſphemous impudency, to affirme? when he ſaith, he did declare to the reſt of the Apoſtles privately, the doctrine that he preached publiquely, not for feare leaſt he had miſſed himſelfe, but that the reſt of the Apoſtles might give publique teſtimony of his doctrine, to be the ſame that theirs was, againſt them, that to hinder the profite of his preaching, reported that he taught otherwiſe then the reſt of the Apoſtles, Gal.2. Finally, the Scriptures inſpired of God, were written to be the rule of truth, for certainty of faith: and not to maintaine ſuch an unwritten tradition, but to defend the truth and faith, from all hereticall pretences of ſecret tradition. Therefore the Apoſtle either ſpeaketh not at all, of any rule of trueth in this place, or elſe he ſpeaketh of the articles of the Creede, which being taken out of the Scriptures, and containing a briefe ſumme of Chriſtian faith, may be called that rule of faith, according to which all prophecying, and interpretation of the Scripture, is to be framed. Where you ſay, that we have ſeverall rules of faith amongſt us, it is true

Vnwritten tradition.

[illegible] Paul ſpeaketh of, and [illegible] in the Primitive Church [illegible] and ſlandereth it.

CHAP. XIII.

To yeeld obedience and all other duties unto Potentates: 8 to love each neighbour which is the fulfilling of the law: 11 and ſpecially to amend [illegible] in the time of grace, we muſt [illegible]

Tit.3,1.
1 Pet.2,13.

LET every ſoule bee ſubject to higher powers, for there is no power but of God. And thoſe that are, of God are ordeined.

2 Therfore he that reſiſteth the power, reſiſteth the ordinance of God. And they that reſiſt, purchaſe to themſelves damnation.

3 For Princes are no feare to the good work, but to the evill. But wilt thou not feare the power? Doe good: and thou ſhalt have praiſe of the ſame.

4 For he is Gods miniſter unto thee for good. But if thou doe evill, feare, for he beareth not the ſword without cauſe. For he is Gods miniſter: a revenger unto wrath, to him that doth evill.

5 Therefore be ſubject of neceſſitie, not only for wrath, but alſo for conſcience ſake.

6 For therefore you give tributes alſo. for they are the miniſters of God ſerving unto this purpoſe.

7 Render therfore to all men their due: *to whom tribute, tribute: to whom cuſtom, cuſtome: to whom feare, feare: to whom honour, honour.

Matt.22,21.

The Epiſtle upon the 4. Sunday after the Epiphanie.

Exod.20,13.

8 Owe no man any thing: but, that you love one another. For hee that loveth his neighbour, hath ‡ fulfilled the law.

9 For, Thou ſhalt not commit advoutrie, Thou ſhalt not kill, Thou ſhalt not ſteale, Thou ſhalt not beare falſe witneſſe, Thou ſhalt not covet, and if there bee any other commandement, it is compriſed in this word, Thou ſhalt love thy neighbour as thy ſelfe.

Levit.19,18.

10 The love of thy neighbour, worketh no evill. Love therefore is the fulneſſe of the law.

The Epiſtle upon the 1. Sunday in Advent.

11 And that knowing the ſeaſon, that it is now the houre for us to riſe from ſleepe. For now our ſalvation is neerer then when we beleeved.

12 The night is paſſed, and the day is at hand. Let us therefore caſt off the workes of darkneſſe, and doe on the armour of light.

13 As in the day let us walke honeſtly: not in banketings and drunkenneſſe, not in chamberings and impudicities, not in contention and emulation.

14 But doe yee on our Lord IESVS Chriſt, and make not proviſion for the fleſh in concupiſcences.

LEt every ſoule bee ſubject unto the higher powers: for * there is no power but of God, The powers that bee, are ordeined of God.

Sap.6,4.

2 Whoſoever therefore reſiſteth the power, reſiſteth the ordinance of God: and they that reſiſt ſhall receive to themſelves damnation.

3 For rulers are not fearfull to good workes, but to the evill. Wilt thou not feare the power? Doe well, and thou ſhalt have praiſe of the ſame.

4 For hee is the miniſter of God for thy wealth. But if thou do evill, feare, for he beareth not the ſword in vaine: For he is the miniſter of God, revenger of wrath on him that doth evill.

5 Wherefore yee muſt needs be ſubject, not only for feare of † puniſhment: but alſo becauſe of conſcience.

† Or, wrath.

6 And for this cauſe pay ye tribute, for they are Gods miniſters, ſerving for the ſame purpoſe.

7 Give to every man therefore his dutie, tribute to whom tribute is due; cuſtome to whom cuſtome, feare to whom feare, honour to whom honour belongeth.

8 Owe nothing to no man, but to love one another: (for he that loveth another, hath fulfilled the Law.

9 For this,* Thou ſhalt not commit adulterie, thou ſhalt not kill, thou ſhalt not ſteale, thou ſhalt not beare falſe witneſſe, thou ſhalt not luſt: * and if there bee any other commandement, it is in few wordes comprehended in this ſaying: namely, Thou ſhalt love thy neighbour as thy ſelfe.

Exod.20.14.
deut.5.18.

Levit.19.18.
matt.22.39.
mar.12.31.
galat.5.14.
iames 2.8.

10 Charity worketh no ill to his neighbour, therefore the fulfilling of the Law is charitie.)

11 And chiefely conſidering the ſeaſon, how that it is time that we ſhould now awake out of ſleepe: for now is our ſalvation neerer then when we beleeved.

12 The night is paſſed, the day is come nigh. Let us therefore caſt away the deeds of darkenes,* and let us put on the armour of light.

Luke 21.14.

13 Let us walke honeſtly, as in the day, not in rioting and drunkenneſſe, neither in chambering and wantonneſſe, neither in ſtrife and envying.

14 But put ye on the Lord Ieſus Chriſt, and make not proviſion for the fleſh, to fulfill the luſts thereof.

MARGINALL NOTES. CHAP. XIII.

Rhem. 1. 8 Fulfilled the law.] [illegible] by love in this life [illegible] ries, [illegible]

Fulk. 1. [illegible] hee which loveth his neighbour as himſelfe, hath fulfilled the law of the ſecond Table. But [illegible] never ſaw the man, nor ever ſhall, that loved his neighbour as himſelfe. Therefore unperfect love doth not [illegible] fulfill the Law: and it is ſtill unpoſſible to keepe the [illegible], in ſuch perfection, as the juſtice of the Law requireth.

The law impoſſible to bee kept.

ANNOTATIONS. CHAP. XIII.

Rhem. 2. 1 Every ſoule be ſubject.] *Becauſe the Apoſtles preached liberty by Chriſt from the yoke of the law and ſervitude of ſin, and gave all the faithfull both example and commandement to obey God more then men, and withall ever charged them expreſly to be obedient and ſubject to their prelates, as to them which had care of their ſoules, and were by the holy Ghoſt placed over the Church of God: there were many in thoſe dayes newly converted, that thought themſelves free from all temporall Poteſtates, carnall Lords, and humane creatures or powers: whereupon the bondman tooke himſelfe to bee looſe from his ſervitude, the ſubject from his Soveraigne, were hee Emperour, King, Duke, or what other ſecular Magiſtrate ſoever, ſpecially the Princes of thoſe daies being Heathens and perſecuters of the Apoſtles, and of Chriſts religion; for which cauſe and for that the Apoſtles were untruely charged of their adverſaries, that they withdrew men from order and obedience to civill lawes and officers:* S. Paul *here (as* S. Peter *doth* 1 Chap. 2.) *cleareth himſelfe, and expreſly chargeth every man to be ſubject to his temporall prince and ſuperiour: Not every man to all that bee in office or ſuperioritie, but every one to him whom God hath put in authoritie over him, by that he is his Maſter, Lord, King, or ſuch like: neither to them in matters of religion or regiment of their ſoules (for moſt part were pagans, whõ the Apoſtle could not will men to obey in matters of faith) but to them in ſuch things only as concerne the publike peace and policie, and what other cauſes ſoever conſiſt with Gods holy will and ordinances, for * againſt God no power may be obeyed.*

Obedience to temporall rulers, & in what cauſe.

Acts 4. 19. 5. 29.

Authoritie of civill Princes.

Fulk. 2. Chryſoſtome upon this place ſaith *Hom* 23. he ſheweth, *that theſe things are commanded to all men, both Prieſts and Monks, & not to temporall men only, which he declareth in the beginning, when he ſaid, Let every ſoule be ſubject to the higheſt powers: although thou be an Apoſtle, although thou be an Evangeliſt, although thou be a Prophet, although thou be whatſoever thou art: for this ſubjection doth not overthrow religion.* And if Heathen princes are to be obeyed of all men, in all things that are not againſt Chriſtian religion, how much more Chriſtian princes, in matters that are agreeable to Chriſtian faith and religion. Seeing that (as S. *Auguſtine* ſaith) they *ſerve God as Kings, making juſt lawes, and deſtroying idolatry as Ezekias did.* The ſame father counteth him *not ſober, that would ſay to Chriſtian Kings: Take no care in your kingdome, of whom the Church of your Lord is defended or oppugned: it pertaineth not to you, who in your dominion will be religious or ſacrilegious, to whom it may not be ſaid it pertaineth not unto you, who in your dominion will bee chaſte or unchaſte, Epiſt.* 50. *Bonifacio.* Therefore it ſtandeth with Gods holy will and ordinance, that Princes ſhould make lawes to maintaine true religion, and to ſuppreſſe falſe religion, whereunto all men are commanded to be obedient.

Rhem. *Chryſoſt. in epiſt. Rom. hom. 23.* 1 No power but of God.] S. Chryſoſtome *here noteth, that power, rule, and ſuperiority, is Gods ordinance, but not eftſoones all Princes: becauſe many may uſurpe, who raigne by his permiſſion onely, and not by his appointment; nor all actions that every one doth in and by his ſoveraigne power, as* Iulians *apoſtaſie and affliction of Catholikes,* Pharaos *tyrannicall oppreſſion of the Iſraelites,* Achabs *perſecution of the Prophets,* Neros *executing of the Apoſtles,* Herods *and* Pilats *condemning of Chriſt: all which things God permitted them, by the abuſe of their power to accompliſh, but they were out of the compaſſe of his cauſing and ordinance.*

In what ſenſe, all power or ſuperioritie is of God.

Rhem. 3. 2 They that reſiſt.] *Whoſoever reſiſteth or obeyeth not his lawfull Superior in thoſe cauſes wherein he is ſubject unto him, withſtandeth Gods appointment, and ſinneth deadly, and is worthy to be puniſhed both in this world by his ſuperior, and by God in the next life; for in temporall government and cauſes, the Chriſtians were bound in conſcience to obey their heathen Emperours: though on the other ſide, they were bound under paine of damnation to obey their Apoſtles and Prelats, and not to obey their Kings or Emperors, in matters of religion. Wherby it is cleare, that when we be commanded to obey our ſuperiors, it is meant alwaies and only in ſuch things as they may lawfully command, and in reſpect of ſuch matters wherein they be our ſuperiours.*

In things lawfully commanded it is mortall ſin not to obey our ſuperiours.

Fulk. 3. If Heathen Princes commaund any thing in matters of religion that is agreeable to true religion, they are to bee obeyed, even in matters of religion. As *Cyrus* in the law which hee made for building the Temple, *Ezra* 1. and *Darius*, as well for building, as for offering of ſacrifice, *Ezra* 6. And *Artaxerxes*, for reformation of the Church, by the diſcretion and wiſedome of *Ezra*, *Ezra* 7. And *Darius* the Median, for worſhipping of the true God, *Dan* 6.27.

Authoritie of civill Princes in matters of religion.

Rhem. 4. 4 Beareth not the ſword.] *That the Apoſtle meaneth here ſpecially of temporal powers, we may ſee by the ſword, tribute, and externall compulſion, which be here attributed to them. And the Chriſtian men then had no doubt whether they ſhould obey their ſpirituall powers, but now the diſeaſe is cleane contrary. For all is given to the ſecular power, and nothing to the ſpirituall, which expreſly is ordained by Chriſt and the Holy Ghoſt: and all the faithfull are commanded to bee ſubject thereunto, as to Chriſts owne word and will. There were Heretikes called* Begardi, *that tooke away all rule and ſuperioritie: The* Wicleffiſts *would obey nor Prince nor Prelate, if he were once in deadly ſinne. The Proteſtants of our time (as we may ſee in all Countries where the ſecular ſword is drawne againſt their Sectes) care neither for the one nor for the other, though they extoll only the Secular when it maketh for them. The Catholikes onely moſt humbly obey both, even according to Gods ordinance, the one in temporall cauſes, and the other in ſpirituall: in which order both theſe States have bleſſedly flouriſhed in all Chriſtian countries ever ſince Chriſts time, and it is the very way to preſerve both, as one day all the world ſhall confeſſe with us.*

The Apoſtle ſpeaketh of temporall powers.

Hereſies againſt rule and ſuperioritie.

The obedience of Catholikes both to ſpirituall and temporall ſuperiours.

Fulk. 4. We give no more to the ſecular power, then is due by the word of God. *Wiclef* was ſlandered to deny obedience to Princes, and ſpirituall Paſtors, for he denied neither of both. But proved that the Pope was Antichriſt, and his Clergie were no Paſtors of the Church, but wolves. The Proteſtants (God bee thanked) at this day, as alwayes, are obedient even to wicked Princes unto death and martyrdome. The Papiſts conſpire moſt horrible treaſon to murder Chriſtian Princes, and to invade their land with ſtrangers, as it is manifeſt, to the reproch and ſhame of that murthering hereſie.

Slander.

Rhem. 5. *Hiero. in Mat. 17.* 6 You give tributes.] *Though every man ought to bee ready to ſerve his temporall Prince with his goods, by tributes or what other lawfull taxes and ſubſidies ſoever: yet they may exempt by priviledges whom they thinke good. As in all countries Chriſtian: prieſts for the honour of Chriſt, whoſe Miniſters they be, have by the grants and ancient charters of kings bin excepted and exempted. Notwithſtanding they were never unready to ſerve voluntarily their Soveraigne, in all common cauſes, with whatſoever they had.* See Annot. in Matt. 17.26.

The Clergie exempted from tribute.

The

Fulk. 5. The [illegible] for the Law of God: [illegible] princes, and [illegible] of [illegible] veraigne Lady [illegible] God [illegible] to his glory, [illegible]

Rhem. 13 [illegible] *was the very place which* S. Auguſtine [illegible], *was by a voice from heaven* [illegible] *miraculous* [illegible] *converſion, not only to the Catholike faith, but alſo to perpetuall continencie, by this voice comming from heaven,* Tolle, lege: Tolle, lege. *Take up and reade, take up and reade, as himſelfe telleth,* Lib. 8. Confeſſ. c. 12.

S. Auguſtines converſion.

CHAP. XIIII.

Like a moderator and peacemaker betweene the firme Chriſtians (who were the Gentiles) and the infirme (who were the Chriſtian Iewes, making yet a ſcruple to ceaſe from keeping the ceremoniall meates and dayes of Moſes lawe) hee exhorteth the Iew not to condemne the Gentile uſing his libertie: and the Gentile againe, not to contemne the ſcrupulous Iew: but rather to abſtaine from uſing his libertie, then offending the Iew, to bee an occaſion unto him of apoſtating.

AND him that is weake in faith, take unto you: not in diſputations of cogitations.

2 For one beleeveth that he may ‖ eat all things: but hee that is weake, ‖ let him eat hearbes.

‖ eateth.

3 Let not him that eateth, deſpiſe him that eateth not: and hee that eateth not; let him not judge him that eateth; for God hath taken him to him.

4 Who art thou that judgeſt another mans ſervant? To his owne Lord he ſtandeth or falleth; and he ſhall ſtand: for God is able to make him ſtand.

5 For one judgeth ‖ betweene day and day: and another judgeth every day; let every one abound ‖ in his owne ſenſe.

6 He that reſpecteth the day, reſpecteth to our Lord. And hee that eateth, eateth to our Lord: for he giveth thanks to God. And he that eateth not, to our Lord he eateth not, and giveth thanks to God.

7 For none of us liveth to himſelfe: and no man dieth to himſelfe.

8 For whether wee live, we live to our Lord: or whether wee die, wee die to our Lord. Therefore whether wee live, or whether we die, we are our Lords.

9 For to this end Chriſt died and roſe againe: that hee may have dominion both of the dead, and of the living.

10 But thou, why judgeſt thou thy brother? or thou, why doeſt thou deſpiſe thy brother? for * wee ſhall all ſtand before the judgement ſeat of Chriſt.

2 Cor. 5, 10.

Eſa. 45, 23.

11 For it is written, *Live I,* ſaith our Lord, *that every knee ſhall bow to mee: and every tongue ſhall confeſſe to God.*

12 Therefore every one of us for himſelfe ſhall render account to God.

13 Let us therefore no more judge one another; but this judge ye rather, that you put not a ſtumbling blocke or a ſcandall to your brother.

14 I know and am perſwaded in our Lord Iesvs Chriſt that nothing is † common of it ſelfe, but to him that ſuppoſeth any thing to be common, to him it is common.

15 For if becauſe of meat thy brother

be

† Common, that is, uncleane. See Ann. Mar. 7, 2. Though he wiſh the weak to be borne withall, yet he uttereth his mind plainly, that indeed al the meats forbidden and uncleane in the law, are now through Chriſt cleanſed and lawfull for every man to eat.

HIm that is weake in the faith receive, not to doubtfulneſſe of diſputations.

2 One beleeveth that hee may eate every thing: another which is weake, eateth hearbs.

3 Let not him that eateth, deſpiſe him that eateth not: and let not him which eateth not, judge him that eateth. For God hath received him.

4 What art thou that judgeſt another mans ſervant? To his owne maſter he ſtandeth or falleth: Yea, he ſhalbe holden up: for God is able to make him ſtand.

5 This man putteth difference betweene day and day. Another man counteth all dayes alike. Let every man bee fully perſwaded in his owne minde.

6 Hee that eſteemeth the day, eſteemeth it unto the Lord: and hee that eſteemeth not the day, to the Lord hee doeth not eſteeme it. Hee that eateth, eateth to the Lord, for hee giveth God thankes: and hee that eateth not, eateth not to the Lord, and giveth God thankes.

7 For none of us liveth to himſelfe, and no man dyeth to himſelfe.

8 For if we live, we live unto the Lord: and if we die, we die unto the Lord: Whether we live therefore, or die, we are the Lords.

9 For to this end Chriſt both died, and roſe, and revived, that hee might bee Lord both of dead and quicke.

*10 But why doeſt thou then judge thy brother? Either, why doeſt thou ſet at nought thy brother? * we ſhall all ſtand before the judgement ſeate of Chriſt.*

2 Cor. 5. 10.

*11 For it is written, * I live, ſaith the Lord, and all knees ſhall bow to mee, and all tongues ſhall give praiſe to God.*

Eſay 45. 23. phil. 2. 10.

12 So ſhall every one of us give accompt of himſelfe to God.

13 Let us not therfore judge one another any more: but judge this rather, that no man put a ſtumbling blocke, or an occaſion to fall, in his brothers way.

14 For I know, and am perſwaded by the Lord Ieſus, that there is nothing common of it ſelfe, but unto him that judgeth it to bee common, to him it is common.

15 But if thy brother be grieved with thy

meate,

1 Cor. 8.

be grieued now thou walkeſt not according to charitie. * Doe not with thy meat deſtroy him for whom Chriſt died.

16 Let not then our good be blaſphemed.

17 For the kingdome of God is || not meat and drinke: but iuſtice, and peace, and ioy in the holy Ghoſt.

18 For hee that in this ſerueth Chriſt, pleaſeth God and is acceptable to men.

19 Therefore the things that are of peace let vs purſue: and the things that are of edifying one toward another let vs keepe.

Titus 1, 15.

20 Deſtroy not the worke of God for meate. * All things indeed are cleane: but it is ill for the man that eateth by giuing offence.

21 It is good not to eate fleſh, and not to drinke wine, nor that wherein thy brother is offended, or ſcandalized, or weakened.

22 Haſt thou faith? || haue it with thy ſelfe before God. Bleſſed is he that iudgeth not himſelfe in that which he approueth.

23 But || he that diſcerneth, if hee eate, is damned: becauſe not of faith; for || all that is not of faith is ſinne.

*meate, now walkeſt thou not charitably: * deſtroy not him with thy meate, for whom Chriſt died.*

1 Cor. 8, 11.

16 *Let not your good be euill ſpoken of.*

17 *For the kingdome of God is not meat and drinke: but righteouſneſſe, and peace, and ioy in the holy Ghoſt.*

18 *For he that in theſe things ſerueth Chriſt, pleaſeth God, and is commended of men.*

19 *Let vs therfore follow thoſe things which make for peace, and things wherewith one may edifie another.*

Titus 1. 15.

20 *Deſtroy not the worke of God for meats ſake: * all things are pure, but it is euill for that man which eateth with offence.*

21 *It is good neither to eate fleſh, neither to drinke wine, neither any thing wherby thy brother ſtumbleth, either is offended, or is made weake.*

22 *Haſt thou faith? Haue it with thy ſelfe before God. Happie is hee that condemneth not himſelfe in that* thing which *he alloweth.*

23 *For hee that maketh conſcience, is damned if hee eat, becauſe* he eateth *not of faith: For whatſoeuer is not of faith, is ſinne.*

ANNOTATIONS. CHAP. XIIII.

Rhem. 1. 2 Eate all things.] *By ſimilitude of words the ſimple are ſoone deceiued, and Heretikes make their aduantage of any thing to ſeduce the vnlearned. There were diuers meates forbidden in the law of Moyſes, and for ſignification made and counted vncleane, whereof the Iew might not eat at all, as porke, hare, cony, and ſuch like, both of fiſhes, fowles, and beaſts a great number. Chriſt diſcharged all them that became Chriſtians, after his paſſion, of that obſeruance and all other ceremonies of the old law: Notwithſtanding, becauſe diuers that were brought vp in the law, had a religion and conſcience, ſuddenly to forſake their former manner, the Apoſtle here admoniſheth ſuch as bee ſtronger and better inſtructed in the caſe, to beare with the weaker ſort, that being Chriſtians could not yet find in their hearts to eat or taſt the meats forbidden by God in the law: as on the other ſide hee warneth the weake that would not eat, not to take offence or ſcandall at them that did eate without ſcruple, any of the irregular or forbidden meats in the law, nor in any wiſe to iudge or condemne the eater, but to commit that to God; and finally, that neither neither ſhould condemne the other for eating or not eating. Now the Proteſtants fondly apply all this to the faſtes of the Church, and differences of meats in the ſame: as though the Church did forbid any meat wholy neuer to be eaten or touched, or made any creatures vncleane, or otherwiſe preſcribed any abſtinence, then for chaſtiſing of mens bodies & ſeruice of God. It is a great blindnes that they can put no difference betweene Chriſts faſt of fortie daies, Mat. 4. Iohns abſtaining from all delicate meats and drinke, Mat. 3, 11. the widow Annes, Luk. 2, 37. the Nazarites, Num. 6. the Rechabites, Iere. 35, 14. the Niniuites, Iona. 3. S. Pauls, 2 Cor. 11, 27. S. Timothees, 1 Tim. 5, 23. Iohns diſciples and Chriſts diſciples faſt, Mat. 9, 14. 15. (which he ſaid they ſhould keepe after his departure from them:) and the ceremoniall diſtinction of creatures and meats cleane and vncleane, in the old law, of which it is euident the Apoſtle treateth in all this chapter, and of none other at all. Therfore when the Proteſtants by the words of this place would proue, that we be either made free from faſting and from obeying the Churches commandement, or following Chriſts example in that matter, or that the obſeruers of Chriſtian faſts be weake in faith, and ought not in any wiſe condemne of ſinne the breakers of the preſcribed faſtes of the holy Church, they doe abuſe ignorantly or wilfully the Apoſtles words and diſcourſe.*

The Apoſtles meaning about eating or not eating certaine meates.

The heretikes fondly abuſe this place againſt the faſtes of the Church.

Fooliſh Heretikes ſee not the differences of things.

Fulk. 1. We neuer went about to proue by this place, or by any other, that Chriſtians are free from faſting, or from obeying the Churches commandement, or Chriſtes example in faſting without ſuperſtition. But we condemne your Antichriſtian forbidding of meats to ſome men at all times, & to all men at ſome times for religions ſake, and for greater holineſſe, which is no faſting, but a change of diet. And where you ſay, you forbid no meat, but for chaſtiſing of mens bodies, it is falſe: for you leaue them all things that may inflame the body to luſt, beſide fleſh, as wine, ſpices, fruits, and all daintie fiſhes, in which of ancient time, was counted the greateſt delicacie. And Durand ſaith plainly, that fiſh is eaten in faſting dayes, *becauſe God hath not curſed the waters, becauſe remiſſion of ſinnes ſhould be by the water of baptiſme: for this element is moſt worthy, which waſheth away filthineſſe, and vpon which the ſpirit of the Lord before the conſtitution of the world was caried: but he curſed the earth in the worke of man; hereof it is, that it is not lawfull to eat in the faſting dayes, any kind of fleſh that liueth in the land:* whereby it is plaine, howſoeuer you would cloke the matter, your prohibition of fleſh is, becauſe it was hypocritically deemed, not only vncleane, but alſo curſed. *Dur. lib. 6. cap. de alijs Ieiunijs.*

Faſtings.

Rhem. 2. 5 Betweene day and night.] *By the like deceit they abuſe this place againſt the holy dayes of Chriſt and his bleſſed mother and ſaints, which concerneth onely the Iewes feſtiuities and obſeruation of times, whereof in the Epiſtle to the Galatians, cap. 4, 10.*

Diſtinction of dayes.

Fulk. 2. Wee vſe no deceit, but ſhew the Chriſtian libertie in reſpecting all dayes alike, that are not diſcerned by the commandement of God. As for the doing of our feſtiuities, we condemne as open idolatrie, by manifeſt texts of Scripture, forbidding Gods honour to be giuen to creatures: and yet the dayes appoynted by the Church for exercise of religion, we obſerue, and that without ſuperſtition.

Popiſh holidaies.

Rhem. 3. 5 Euery one in his owne ſenſe.] *The Apoſtle doth not giue freedome, as the Churches enemies would haue it, that euery man may doe or thinke what he liſt, but in this matter of Iudaicall obſeruation of daies and meates, all that pleaſed ech*

The Text [illegible]

for

[illegible] &c.

[illegible] and [illegible]

Fulk. 3. By [illegible], that euery man certainely be perſwaded, how [illegible] it is to be [illegible].

Rhem. 17 Not meat and drinke.] *The perfection of religion or the kingdome of God ſtandeth not in meate or drinke, and therefore the better might they vſe [illegible] and toleration in that point for a time, for peace ſake and to auoid ſcandall, but if the precept of Moſes had bene bound ſtill as before, then (not for the meate ſake, but for the diſobedience) had been damnable to haue eaten the vncleane meats.*

Not eating, but diſobedience damnable.

22 Haue it with thy ſelfe.] *Thou that art perfect, and beleeueſt or knoweſt certainly that thou art free from the law concerning meats and feſtiuities, yet to the trouble and hinderance of the feeble that cannot yet be brought ſo farre, be diſcreet and vtter not thy ſelfe out of ſeaſon.*

23 He that diſcerneth.] *If the weake haue a conſcience, and ſhould be driuen to eat the things which in his owne heart he thinketh he ſhould not doe, he committeth deadly ſinne; becauſe hee doth againſt his conſcience, or againſt his owne pretenſed knowledge.*

Rhem. 4. 23 All that is not of faith.] *The proper ſenſe of this ſpeech is, that euery thing that a man doth againſt his knowledge or conſcience, is a ſinne, for ſo by the circumſtance of the letter, faith muſt here be taken, though S. Auguſtine ſometimes applieth it alſo to proue that all the actions of infidels (meaning thoſe workes which directly proceed of their lacke of faith) be ſinnes. But in any wiſe take heed of the Heretikes commentary, who hereby would proue, that the infidell ſinneth in honouring his parents, fighting for his countrey, tilling his ground, and in all other works. And no maruell that they ſo hold of infidels, who maintaine * that Chriſtian men alſo offend deadly in euery good deed.*

To doe againſt our conſcience is ſinne. Chryſoſt. ho. 26. in Ep. Rom.

What actions of infidels are ſinne, and what are not.

Luther.

Fulk. 4. S. Auguſtine applyeth this text, to proue that all the actions of Infidels are ſinne, euen thoſe that ſeeme to be vertues and good workes, ſaying that *vertues muſt be defined, not by the offices, but by the ends. Contra Iul. lib. 4. cap. 3.* where he handleth the queſtion at large, and ſaith, *When a man doth any thing, wherein hee ſeemeth not to ſinne, if he doth it not for that end, for which he ought to doe it, he is conuinced to ſinne.* Therefore though honouring of parents, and ſuch like actions bee not ſinne of themſelues, yet are they ſinne in an infidell, becauſe he honoureth not his parents for that end he ought to doe. Againe, *of all things which infidels doe, it is ſaid, all that is not of faith is ſinne.* Againe to the Pelagian he ſaith, as wee may ſay to the Papiſts, *Omnia proinde cætera, &c. All the reſt of theirs, that ſeeme among men to haue ſome praiſe, let them ſeeme to thee to be true vertues; let them ſeeme to bee good workes, and to bee done without all ſinne. For my part I know this, that a good will doth them not: for an vnfaithfull and vngodly will is not good.* Alſo *contra duas epiſt. Pel. ad Bonifacium lib. 3. cap. 5.* he ſaith, *Sine ipſa &c. Without faith euen thoſe which ſeeme to bee good works, are turned into ſinnes: for all that is not of faith is ſinne. Fulgent. de remiſſ. peccat. li. 2. c. 19. Leo ſermo 2. de jejunio Pentecoſt. Heſych. in Leuit. li. 1. cap. 2. Proſper. cont. Caſſ. cap. 22. De vita contemplat. li. 3. cap. 1.* That which *Luther* ſaith of Chriſtian mens good deeds, is true in his meaning: namely, in reſpect of the perfection of iuſtice, which Gods Law requireth, whereunto no man can attaine in any good deed that hee doth. Therefore good deeds are rewarded according to grace, and not according to merit.

All actions of Infidels are ſinne.

CHAP. XV.

He proceedeth to make peace betweene the Chriſtian Gentiles and Iewes, 8 with this reſtriction, that the Iewes vocation is of promiſe indeed, but the Gentils alſo of mercy, & foretold by the ſcriptures. 14 Then drawing to an end, he excuſeth himſelfe to the Romans for writing thus vnto them; 21 hoping now at length to ſee them, after that he hath bin at Hieruſalem, 29 whereunto alſo he requeſteth their prayers.

AND wee that are the ſtronger, muſt ſuſtaine the infirmities of the weake, and not pleaſe our ſelues.

2 Let euery one of you pleaſe his neighbour unto good, to edification.

Pſal. 68, 10.

3 For, Chriſt did not pleaſe himſelfe, but as it is written, *The reproches of them that reproched thee, fell vpon me.*

The Epiſtle vpon the ſecond Sunday in Aduent.

‡ He meaneth all that is written in the old Teſtament: much more all things written in the new Teſtament, are for our learning and comfort.

c Vnitie in religion commended.

4 For ‡ what things ſoeuer haue beene written, to our learning they are written: that by the patience and conſolation of the Scriptures we may haue hope.

5 And the God of patience and of comfort giue you to be of one mind one toward another according to IESVS Chriſt:

6 That of c one minde, with one mouth you may glorifie God the father of our Lord IESVS Chriſt.

7 For the which cauſe receiue one another: as Chriſt alſo hath receiued you vnto the honour of God.

8 For I ſay Chriſt IESVS to haue been ‡ miniſter of the circumciſion for the veritie of God to confirme the promiſes of the fathers.

9 But the Gentils to honour God for his

mercy,

WEe which are ſtrong, ought to beare the frailneſſe of the weake, and not to ſtand in our owne conceites.

2 *Let euery man pleaſe his neighbour in that that is good to edifying.*

3 *For Chriſt pleaſed not himſelfe, but as it is written, The rebukes of them which rebuked thee, fell on me.*

4 *For whatſoeuer things haue been written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might haue hope.*

5 *The God of patience and conſolation, * graunt you to bee like minded one towards another, after the enſample of Chriſt Ieſu;*

1 Cor. 1. 10.

6 *That yee all agreeing together, may with one mouth praiſe God, and the father of our Lord Ieſus Chriſt.*

7 *Wherfore receiue ye one another, as Chriſt receiued vs, to the glory of God.*

8 *And I ſay, that Ieſus Chriſt was a miniſter of the Circumciſion for the trueth of God, to confirme the promiſes* made *vnto the fathers:*

9 *And that the Gentils might glorifie God,*

for

Pſal.17,50. mercy, as it is written, *Therfore will I confeſſe to thee in the Gentiles ô Lord, and will ſing to thy name.*

Deut.32,43. 10 And againe he ſaith, *Rejoyce yee Gentiles with his people.*

Pſal.116,1. 11 And againe, *Praiſe all yee Gentiles our Lord: and magnifie him all ye peoples.*

Eſay 11,10. 12 And againe Eſaie ſaith, *There ſhall bee the root of Ieſſe: and he that ſhall riſe up to rule the Gentiles, in him the Gentiles ſhall hope.*

13 And the God of hope repleniſh you with all joy and peace in beleeving: that you may abound in hope, and in the vertue of the holy Ghoſt.

14 And I my ſelfe alſo, my brethren, am aſſured of you, that you alſo are full of loue, repleniſhed with all knowledge, ſo that you are able to admoniſh one another.

13 But I haue written to you (brethren) more boldly in part, as it were putting you in remembrance: for the grace which is given me of God.

16 To be the miniſter of Chriſt IESVS in the Gentiles: ſanctifying the Goſpell of God, that the oblation of the Gentiles may be made acceptable and ſanctified in the holy Ghoſt.

17 I haue therefore glory in Chriſt IESVS toward God.

18 For I dare not ſpeake any of thoſe things which Chriſt worketh not by me for the obedience of the Gentiles, by word and deedes,

19 In the vertue of ſignes and wonders, in the vertue of the holy Ghoſt: ſo that from Hieruſalem round about unto Illyricum I haue repleniſhed the Goſpell of Chriſt.

20 And I haue ſo preached this Goſpell, not where Chriſt was named, leſt I ſhould build upon an another mans foundation:

Eſay 52,15. 21 But as it is written, *They to whom it hath not been preached of him, ſhall ſee: and they that haue not heard, ſhall underſtand.*

22 For the which cauſe alſo I was hindred very much from comming unto you.

23 But now having no longer place in theſe countries, and having a deſire to come unto you theſe many yeeres now paſſed:

24 When I ſhal begin to take my journey into Spaine, I hope that as I paſſe, I ſhall ſee you, and be brought thither of you, if firſt in part I ſhall haue enjoyed you.

25 Now therfore I will go unto Hieruſalem to miniſter to the ǂ ſaints.

26 For Macedonia and Achaia haue liked well to make ſome contribution upon the poore ſaints that are in Hieruſalem.

27 For it hath pleaſed them: and they are their debters. For if the Gentiles bee made partakers of their ſpirituall things: they ought alſo in carnall things to miniſter unto them.

28 This

*for his mercie, as it is written, * For this cauſe I will praiſe thee among the Gentiles, and ſing unto thy Name.* 3 Reg.22.50. pſal.18.50.

*10 And againe he ſaith, * Rejoyce ye Gentiles with his people.* Deut.32.43.

*11 And againe, * Praiſe the Lord all yee Gentiles, and laud him all ye people together.* Pſal.117.1.

*12 And againe Eſaias ſaith, * There ſhall bee the root of Ieſſe, and hee that ſhall riſe to reigne over the Gentiles, in him ſhall the Gentiles truſt.* Eſay 11.10.

13 The God of hope fill you with all joy and peace in beleeving, that ye may be rich in hope, through the power of the holy Ghoſt.

14 I my ſelfe am perſwaded of you, my brethren, that ye alſo are full of goodnes, and filled with all knowledge, able alſo to exhort one another.

15 Neverthe leſſe, brethren, I haue ſomewhat more boldly written unto you, as putting you in remembrance through the grace that is given to me of God,

16 That I ſhould bee the miniſter of Ieſus Chriſt to the Gentiles, † and ſhould miniſter the Goſpell of God, that the offering of the Gentiles might bee acceptable, and ſanctified by the holy Ghoſt. † Or, ſacrificing

17 I haue therefore whereof I may reioyce through Chriſt Ieſus, in thoſe things which pertaine to God.

18 For I will not be bold to ſpeake of any of thoſe things which Chriſt hath not wrought by mee, to make the Gentiles obedient with word and deed,

19 In mightie ſignes and wonders, by the power of the ſpirit of God, ſo that from Hieruſalem, and the coaſts round about unto Illyricum, I haue fully preached the Goſpel of Chriſt.

20 So haue I enforced my ſelfe to preach the Goſpel, not where Chriſt was named, leſt I ſhould haue built upon another mans foundation.

*21 But as it is written, * To whom he was not ſpoken of, they ſhall ſee: and they that heare not, ſhall underſtand.* Eſay 52.15.

22 For this cauſe I haue been oft let, that I could not come unto you:

23 But now having no more to doe in theſe countries, and alſo having a great deſire many yeeres to come unto you,

24 Whenſoever I take my journey into Spaine, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, after that I be ſomewhat filled with you.

25 But now goe I unto Hieruſalem, to miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia & Achaia, to make a certaine cōmon gathering for the poore ſaints which are at Hieruſalem.

*27 * It hath pleaſed them verely, and their detters are they. For if the Gentils be made partakers of their ſpirituall things, their dutie is to miniſter unto them in carnall things.* 1 Cor.9.11

28 When

28 This therefore when I ſhall haue accompliſhed, and ſigned them this fruit, I will goe by you into Spaine.

29 And I know that comming to you, I ſhall come in abundance of the bleſſing of Chriſt.

30 I beſeech you therefore brethren, by our Lord IESVS Chriſt, and by the charitie of the holy Ghoſt, that you ǂ helpe me in your prayers for me to God,

ǂ In that the Apoſtle deſired to be prayed for, we may be moved to ſeeke the ſame as a great benefit.

31 That I may be delivered from the infidels that are in Iewrie, and the oblation of my ſervice may become acceptable in Hieruſalem to the ſaints,

32 That I may come to you in joy by the will of God, that I may bee refreſhed with you.

33 And the God of peace bee with you all. Amen.

28 When I haue performed this, and haue ſealed to them this fruit, I will come by you into Spaine.

29 And I am ſure that when I come unto you, I ſhall come with abundance of the bleſſing of the Goſpell of Chriſt.

30 I beſeech you brethren for the Lord Ieſus Chriſts ſake, and for the loue of the ſpirit, that ye helpe me in my buſineſſe with your prayers to God for me:

31 That I may bee delivered from them which beleeve not in Iewrie, and that this my ſervice which I haue at Hieruſalem, may be accepted of the Saints:

32 That I may come unto you with joy by the will of God, and may with you bee refreſhed.

33 The God of peace bee with you all. Amen.

MARGINALL NOTES. CHAP. XV.

RHEM. 1. 8 Miniſter of the circumciſion.] *Chriſt did execute his office and miniſterie onely towards the people of Circumciſion, that is, the Iewes.*

FVLK. 1. Chriſt did execute his office principally toward the Iewes; but not onely. Hee preached to the Samaritanes, *Iohn.4.* in the parts of Tyre and Sydon, he healed the woman of Canaans daughter, *Matth.15.* Finally, he died and roſe againe as well for the Gentiles, as the Iewes.

RHEM. 2. 25 Saints.] *He meaneth the holy perſons that having forſaken all their goods for Chriſt, were wholly converted to ſerve our Lord with all their mind. S.* Hierome *againſt* Vigilantius *the Heretike reprehending the almes given to ſuch, as doe the Heretikes alſo of our time.*

FVLK. 2. He meaneth all *the poore Chriſtians at Hieruſalem:* ſo doth S. *Chryſoſtome* interpret the word, and not of any ſpeciall men, ſuch as had forſaken their goods, *Hom.30.* *Theodoret* alſo *of all the poore faithfull, according as it was required by* Peter, Iames, *and* Iohn, *to be mindfull of the poore:* and ſo the text is plaine.

CHAP. XVI.

He commendeth the bearer Phebe to the Romanes, 3 and himſelfe to many there by name, 17 he declareth the doctrine which the Romanes had learned, to be the touchſtone to know ſeducers: 21 he doth unto them the commendations of all the Churches, and of certaine perſons by name: 25 and concludeth.

AND I commend to you Phoebe our ſiſter, who is in the miniſtery of the Church that is in Cenchris:

2 That you receive her in our Lord as it is worthy for ſaints: and that you aſſiſt her in whatſoever buſineſſe ſhe ſhall need you: for ſhe alſo hath aſſiſted many and my ſelfe.

3 [c] Salute Priſca and Aquila my helpers in Chriſt IESVS.

4 (Who for my life haue laid down their neckes: to whom not I only giue thanks, but alſo all the Churches of the Gentiles)

5 And their ǂ domeſticall Church. Salute Epænetus my beloved: who is the firſt fruit of Aſia in Chriſt.

6 Salute Marie who hath laboured much about us.

7 Salute Andronicus and † Iulia my couſins and fellow-captiues: who are noble among the Apoſtles, who alſo before me were in Chriſt.

8 Salute Ampliatus my beſt beloved in our Lord.

9 Salute Vrbanus our helper in Chriſt IESVS, and Stachys my beloved.

10 Salute Apelles [c] approved in Chriſt. Salute them that are of Ariſtobolus houſe.

ǂ This domeſticall Church was either that faithfull and Chriſtian houſhold, or rather the Chriſtians meeting together there & in ſuch good houſes to heare divine ſervice & the Apoſtles preaching in thoſe times of perſecution.

† Iunia.

c δόκιμον.

11 Salute

I Commend unto you Phebe our ſiſter, which is a miniſter of the Church at Cenchrea:

2 That yee receive her in the Lord, as it becommeth Saints, and that yee aſſiſt her in whatſoever buſineſſe ſhee hath neede of you: for ſhee hath ſuccoured many, and my ſelfe alſo.

*3 * Greet Priſcilla, and Aquila, my helpers in Chriſt Ieſu:* Acts 18.3.

4 (Which haue for my life layd downe their owne neckes: Vnto whom not onely I giue thankes, but alſo all the Churches of the Gentiles.)

5 Likewiſe greet the Church that is in their houſe. Salute my welbeloved Epænetus, which is the firſt fruits of Achaia in Chriſt.

6 Greet Mary, which beſtowed much labour on us.

7 Salute Andronicus and Iunia my couſins, and priſoners with me alſo, which are well taken among the Apoſtles, and were in Chriſt before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Vrban, our helper in Chriſt, and Stachys my beloved.

10 Salute Appelles approved in Chriſt. Salute them which are of Ariſtobulus houſhold.

11 Salute Herodion my kinſman. Salute them that are of Narciſſus houſe, that are in our Lord.

12 Salute Triphæna and Triphoſa: who labour in our Lord. Salute Perſis the beloved, who hath much laboured in our Lord.

13 Salute Rufus the elect in our Lord, and his mother and mine.

14 ‡ Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes: and the brethren that are with them.

15 Salute Philologus and Iulia, Nereus, and his ſiſter, and Olympias: and all the ſaints that are with them.

16 ‖Salute one another in an holy ‖ kiſſe. All the Churches of Chriſt ſalute you.

17 And I deſire you brethren, ‖ to marke them that make diſſentions and ſcandals contrary to the doctrine which ye haue [c] learned, and avoyd them.

18 For ſuch doe not ſerue Chriſt our Lord, ‖ but their owne belly: and ‡ by ſweet ſpeeches and benedictions, ſeduce the hearts of innocents.

‡ The ſpeciall way that Heretikes haue ever had to beguile, was & is by ſweet words and gay ſpeeches, which their ſheepes coat ſee, before deſcribed particularly in the Annotations upon S. *Matthew* c. 7.15.

19 For ‖ your obedience is publiſhed into every place. I rejoyce therefore in you. But I would haue you to bee wiſe in good, and ſimple in evill.

20 And the God of peace cruſh Satan under your feet quickly. The grace of our Lord Iesvs Chriſt be with you.

21 Timothee my coadjutor ſaluteth you, and Lucius, and Iaſon, and Soſipater my kinſmen.

22 I Tertius ſalute you, that wrote the Epiſtle in our Lord.

23 Caius mine hoſte, and the whole Churches, ſaluteth you. Eraſtus the Cofferer of the citie ſaluteth you, and Quartus a brother.

24 The grace of our Lord Iesvs Chriſt be with all you, Amen.

25 And to him that is able to confirme you according to my Goſpell and preaching of Iesvs Chriſt, according to the revelation of the myſterie from eternall times kept ſecret,

26 Which now is opened by the Scriptures of the Prophets according to the precept of the eternall God to the obedience of faith knowne in all Gentiles,

27 To God the only wiſe through Iesvs Chriſt, ‖ to whom be honour and glorie for ever and ever, Amen.

11 Salute Herodion my kinſman. Greete them that be of the houſhold of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, which labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord.

13 Salute Ruphus choſen in the Lord, and his mother and mine.

14 Greet Aſyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus, and Iulia, Nereus and his ſiſter, and Olympas, and all the ſaints which are with them.

*16 * Salute one another with an holy kiſſe. The Churches of Chriſt ſalute you.* 2 Cor. 13.12.

17 Now I beſeech you brethren, marke them which cauſe diviſion, and giue occaſion of evill, contrary to the doctrine which ye haue learned, and avoyd them.

18 For they that are ſuch ſerue not the Lord Ieſus Chriſt, but their owne belly, and with ſweet and flattering words deceiue the hearts of the innocents.

19 For your obedience is gone abroad unto all men. I am glad therfore on your behalfe: but yet I would haue you wiſe unto that which is good, and ſimple concerning evill.

20 The God of peace ſhall tread Satan under your feet ſhortly. The grace of our Lord Ieſus Chriſt be with you. Amen.

*21 * Timotheus my workefellow, and Lucius, and Iaſon, and Soſipater my kinſman ſalute you.* Acts 16.1. and 2.19.

22 I Tertius which wrote this Epiſtle, ſalute you in the Lord.

23 Gaius mine hoſte, & of the whole Church, ſaluteth you. Eraſtus the chamberlaine of the citie ſaluteth you, and Quartus his brother.

24 The grace of our Lord Ieſus Chriſt bee with you all, Amen.

*25 * To him that is of power to ſtabliſh you, according to my Goſpell, and preaching of Ieſus Chriſt, * by revealing of the myſterie which was kept ſecret ſince the world began,* Epheſ. 3.20. Epheſ. 3.9. coloſſ. 1.2. 1 Tim. 1.7. titus 1.2.

26 But now is opened, and by the Scriptures of the Prophets, at the commandement of the everlaſting God, to the obedience of faith among all nations publiſhed,

27 To the ſame God, wiſe onely, bee glorie through Ieſus Chriſt, for ever, Amen.

¶ *This Epiſtle was written to the Romanes from Corinthus,* and ſent *by Phœbe the miniſter of the Church at Cenchrea.*

MARGINALL NOTES. CHAP. XVI.

Rhem. 1. 3 Salute.] *The onely ſalutation of ſo worthy a man is ſufficient to fill him with great grace that is ſo ſaluted.* Chryſ. in 2 Tim. 4.

Fulk. 1. The words going before, declare *Chryſoſtomes* meaning: *They had no ſmall comfort of this ſalutation, for it declared tokens of honour and loue, and great fellowſhip of grace.* The comfort therefore that they tooke in the honour and loue that was ſhewed to them by the Apoſtles ſalutation, was a great grace to perſwade them that they were partakers with him of the common grace of God.

Rhem. 2. 14 Salute.] [illegible]

Fulk. 2. [illegible]

Rhem. 3. 15 [illegible].] [illegible] the Prince of the Apoſtles, ſaith Theodoret vpon this place.

Fulk. 3. The common opinion was, that Peter the chiefe of the Apoſtles did firſt preach to the Romanes, which peraduenture was [illegible] not ſo. And more like it was not ſo, becauſe neither S. *Luke* in the *Actes* ſheweth it, nor the Apoſtle putteth them in mind of the croſſe and authority of S. *Peter* by whom they were converted.

Whether Peter preached at Rome.

ANNOTATIONS. CHAP. XVI.

Rhem. 4. 16. Salute one another.] *Neuer Schoole-maſters made more ſhifts or hard ſhifts to proue or defend falſhood, then the Proteſtants: but in two points, about S.* Peter *ſpecially they paſſe euen themſelues in impudencie. The firſt is, that they hold he was not preferred before the other Apoſtles, which is againſt all Scriptures moſt euidently. The ſecond is, that he was neuer at Rome, which is againſt all the Eccleſiaſticall hiſtories, all the Fathers Greeke and Latine, againſt the very ſenſe and ſight of the monuments of his Seat, Sepulchre, doctrine, life, and death there. Greater euidence cannot there be thereof, and more weightie teſtimonie then of* Romulus, Numa, Cæſars, *or* Ciceros *being there: yet were he a very fooliſh man that would denie this to the diſcredit of ſo many writers and the whole world. Much more monſtrous is it, to heare any deny the other.* Theodoret *ſaith, he was there, writing vpon this chapter.* Proſper *alſo,* carmine de ingratis in principio. S. Leo de natali Petri. S. Auguſtine tom. 6. c. 4. cont. ep. fund. Oroſius li. 7. c. 6. S. Chryſoſt. in Pſ. 48. S. Epiphanius hær. 27. Prudentius in hymno 2. S. Laurentij, & hymno 12. Optatus li. 2. cont. Donatiſtas. S. Ambroſe li. 5. ep. de Baſilicis tradendis. S. Hierom in Catalogo. Lactantius li. 4. c. 21. de vera ſapientia. Euſeb. hiſt. Eccl. li. 2. c. 13. 15. S. Athanaſius de fuga ſua. S. Cyprian ep. 55. num. 6. Tertullian de præſcriptionibus nu. 14. and li. 4. cont. Marcionem nu. 4. Origen in Geneſ. apud Euſeb. li. 3. c. 1. Irenæus li. 3. c. 3. Hegeſippus li. 3. c. 2. de excid. Hieroſolym. *Caius and* Papias *the Apoſtles owne ſcholers, and* Dionyſius *the B. of Corinth, alleaged by* Euſebius, li. 2. c. 14. & 24. Ignatius ep. ad Romanos. *The holy Councell of Chalcedon, and many other affirme it, yea* Peter *himſelfe (according to the iudgement of the ancient Fathers) confeſſeth he was at Rome, calling it Babylon,* 1 Pet. 5. Euſeb. li. 2. c. 14. hiſt. Eccl. *Some of theſe tell the time and cauſe of his firſt going thither: Some, how long hee liued there: ſome, the maner of his death there: ſome, the place of his buriall: and all, that hee was the firſt Biſhop there. How could ſo many of ſuch wiſdom and ſpirit, ſo neere the Apoſtles time deceiue or be deceiued? how could* Caluin *and his, after fifteene hundred yeares know that which none of them could ſee?*

That S. Peter was at Rome.

Chalced. Conc. act. 3.

See the Annotations 1 Peter c. 5.13.

Some great argument muſt they needs haue to controll the credit of the whole world. This of truth is here their argument, neither haue they a better in any place, to wit; If S. Peter *had bene at Rome, S.* Paul *would haue ſaluted him as he did others here in the end of his letter to the Romanes. Is not this an high proiect to diſproue all antiquitie by? Any man of diſcretion may ſtraight ſee, that S.* Peter *might be knowne vnto S.* Paul *to be out of the citie, either for perſecution or buſineſſe, when this Epiſtle was written; (for he went often out, as S.* Epiphanius *declareth) and ſo the omitting to ſalute him, can proue no more, but that then he was not in Rome, but he peraduenture ſo much neither, becauſe the Apoſtle might for reſpect of his dignitie, and other the Churches affaires write vnto him ſpeciall letters, and ſo had no cauſe to ſalute him in his common Epiſtle. Or how know they that this Epiſtle was not ſent incloſed to S.* Peter, *to be deliuered by his meanes to the whole Church of the Romanes in ſome of their aſſemblies? It is very like it was recommended to ſome one principall man or other, that is not here named: and truely cauſes there may be vnknowne to vs, why hee ſaluted him not: but no cauſe why our Aduerſaries vpon ſuch friuolous reaſons ſhould impeache an approued truth. For euen as well might they ſay that S.* Iohn *was neuer at Epheſus, becauſe S.* Paul *in his Epiſtle to the Epheſians doth not ſalute him. And plaine it is, that it is the Roman ſeat and faith of* Peter, *which they (as all Heretikes before them) doe feare and hate, and which will be their bane: and they know that there is no argument which [illegible] in their conſcience, that* Peter *was neuer at Rome. Therfore to conclude, we ſay to them in S.* Auguſtines *words:* Why call you the Apoſtolike chaire, the chaire of peſtilence? What hath the Church of Rome done againſt you, in which S. *Peter* did ſit, and from which by nefarious furie you haue ſeparated your ſchiſme?

The Proteſtants great argument that Peter was never at Rome.

Epiph. hær. 27.

The Heretikes hatred of the Romane See.

Lib. 2 cont. lit. Petil. c. 51.

Fulk. 4. In both theſe poynts concerning *Peter*, you paſſe your ſelues in impudencie, either, when you ſay that wee hold hee was not preferred before the other Apoſtles; for we acknowledge that he was in primacie of order and confeſſion the firſt: or, when you defend, that he was ſo preferred aboue the reſt of the Apoſtles, that they were not equall with him in honour and authoritie, but he made their head and Pope, and they but his inferiour Biſhops or Chaplens. In the ſecond, whereas you affirme vs to hold, that he was neuer at Rome, which none did but onely one *Vlricus Velenus*, whoſe reaſons you haue not yet ſatisfied: whereas we onely affirme, that he could not come thither ſo ſoone, nor tarry there ſo long, as ſome of the ancient Fathers affirme: becauſe the teſtimonie of the Scripture doeth proue the contrary. But whereas you goe about to conuince vs by very ſenſe and ſight of the monuments of his ſeat, and ſepulchre, it is a ridiculous matter. For how are you able to proue, that *Peter* ſate in ſuch a Chaire, as is ſhewed at Rome? As for his Sepulchre, what monſter haue you made of it, when halfe his body is at Saint *Peters* in Rome, the other halfe at S. *Pauls*: and yet hee hath an other head at S. *Iohn Lateran*. And his nether iawe with the beard vpon it, is in France at Poytiers. At Triers many of his bones. At Geneua was part of his braine, which was found to be a Pumice ſtone: Like as S. *Anthonies* arme was found to bee an Harts piſſell. And but lately at Tours in an Agate, which was worſhipped as the Image of the Virgin *Marie*, was grauen the Image of *Venus*, lamenting the death of her minion *Adonis* that was ſlaine with a Boare. Within a ſiluer arme was found none other relike, but a bawdy ſong, written in paper, and a card called the knaue of Pickes, wrapped in many ſouldings of ſilke. Theſe and ten thouſand ſuch other monuments of Saints Reliques, will make vs neuer to doubt, but *Peter* was buried, whereſoeuer you ſay his Sepulchre is. But touching *Peters* preaching at Rome, although the conſent of the moſt ancient Writers, which you heape vp without need, argueth that there was a common opinion thereof: yet ſeeing it is not ſet foorth in the Scripture, it is no article of our beliefe. Many falſe things were reported immediately after the Apoſtles death, and of many beleeued as true. *Irenæus* ſaith, that it was affirmed by all the Ancients of Aſia, that *Iohn* the Euangeliſt told them that our Sauiour Chriſt was betweene fourtie and fiftie yeares old when he ſuffered; yea, ſome of them that had ſeene other of the Apoſtles affirmed, that they heard the ſame of their mouthes, *Irenæus lib. 2. cap.* 39. Yet this is prooued to be moſt falſe by the Storie of the Goſpell. And why might not the report of *Peters* preaching at Rome, come firſt from ſuch a beginning, which being once receiued, as a ſtorie, by all that come after, is taken for a truth: as in matters of Hiſtories many fables are. But *Peter* himſelfe (you ſay) teſtifieth that hee was at Rome, calling it *Babylon*, as diuers ancient Fathers doe iudge: A ſimple teſtimonie for the credit of Rome, that *Peter* writing to the Iewes that were diſperſed in ſo many nations, defamed the See of his Biſhopricke, by the name of *Babylon*. Why ſhould we not

Peters Primacie.

Slaunder.

Reliques.

[illegible] of the Corinthians, was then at [illegible] then [illegible] of Alexandria, neere [illegible], was then with [illegible], or [illegible] the time of [illegible] to Rome, [illegible] doe not agree. [illegible] was in the time of *Claudius*. But by *Hierome*, who ſaith hee ſate there [illegible] the laſt yeare of [illegible], [illegible], that he came thither the ſecond or third of *Claudius*. Yet [illegible] ſaith, he came to Rome in the [illegible] of *Neroes* Empire, and ſate there 25. yeares, whereas *Nero* reigned but 14 yeares. He ſaith alſo, that his diſputation with *Simon Magus*, was in the preſence of *Nero* the Emperour. *Euſebius* reporteth it under *Claudius*. *Anacletus* Biſhop of Rome, (as *Nicephorus* teſtifieth) did write, that *Peter* was tranſlated from Antioch to Rome, and from thence he paſſed to Alexandria, becauſe he might more profit the Church there. *Niceph. lib. 14. ca. 39.* *Damaſus* ſaith, he conſecrated *Clemens* Biſhop in his place. *Irenæus* ſaith, that *Linus* was made Biſhop by *Peter* and *Paul*, and after him *Anacletus*, and the third was *Clemens*, *l.3.c.3.* *Tertullian* ſaith, *Clemens* was the firſt after *Peter*. So that although moſt of the ancient Writers doe make mention of *Peters* being at Rome, yet there is great varietie of their reports, as in a matter whereof they had no certaine ground. Notwithſtanding, for the conſent of ſo many Writers, and the ancient received opinion, wee are content to acknowledge that he was there, as a matter of ſtorie, not as an article of faith. As for the fond imaginations and devices that you have, how he might be at Rome, and not to be ſaluted by the Apoſtle, are to no purpoſe. Seeing it is manifeſt, that this Epiſtle needed not to have been written unto them, if *Peter* had been ſo long reſident with them. Beſide that, when *Paul* did write his Epiſtles from Rome, hee was not there, as appeareth not onely by no ſalutations ſent from him, as there are from other: but alſo, that S. *Paul* writeth, that at his firſt appearance all men forſook him, which *Peter* would not have done, 2 *Tim.* 4.16. All men ſought their owne, when he wrote to the Philippians, *Phil.* 2.21. where he would have excepted *Peter*, if he had then been at Rome. Finally, when *Paul* was brought priſoner to Rome, *Peter* was not there, for he would have given him entertainment, as the reſt of the brethren did, *Acts* 28. Where you ſay, that wee might as well ſay, that S. *Iohn* was never at Epheſus, becauſe S. *Paul* ſaluteth him not: I anſwer, we uſe not ſo to conclude. But we take it to be very unlike, that S. *Iohn* was there at that time when S. *Paul* did write. To conclude, the chaire of *Peter*, is *Peters* doctrine, which we doe moſt gladly embrace. The Church of Rome when it was the Church of Chriſt, was unjuſtly condemned by the Donatiſts. But now that the Pope ſitteth in Babylon, as Antichriſt, not in *Peters* chaire as *Peters* ſucceſſor, becauſe he teacheth not *Peters* doctrine, but in *Simon Magus* ſeat, where all things are to be ſold for money, the See of Rome is juſtly called the chaire of peſtilence, and not the chaire of the Apoſtles.

Rhem. 5. 16 Holy kiſſe.] *Hereof and by the common uſage of the firſt Chriſtians, who had ſpeciall regard of unity and peace among themſelves, and for ſigne and proteſtation thereof, kiſſed one another, came our holy ceremonie of giving the Pax, or kiſſing one another in the ſacrifice of the bleſſed Maſſe.*

Orig. in 16. ad Rom.
Kiſſing the Pax.

Fulk. 5. Your popiſh Pax is ſcarce ſo good as an Apiſh imitation of the Apoſtles kiſſe: who doth not inſtitute a ceremonie of a ſuperſtitious toy to be kiſſed at the maſſe, but willeth that the maner of ſalutation, (which was then uſuall to be performed with a kiſſe) ſhould be reverently uſed, in holineſſe and ſinceritie. And of ſuch a kiſſe ſpeaketh *Origen* uſed in the Church after prayers, not of the Pax at Maſſe.

The popiſh pax.

Rhem. 6. 17 To marke them.] *He carefully warneth them to take heed of ſeditious ſowers of Sectes and diſſention in religion, and this is ever to be their marke, if they ſhould teach or move them to any thing which was not agreeable to that which they had learned at their converſion: not bidding them to examine the caſe by the Scriptures, but by the firſt forme of faith and religion delivered to them before they had or did reade any booke of the new Teſtament.*

Againſt Sectmaſters how to examine our faith.

Fulk. 6. The forme of doctrine that was delivered to the Romanes, was taken out of the holy Scriptures, although there had been never a booke of the new Teſtament written at that time, as you ſay: yet *Euſebius* ſaith, that S. *Markes* Goſpell was written immediatly after their converſion. And about the ſame time, as *Irenæus* teſtifieth, S. *Matthewes* Goſpel was written when *Peter* and *Paul* founded the Churches at Rome, *lib.3.ca.1.* Yea by *Euſebius*, who citeth it out of *Clemens*, it appeareth that the Romans not ſatisfied with the divine preaching of *Peter* by word of mouth only without writing, intreated *Marke* to put in writing for their perpetuall inſtruction of thoſe things which *Peter* preached, which when he had performed, *Peter* approved their devotion, confirmed the writing, and by his authoritie delivered it to bee read in the Church. *Euſeb. lib.2.ca.14.* citing *Clemens 6. Hyp.* & *Hieron. in Cat.* Which teſtimony (if it be true) declareth manifeſtly, that S. *Markes* Goſpell containeth the forme of doctrine which S. *Peter* delivered to the Romanes, & it that doctrine whereby S. *Paul* willeth them to examine all ſectes that riſe up among them. But if that were a perpetuall and generall marke which you ſay hee giveth, that men ſhould admit nothing but that which they have learned at their converſion, thoſe nations which were converted by the Arrians, ſhould never have become true Catholikes. The nations of the Ruſſians, Bulgarians, and other converted by the Grecians ſince their ſchiſme, ſhould never be brought to the unitie of the Church of Rome. And ſuch as from Iudaiſme, Paganiſme, Mahometiſme, and ignorance, are converted by us to Chriſtianitie, might never become Papiſts, if your owne marke be a good and perpetuall rule (as you ſay it is) being given by the Apoſtle. But we muſt firſt know by whom, and unto what religion, men were firſt converted unto Chriſtianitie; and if it be certaine they were converted to pure and ſincere religion at the firſt, they muſt alwaies hold it. Otherwiſe it is no conſtancie, but deviliſh obſtinacie to continue in any error that is contrary to the holy Scriptures, upon any pretence whatſoever.

The Scriptures ſufficient.

Rhem. 7. 18 But their owne belly.] *Howſoever Heretikes pretend in words and externall ſhew of their ſpeeches zeale, indeed they ſeeke but after their owne profit and pleaſure, and by the Apoſtles owne teſtimonie we be warranted ſo to judge of them as of men that indeed have no religion nor conſcience.*

Heretikes given to voluptuouſneſſe.

Fulk. 7. This note agreeth to no Heretikes that ever were, more aptly then to the Pope and his Clergie.

Rhem. 19 Your obedience.] *Againſt Heretikes and their illuſions, there is no better way then in ſimplicitie to cleave unto that which hath beene taught before: for the which the Romanes obedience is much commended. See Annot. upon the firſt chap. verſ. 8.*

THE ARGVMENT OF THE FIRST Epiſtle to the CORINTHIANS.

Rhem. *HOw S. Paul planted the Church at Corinth continuing there a yeere and an halfe together, we read Act. 18. After that, when he was at Epheſus, Actes 19, about the end of the three yeeres that he abode there, hee wrote this firſt Epiſtle to the Corinthians. For even as S. Luke there writeth,* When theſe things were ended, Paul purpoſed in the ſpirit, when hee had gone over Macedonia and Achaia, to goe to Hieruſalem: *ſo likewiſe doth Saint Paul himſelfe write here:* I will come to you in Achaia, when I ſhall have gone over Macedonia; for I will goe over Macedonia; but I will tary at Epheſus untill Pentecoſt.

Actes 19,21.
1 Cor. 16,5.

The matter that he writeth of, is not one, as in the Epiſtle to the Romanes, but divers; partly ſuch faults of theirs, as were ſignified unto him by them that were of Chloe, 1 *Cor.* 1.11. *partly ſuch queſtions as themſelves wrote to him of,* And concerning the things that you wrote to me, 1 *Cor.* 7,1. *for ſo we may (as is ſeemeth) divide the Epiſtle into theſe two parts. Or, to put all together, he writeth of eight things: 1 Of certaine Schiſmes beginning among them, by occaſion of certaine preachers, whom in the ſecond Epiſtle he toucheth more plainly, as being falſe apoſtles,* cha.1.2.3.4. *2 Of an inceſtuous fornicator, and ſome that went to law before infidell judges,* chap 5.6. *3 Of Matrimonie and continencie,* chap.7. *4 Of meats ſacrificed to Idols,* chap. 8.9.10. *5 Of his Traditions,* chap.11. *6 Of the gifts of the Holy Ghoſt,* chap.12.13.14. *7 Of the Reſurrection,* chap.15. *8 Of the contribution that he gathered of the Gentiles, to ſuccour the Chriſtian Iewes at Hieruſalem,* chap.16.

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

The 1. part of Schiſmes; that were about their baptizers and preachers.

After ſalutation, 4 having acknowledged the graces of their Church, 10 he exhorteth them from their Schiſmaticall boaſting againſt one another in their baptizers (telling them that they muſt boaſt only in Chriſt for their Baptiſme) 17 and in their preachers, who had the wiſdome of words: telling them that it is the preaching of the Croſſe whereby God ſaveth the world, and wherein onely Chriſtians ſhould boaſt: 26 ſeeing God of purpoſe choſe the contemptible, that ſo himſelfe might have the glory.

The Tranſlation of Rhemes.	The Tranſlation of the Church of England.	
PAul called to bee an Apoſtle of IESVS CHRIST, by the will of God, and Soſthenes a brother,	*PAul called to be an Apoſtle of Ieſus Chriſt, through the will of God, and brother Soſthenes:*	
2 To the Church of God that is at Corinth, to the ſanctified in Chriſt IESVS, called to be Saints, with all that invocate the name of our Lord IESVS Chriſt in every place of theirs & ours.	*2 Vnto the Church of God which is at Corinthus, to them that * are ſanctified in Chriſt Ieſus, Saints by calling, * with all that call on the name of the Lord Ieſus Chriſt in every place, both of theirs and ours:*	Actes 15.9. Rom. 1.17.
3 Grace to you and peace from God our Father, and our Lord IESVS Chriſt.	*3 Grace bee unto you, and peace from God our father, and from the Lord Ieſus Chriſt.*	
4 I give thankes to my God alwayes for you, for the grace of God that is given you in Chriſt IESVS,	*4 I thank my God alwaies on your behalfe, for the grace of God which is given you in Ieſus Chriſt,*	
5 That in all things you be made rich in him, in all utterance, and ‖ in all knowledge,	*5 That in all things ye are enriched in him, in all utterance and in all knowledge.*	
6 (As the teſtimony of Chriſt is confirmed in you,)	*6 As the teſtimony of Ieſus Chriſt was confirmed in you.*	
7 So that nothing is wanting to you in any grace, expecting the revelation of our Lord Ieſus Chriſt,	*7 So that ye are deſtitute of no gift, waiting for the appearing of our Lord Ieſus Chriſt.*	
8 Who alſo will confirme you unto the end without crime, in the day of the comming of our Lord IESVS Chriſt.	*8 Which ſhal alſo † ſtrengthen you unto the end, that ye may be blameleſſe in the day of our Lord Ieſus Chriſt.*	† Or, confirme.
9 God is faithfull: by whom you are called into the ſociety of his ſonne IESVS Chriſt our Lord.	*9 * God is faithfull, by whom ye have been called unto the fellowſhip of his Sonne Ieſus Chriſt our Lord.*	1 Theſſ. 5.24.
10 And I beſeech you brethren by the name of our Lord IESVS Chriſt, that you all ſay one thing, and that there be no ſchiſmes among you: but that you bee perfect in one ſenſe, and in one knowledge.	*10 Now I beſeech you brethren by the name of our Lord Ieſus Chriſt, that ye all ſpeake one thing, & that there be no diſſentions among you: but that yee may bee perfectly joyned together in the ſame mind, and in the ſame meaning.*	

[illegible] of Chloe, [illegible] among you.

12 And I meane this, for that every one of you saith, I certes am Pauls, and I Apollos, but I Cephas, and I Christs.

13 Is Christ divided? Why, was Paul crucified for you? or in the name of Paul were you baptized?

14 I give God thankes, that I baptized none of you, but * Crispus and Caius.

15 Lest any man say that in my name you were baptized.

16 And I baptized also the house of Stephanas. But I know not if I have baptized any other.

17 For Christ sent me not to baptize, but to evangelize: not in wisdome of speech, that the crosse of Christ be not made voyd.

18 For the word of the crosse, to them in deed that perish, is foolishnesse: but to them that are saved, that is, to us, it is the power of God.

19 For it is written, *I will destroy the wisdome of the wise: and the prudence of the prudent I will reject.*

20 *Where is the wise? where is the scribe? where is the disputer of this world?* Hath not God made the wisdome of this vvorld foolish?

21 For because in the wisdome of God the world did not by wisdome know God: it pleased God by the foolishnesse of the preaching to save them that beleeve.

22 For both the Iewes aske signes, and the Greekes seeke wisdome.

23 But wee preach Christ crucified to the Iewes, certes a scandall; and to the Gentiles, foolishnesse:

24 But to the called Iewes and Greekes, Christ the power of God and the wisdome of God.

25 For that which is the foolish of God, is wiser then men: and that which is the infirme of God is stronger then men.

26 For see your vocation brethren, that not many wise according to the flesh, not many mightie, not many noble.

27 But the foolish things of the world hath God chosen that he may confound the wise: and the weake things of the world hath God chosen that hee may confound the strong.

28 And the base things of the world and the contemptible hath God chosen, and those things which are not, that hee might destroy those things which are.

29 That no flesh may glory in his sight.

30 And of him you are in Christ Iesus, ||who is made unto us wisdom from God, and justice, and sanctification, and redemption.

31 That as it is written, *He that doth glory, may glory in our Lord.*

The begin- / of all / is o- / much ad- / ing & ad- / ers.

s 18,8.

ay 33,18.

he Epistle / r S. *Agatha.* / ebr.5.

erem.9,23.

11 [illegible] of Chloe, [illegible] among you.

*12 This I say, that every one of you sayth, I am of Paul, and I am of * Apollo, and I am of Cephas, and I am of Christ.* Acts 18.24.

13 Is Christ devided? was Paul crucified for you? either were ye baptized in the name of Paul?

*14 I thanke God that I baptized none of you but * Crispus and Gaius:* Acts 18.8.

15 Lest any should say that I had baptized in mine owne name.

16 I baptized also the houshold of Stephana: Besides, I know not whether I baptized any other.

*17 For Christ sent me not to baptize, but to preach the Gospel: * not with wisdome of words, lest the crosse of Christ should be made of none effect.* Gal.5.2.

*18 For the preaching of the crosse is to them that perish, foolishnesse: but unto us which are saved, * it is the power of God.* 2 Pet.1.16.

*19 For it is written, I will destroy the wisedome of the wise, and will cast away the * understanding of the prudent.* Es. 29.14. Rom.1.16.

20 Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made the wisdome of this world foolish?

21 For after that in the wisdome of God, the world through their wisdome knew not God, it pleased God through foolishnesse of preaching, to save them that beleeve.

*22 For * the Iewes require a signe, and the Greekes seeke after wisdome.* Matth. 12.38.

23 But we preach Christ crucified, unto the Iewes a stumbling blocke, and unto the Greekes, foolishnesse:

24 But unto them which are called, both Iewes and Greekes, Christ, the power of God, and the wisdome of God.

25 For the foolishnesse of God is wiser then men: and the weaknesse of God is stronger then men.

26 Brethren, ye see your calling, how that not many wise men after the flesh, not many mighty, not many noble are called:

27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weake things of this world, to confound the things which are mightie.

28 And unnoble things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are.

29 That no flesh should glory in his presence.

30 And of him are ye in Christ Iesus, which of God is made unto us wisdome, and righteousnesse, and sanctification, and redemption.

*31 That according as it is written, * He that glorieth, let him glory in the Lord.* Iere.9.23.

ANNO-

ANNOTATIONS. CHAP. I.

Rhem. 1 [illegible] *be set to picke our faith out of the Scriptures* [illegible] *would* [illegible] *among us.*

Fulk. 1 The ordinary way of [illegible] is by hearing the word of God preached, [illegible] converted by reading onely. The Beroeans in their first conversion, joyned reading of the Scriptures with the Apostles preaching, *Act.17.11.* *Timothie* was not onely taught by his grandmother, and mother, but even from a young childe brought up in the reading of the Scriptures, 2 *Tim.3.15.* And this is the right order of bringing up of children in Christian religion: That they be not onely taught by their parents, or teachers and pastors, but also trained up in reading of the Scriptures. But if they that have the charge to see children [illegible], doe neglect their duties, children comming to the yeeres of discretion, being stirred up by Gods Spirit to reade the Scriptures, may learne their faith out of the Scriptures onely, which are able to make them wise unto salvation (as the Apostle teacheth) through faith in Christ Iesus. And a wiser worke may be made of onely reading the Scriptures, then is usually made among Papists, where the children are brought up in ignorance and idolatry, in stead of Christian faith and religion.

Reading of Scriptures.

Rhem. 2 30 Who is made.] *He meaneth not, as our Adversaries captiously take it, that we have no justice, sapience, nor sanctity of our owne, other then Christs imputed to us: but the sense is, that he is made the author, giver, and meritorious cause of all these vertues in us, for so the Apostle interpreteth himselfe plainely in the sixth chapter following, when he writeth thus,* You be washed, you be justified, you be sanctified in the Name of our Lord Iesus Christ, and in the Spirit of our God.

Christ is made our justice, because he is the author of the justice in us.

Fulk. 2 If we have justice, sapience, or sanctity of our own, we may glory in our owne, and not in the Lord. But Christ is made to us from God, not onely the beginning, but the perfection of wisdome, justice, and sanctification, as he is of redemption. For as rightly you may say, we have redemption in us of our owne, as that we have justice, wisdome, holinesse. And 2 *Cor.5.21* the Apostle saith: That we are made the justice of God in Christ, as Christ was made sinne for us, which was none otherwise, then by imputing our sinnes to him, as his justice is imputed to us. And for the gifts of wisdome, justice, holinesse, which we have of Gods grace, they are in us, but not sufficient to make us wise, holy, just before God, that we may deserve eternall salvation, but of his meere grace, we are washed, justified, and sanctified, in the Name of our Lord Iesus, by the working of Gods Spirit. *Chrysostome* understandeth Christ to be so the author of wisdome, holinesse, and justice, as he is apprehended by faith: That Christ is made unto us wisdome, justice, and holinesse. *It is not* (saith he) *of essence or substance, but of faith.* Therefore he saith in another place, *that we are made the justice of God in him, In 1 Cor. Hom. 5.* *Theodoret* upon this text saith: *You are not named by him, or by him, but you are accounted worthy of regeneration in Christ, he hath given you true wisdome, he hath given you remission of sinnes, and vouchsafed you of justice, and hath made you holy, being delivered from the tyranny of the devill. It is meet therefore to rejoyce, not because of men, but of God which hath saved you.* *Oecumenius* saith, *he hath done all these things, that no man should thinke himselfe to be any thing, neither should glory in himselfe, but in God.* *Bede* saith upon this text: *Christ the highest God, is the true justice, or else he being the true God, is the highest justice, which truly we ought to hunger and thirst for, the same is our justice in this peregrination, and wherewith we hope to be satisfied hereafter, the same is our full justice in eternity.* The same also be the words of S. *Aug. Ep.85.* The author of the Commentary in *Hieroms* name saith, *Whereas Christ is the wisdome of God, yet when one beleeveth in him, Christ is made wisdome to him.* These ancient Fathers joyne with us in the exposition of this place.

Justice inherent.

CHAP. II.

That his owne preaching among them, was in humble manner in the sight of men, 5 howbeit it is most profound wisdome (as they should and would perceive, if they were not carnall) which is taught in the Church of Christ.

AND I (brethren) when I came to you, I came not in loftines of speech or of wisdom, preaching to you the testimony of christ.

2 For I judged not my selfe to know any thing among you but Iesus Christ, and him crucified.

3 And * I was with you in infirmity, and feare, and much trembling. Act.18,1.

4 And my speech and my preaching was not in the perswasible words of humane wisdome, but in shewing of spirit and power.

5 That your faith might not be in the wisdome of men, but in the power of God. But we speake wisedome among the perfect.

6 But the wisdome not of this world, neither of the Princes of this world, that come to nought.

7 But we speak the wisdome of God in a mystery, which is hid, which God did predestinate before the worlds, unto our glory.

8 Which none of the Princes of this world did know: for if they had knowne, they would never have crucified the Lord of glory.

9 But

AND I, brethren, when I came to you, came not in gloriousnesse of words, or of wisedome, shewing unto you the testimony of God.

2 For I esteemed not to know any thing among you, save Iesus Christ, and him crucified.

3 And I was among you in weaknesse, and in feare, and in much trembling.

*4 And my words and my preaching * was not with entising words of mans wisdome, but in shewing of the spirit, and of power:* 2 Pet.1.16.

5 That your faith should not stand in the wisdome of men, but in the power of God.

6 And we speake wisdome among them that are perfect: not the wisdome of this world, neither of the Princes of this world, which come to nought.

7 But we speake the wisdome of God in a mysterie, even the hid wisdome which God ordained before the world, unto our glory.

8 Which none of the Princes of this world knew: for had they knowne it, they would not have crucified the Lord of glory.

Ty

9 But

Eſa. 64. 4.

9 But as it is written, *That which eye hath not ſeene, nor eare hath heard, neither hath it aſcended into the heart of man, what things God hath prepared for them that love him.*

10 But to us God hath revealed by his Spirit. For the Spirit ſearcheth all things, yea the profundities of God.

11 For what man knoweth the things of a man, but || the ſpirit of a man that is in him? ſo the things alſo that are of God no man knoweth, but the Spirit of God.

12 And wee have received || not the ſpirit of this world, but the Spirit that is of God: || that we may know the things that of God are given unto us.

13 Which alſo wee ſpeake not in learned words of humane wiſdome: but in the doctrine of the Spirit, comparing ſpirituall things to the ſpirituall.

14 But || the ſenſuall man perceiveth not thoſe things that are of the Spirit of God; for it is fooliſhneſſe to him, and he cannot underſtand: becauſe he is ſpiritually examined.

15 But the ſpirituall man judgeth all things: and himſelfe is judged of no man.

Eſa. 40. 13.

16 For * who hath knowne the ſenſe of our Lord that may inſtruct him? But wee have the ſenſe of Chriſt.

Eſa. 64. 4.

*9 But as it is written, *The eye hath not ſeene, and the eare hath not heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.*

10 But God hath revealed them unto us by his Spirit: for the Spirit ſearcheth all things, yea the deepe things of God.

11 For what man knoweth the things of a man, ſave the ſpirit of man which is in him? Even ſo the things of God knoweth no man, but the Spirit of God.

12 And we have not received the ſpirit of the world, but the ſpirit which is of God, that we might know the things which are given to us of God.

2 Pet. 1. 16.

*13 *Which things alſo we ſpeake, not in the words which mans wiſdome teacheth, but which the holy Ghoſt teacheth: comparing ſpirituall things with ſpirituall things.*

14 But the naturall man perceiveth not the things of the ſpirit of God, for they are fooliſhneſſe unto him: Neither can he know them becauſe they are ſpiritually diſcerned.

Prov. 27. 19.

*15 * But he that is ſpirituall, diſcerneth all things, yet he himſelfe is judged of no man.*

Rom. 11. 34. eſa. 40. 13.

*16 * For who hath knowne the minde of the Lord, that he might inſtruct him? But we have the minde of Chriſt.*

ANNOTATIONS. CHAP. II.

How Angels and Saints and mortall men know our cogitations.

RHEM. 1 11 But the Spirit of man.] *One man cannot know anothers cogitations naturally: but God giveth the Prophets and other, even in this world oftentimes, by extraordinary grace to know mens ſecrets. As he did to S. Peter, to know the fraud of Ananias and Saphira: and to Eliſeus, his ſervants bribery in his abſence, and what was done in the king of Syria his chamber. and as he giveth to all* Angels and Saints (ſo far as is convenient to our neceſſities and their heavenly glory) to underſtand not onely our vocall prayers, but our inward repentance and deſires.*

Act. 5.
4 Reg. 5. & 6.
* Luke 15. 7.

FULK. 1 You quote *Luk.* 15. 7. to prove, that God giveth extraordinary grace to all Angels and Saints, to underſtand, not onely our vocall prayers, but alſo our inward repentance and deſires, ſo farre, as is convenient to our neceſſity. But firſt, there is no mention of Saints, in that place, but generally, that there ſhall be joy in heaven, which is expounded in that 10. verſe, to be before the Angels. Secondly, there is no mention of any prayers, vocall or mentall, but of the repentance of a ſinner, when God, whoſe onely worke it is, to convert a ſinner, doth reveale it. Thirdly, neither in that place, nor in any other of the Scripture, it can be proved, that God uſeth the miniſtery of Saints departed, for our neceſſities. Therefore that place maketh nothing to ſhew, how Saints heare our prayers.

The Heretikes allegation for their vaine ſecurity, anſwered.

RHEM. 2 12 That we may know.] *The Proteſtants that challenge a particular ſpirit revealing to each one his own predeſtination, juſtification, and ſalvation, would draw this text to that purpoſe. Which importeth nothing elſe (as is plaine by the Apoſtles diſcourſe) but that the holy Ghoſt hath given to the Apoſtles, and by them to other Chriſtian men, to know Gods ineffable gifts beſtowed upon the believers in this time of grace: that is, Chriſts incarnation, Paſſion, preſence in the Sacrament, and the incomprehenſible joyes of heaven: which Pagans, Iewes, and Heretikes deride.*

FULK. 2 We challenge no particular ſpirit, but the ſpirit of adoption, by which every one of us doth cry *Abba, Father,* and is aſſured of the inheritance of Gods children, which Papiſts underſtand not, becauſe they are void of it. Yet the whole diſcourſe of the Apoſtle, proveth that he ſpeaketh thereof, and not onely of the revelation of knowledge to the Apoſtles, by whom, without teſtimony of the ſame ſpirit, Chriſtian men know the ſame. But if any man hath not the Spirit of Chriſt (ſaith the Apoſtle) he is none of his. *Rom.* 8. 9. S. *Auguſtine* ſo underſtandeth this place, that it pertaineth to the ſpeciall revelation of Gods Spirit in every true Chriſtian that is made juſt. *We beloved* (ſaith he) *that we may be our Lords friends: Let us know what our Lord doth, for he himſelfe maketh us not only men, but alſo juſt men, and not we our ſelves. And that we may know this, who maketh but he himſelfe? For we have not received the ſpirit of this world, but the Spirit which is of God, that we may know thoſe things which are given to us of God. In Ioan. Tract.* 85.

The ſenſuall man

RHEM. 3 14 The ſenſuall man.] *The ſenſuall man is he ſpecially, that meaſureth theſe heavenly myſteries by naturall reaſon, humane prudence, externall ſenſe, and worldly affection, as the Iew, Pagan, and Heretike doe: and ſometime both here and elſewhere, the more infirme and ignorant ſort of Chriſtian men be called ſenſuall or carnall alſo, who being occupied in ſecular affaires, and given to ſenſuall joy and worldlineſſe, have no ſuch ſenſe or feeling of theſe great gifts of God, as the perfecter ſort of the faithfull have. Who trying theſe high points of religion, not by reaſon and ſenſe, but by grace, faith, and ſpirit, be therefore called ſpirituall. The ſpirituall then is he, that judgeth and diſcerneth the truth of ſuch things as the carnall cannot attaine unto: that doth by the Spirit of the Church, whereof he is partaker in the unity of the ſame, not onely ſee the errours of the carnall, but condemneth them and judgeth every power reſiſting Gods Spirit and word: the carnall Iew, Heathen, or Heretike, having no meanes or right to judge of the ſaid ſpirituall man. For when the ſpirituall is ſaid to be judged of none, the meaning is not that he ſhould not be ſubject or obedient to his Paſtours and ſpirituall Powers, and to the whole Church, ſpecially for the triall or examination of all his life, doctrine, and faith: but that a Catholike man, and namely, a teacher of Catholike doctrine in the Church ſhould not be any whit ſubject to the judgement of the Heathen or the Heretike, nor care what of* ignorance

The ſpiritual man

How the ſpirituall man judgeth all, and is judged of none.

Ierem

[illegible]

The Church is [illegible]

Iren. l. 4. c. 62.

FULK. 3 The ſpirituall man [illegible] the [illegible] of Chriſt bearing [illegible] the [illegible] of God [illegible] taught [illegible] *Iren.* [illegible] more at large *cap.* 65. of the ſame booke: [illegible] by what meanes a member of the Church which is a ſpirituall man, attaineth to ſuch knowledge, namely by diligent reading and [illegible] of the Scriptures. *Reliqua* [illegible] *&c. He then is a* [illegible]*, ſhall interpret every one of theſe things that are ſpoken, whatſoever we have ſhewed, that the prophets have ſpoken the whole courſe of the Scripture, in what forme of our Lords diſpoſition it is ſpoken, and knowing the holy body of the worke of the Sonne of God knowing alwayes the ſame God, and* [illegible] *alwayes the ſame word of God, although he be now made maniſeſt unto us* [illegible] *ſame Spirit of God* [illegible] *in theſe laſt times he is newly powred forth upon us, and* [illegible] *the creation of* [illegible] *by whom, they that beleeve in God and follow his word, obtaine that ſalvation, which is of him. But* [illegible] *from him, and deſpiſe his Commandements, and by their workes do* [illegible]*, and by their opinion doe blaſpheme him that feedeth them* [illegible] *moſt juſt judgement. This man therefore trieth all men, he himſelfe is tried of no man, neither blaſpheming his Father, nor making void his diſpoſitions, nor accuſing the fathers, nor diſhonouring the Prophets, either ſaying that they are of another God, or againe, that the Prophets have beene of divers ſubſtances. And we ſay againſt all heretikes, and firſt againſt thoſe that be of Marcions ſide, and againſt thoſe that are like to them, ſaying, that the Prophets are of another God: Reade ye more diligently the Goſpel which is given us by the Apoſtles, and reade more diligently the Prophets, and you ſhall finde all the doing, and all the doctrine, and all the Paſſion of our Lord preached or ſet forth in them.* If all the doctrine of Chriſt be ſet forth in the Scriptures, and ſo plainly that it may by diligent reading be found even of heretikes, the Spirit of the Church teaching nothing, but that which is ſet forth in the Scriptures.

The Church is under no mans judgement.

CHAP. III.

RHEM. 1 *If they will not be carnall ſtill, they muſt truſt in God onely, and not in their Preachers, which are but his miniſters, 10 and need to looke well how they preach: 12 becauſe not all preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, when it is vaine and unfruitfull (as alſo any other like workes of other Catholikes) marry if it be hereticall, deſtroying the Temple of God, then it worketh damnation. 18 The remedy is, to humble themſelves and referre all to God.*

FULK. 1 The text ſpeaketh not of any preaching, or other worke that is meritorious.

AND I, brethren, could not ſpeake to you as to ſpirituall, but as to carnall. As it were to little ones in Chriſt,

2 I gave you ‡ milke to drinke, not meat: for you could not as yet; but neither can you now verely, for yet you are carnall.

3 For whereas there is among you emulation and contention, are you not carnall, and walke according to man?

4 For when one ſaith, I certes am Pauls, and another, I Apollos: are ye not || men? What is Apollo then? what is Paul?

5 The miniſters of him whom you have beleeved, and to every one as our Lord hath given.

6 I planted, Apollo watered: but God gave the increaſe.

7 Therefore neither he that planteth is any thing, nor he that watereth: but he that giveth the increaſe, God.

8 And he that planteth and he that watereth are one. And || every one ſhall receive his owne reward according to his owne labour.

9 For we are c coadjutors: you are Gods husbandry, you are Gods building.

10 According to the grace that is given mee, as a wiſe worke-maſter have I laid the foundation: and another buildeth thereupon.

‡ The Church onely hath truth both in her milke and in her bread: that is, whether ſhe inſtruct the perfect, or the imperfect who are called carnall.

Aug. l. 15. *c.* 3. *contr. Fauſt.*

|| Carnall.

c συνεργοί.

c A marvellous dignity of ſpirituall Paſtors, that they be not onely the inſtruments or miniſters of Chriſt, but alſo Gods coadjutours in the worke of our ſalvation.

AND I could not ſpeake unto you brethren, as unto ſpirituall, but as unto carnall, even as unto babes in Chriſt.

2 I have nouriſhed you with milke, and not with meat: for ye then were not ſtrong, neither are you as yet.

3 For ye are yet carnall: Seeing then there is among you envying, and ſtrife, and ſects, are ye not carnall, and walke as men?

4 For while one ſaith, I am of Paul; and another, I am of Apollo, are ye not carnall?

5 For what is Paul: what is Apollo? but miniſters by whom yee beleeved, even as the Lord gave to every man.

6 I have planted, Apollo watered: but God gave the increaſe.

7 So then, neither is he that planteth any thing: neither he that watereth: but God that giveth the increaſe.

*8 He that planteth, and he that watereth, are one: *and every one ſhall receive his reward according to his labour.*

Pſal. 63. 13. gal. 6. 5.

9 For wee together are Gods labourers, ye are Gods husbandry, ye are Gods building.

10 According to the grace of God which is given unto me, as a wiſe maſter-builder have I laid the foundation, and another buildeth thereon.

ion. But let every one [illegible] thereon.

11 For other foundation no man can lay, beſide that which is laid: which is CHRIST IESVS.

12 And if any man build vpon this foundation, gold, ſilver, precious ſtones, wood, hay, ſtubble,

13 The worke of every one ||ſhall be manifeſt: for ||the day of our Lord will declare, becauſe it ſhall be revealed in fire: and the worke of every one of what kinde it is, the fire ſhall try.

14 If any mans worke abide, which hee built thereupon: he ſhall receive reward.

15 If any mans worke burne, he ſhall ſuffer detriment: but himſelfe ſhall be ſaved: yet ſo || as by fire.

16 Know you not that you are the Temple of God: and the Spirit of God dwelleth in you?

17 But if any violate the Temple of God, God will deſtroy him. For the Temple of God is holy: which you are.

18 Let no man ſeduce himſelfe: if any man ſeeme to bee wiſe among you in this world, let him become a foole that he may be wiſe.

Iob 5,13. 19 For the wiſdome of this world is fooliſhneſſe with God. For it is written, *I will compaſſe the wiſe in their ſubtilty.*

Pſal.93,11. 20 And againe, *Our Lord knoweth the cogitations of the wiſe that they be vaine.*

21 Let no man therefore glory in men. For all things are yours:

22 Whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things preſent, or things to come, for all are yours:

23 And you are Chriſts, and Chriſt is Gods.

on. But let every man take heede how he buildeth upon.

11 For other foundation can no man lay, then that which is layd, which is Ieſus Chriſt.

12 If any man build on this foundation, gold, ſilver, precious ſtones, timber, hay, or ſtubble,

13 Every mans worke ſhall be made manifeſt. The day ſhall declare it, becauſe it ſhall be revealed by the fire, and the fire ſhall try every mans worke what it is.

14 If any mans worke that he hath built upon, abide, he ſhall receive a reward.

15 If any mans worke burne, he ſhall ſuffer loſſe, but he ſhall be ſafe himſelfe: yet as it were through fire.

*16 * Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?* 1 Cor.6.19.

17 If any man ||defile the temple of God, him ſhall God deſtroy: for the Temple of God is holy, which Temple ye are. || Or, deſtroy.

18 Let no man deceive himſelfe: If any man among you ſeeme to himſelfe to be wiſe in this world, let him become a foole, that he may bee wiſe.

*19 For the wiſedome of this world, is fooliſhneſſe with God: for it is written, * He compaſſeth the wiſe in their owne craftineſſe.* Iob 5,13.

20 And againe, The Lord knoweth the thoughts of the wiſe that they be vaine.

21 Therefore let no man glory in men, for all things are yours:

22 Whether Paul, or Apollo, or Cephas, either the world, either life or death, whether things preſent, or things to come, all are yours.

23 But yee are Chriſts, and Chriſt is Gods.

ANNOTATIONS CHAP. III.

RHEM. 2 8 Every man ſhall receive according.] *A moſt plaine text for proofe that men by their labours, and by the diverſities thereof, ſhall be diverſly rewarded in heaven: and therefore that by their workes proceeding of grace, they doe deſerve or merit heaven, and the more or leſſe joy in the ſame; for though the holy Scripture commonly uſe not this word merit, yet in places innumerable of the old and new Teſtament, the very true ſenſe of merit is contained; and ſo often as the word* Merces, *and the like be uſed, they be ever underſtood as correlatives or correſpondent unto it; for if the joy of heaven be retribution, repayment, hire, wages for workes (as in infinite places of holy Scripture) then the works can be none other but the valure, deſert, price, worth, and merit of the ſame. And indeed this word, reward, which in our Engliſh tongue may ſignifie a voluntary or bountifull gift, doth not ſo well expreſſe the nature of the * Latine word or the Greeke, which are rather the very ſtipend that the hired workman or journeyman covenanteth to have of him whoſe worke he doth, and is a thing equally and juſtly anſwering to the time and weight of his travels and workes (in which ſenſe the Scripture ſaith,* Dignus eſt operarius mercede ſua, *the workeman is worthy of his hire) rather then a free gift; though, becauſe faithfull men muſt acknowledge that their merits be the gifts and graces of God, they rather uſe the word reward, then hire, ſtipend, or repayment; though indeed it be all one, as you may ſee by divers places of holy writ; as,* * My merces (*reward*) is with me to render to every one * according to his workes. *And our* Lord will render unto me according to my juſtice, Pſal. 17. *And the very word it ſelfe merit (equivalent to the Greeke) is uſed thus.* Mercy ſhall make a place to every one * according to the merit of his workes, Eccleſ. 16, 15. *And if you doe your juſtice before men, you ſhall not have your reward in heaven,* Matth. 6, 1. *Where you ſee that the reward of heaven is recompence of juſtice. And the evaſion of heretikes is frivolous and evidently falſe, as the former and like words doe convince, for they ſay heaven is our* Merces, *or reward, not becauſe it is due to our workes, but to the promiſe of God: where the words be plaine,* According to every mans workes or labours, *upon which workes, and for which workes conditionally, the promiſe of heaven was made.*

Good works meritorious, and the rewards in heaven are different according to the ſame.

Merces.

μισθὸς.

1 Tim. 5, 18.

Apoc. 22, 12.

Matth. 16, 27.

Rom. 2, 12.

κατὰ τὰ ἔργα.

FVLK. 2 Every man ſhall receive reward according to his labours, but not according to the merit of his labours. Neither doth the Scriptures in the originall tongues, ever uſe the words of meriting and deſerving, in the caſe of reward, nor any words that are correlative unto it. For the word merces, or μισθὸς, or reward, hath relation unto Gods promiſe, and not to the merite, worthineſſe, or deſert of the worke. And where you ſay in the ende, that we have a frivolous evaſion, to ſay that the reward is not due to our workes, but to Gods promiſe,

Merit.

we ſay not ſo, but thus, the reward is due to our workes [illegible] in reſpect of [illegible] of Gods promiſe [illegible] [illegible] yet [illegible], who alſo giveth [illegible] and ability, to worke that whereunto he repayeth reward. But you adde that the ſenſe of merit, is contained in the Scripture, though the word be not, becauſe *the joy of heaven is called retribution, repayment, hire, wages, works, then the workes can be none other, but the valure, deſert, price, worth, and merit of the ſame.* Firſt, I anſwer, that the joy in heaven is never called in Scripture by the ſlaviſh name of hire or wages. For μισθὸς, ſignifieth a reward of meere grace, as well as an hire or wages. And ſo the Apoſtle uſeth it plainely, *Rom* 4.4. ſaying, To him that worketh, μισθὸς, reward, is not reckned according to grace, but according to debt. Therfore the word reward, doth ſignifie as well that which is given according to grace, as that which is due in reſpect of deſert. And ſo it is alwayes taken, when the joy of heaven is called a reward, becauſe as the Apoſtle ſaith, we are ſaved of grace, and not of workes, *Epheſ.* 2, 8, 9. And leſt you ſhould flie to your diſtinction of the firſt grace and juſtification, the Apoſtle ſaith, we are ſo ſaved by grace, that when we were dead in ſinne, God hath quickened us with Chriſt, and raiſed us up with him, and placed us in heaven with Chriſt, and in Chriſt Ieſus. Wherein is comprehended grace of finall perſeverance and glorification. For who ſhall bring us downe, being once placed in heaven with Chriſt, and in Chriſt: he may as ſoone pull Chriſt out of heaven; *Rom.* 10. 6. Therefore, when the Scripture uſeth that word, reward, for hire and wages due to the worke, it ſpeaketh not of the reward of eternall life. As when it ſaith: The workman is worthy of his hire: He meaneth the Preacher is worthy of his maintenance of them to whom he preacheth, which his labour doth thorowly deſerve. In the ſecond place, *Apoc.* 22. Where Chriſt ſaith, his reward is with him, to render to every man according to his worke: The reward is of grace, and not of merit, and ſo of the like places. But where *David* ſaith, *Pſal.* 17. The Lord will render to him according to his worke, the reward is of grace, and not of merit, and ſo of the like places. But where *David* ſaith, *Pſal.* 17. The Lord will render to him according to his juſtice, he meaneth the juſtice of his cauſe againſt his perſecutors. For when he hath to doe onely with God, he ſaith: Enter not into judgement with thy ſervant, for no fleſh ſhall be juſt in thy ſight, *Pſal.* 142. 2. The place of *Eccleſiaſticus*, (beſide that it is no Canonicall Scripture) is falſly tranſlated or corrupted in your vulgar Latine edition. For according to the Greeke it is thus: *Make a place to all kinde of mercy, for every man ſhall finde according to his workes.* In which ſentence, there is neither word nor meaning of merit. Finally, the reward due to almes is of the mercy of the rewarder, not of the merit of the almes. For *Mat.* 6. The word is almes, which your tranſlation calleth juſtice. Our Saviour Chriſt ſheweth *Mat.* 25. 34. that the reward for almes is the inheritance of the kingdome of heaven which was prepared for the giver, before the beginning of the world: Therefore it is not the hire or wages due to the merit of almes, but a reward of the free grace and election of God, prepared and promiſed to the givers of almes. So there is no place in the Scriptures, whereupon to ground your hereticall doctrine, of the valure, merit, or worthineſſe of workes to deſerve the joyes of heaven.

RHEM. 3 12 Vpon this foundation.] *The foundation is Chriſt, and faith in him working by charity. The upper building may be either pure and perfect matter of gold, ſilver, and precious ſtone, which (according to the moſt authenticall and probable expoſition) be good workes of charity and all Chriſtian juſtice done by Gods grace: or elſe, wood, hay, ſtubble, which ſignifie the manifold acts of mans infirmity and his veniall ſinnes. Which more or leſſe mixed and medled with the better matter aforeſaid, require more or leſſe puniſhment or purgation at the day of our death. At which day if by penance or other meanes in the Church, the ſaid veniall ſinnes be beforehand cleanſed, there ſhall need no purging at all, but they ſhall ſtraight receive the reward due to them.*

Building of gold, or ſtubble.

FVLK. 3 The building of precious matter upon the foundation, which the Apoſtle ſpeaketh of, is manifeſtly to be underſtood, of pure doctrine ſincerely delivered. The building of combuſtible matter, is vaine affectation of eloquence, and other like trifling matter, not taking away the foundation, but handling it unworthily. *Heſych. lib.* 1. *cap.* 1. *Malas actiones & doctrinas ſignificatas.* But admitting your interpretation, the Apoſtle ſpeaketh of more or leſſe puniſhment or purgation, at the day of our death. And yet if that alſo were granted, the Apoſtles words will allow no purging by penance, or other meanes of the Church. For he ſaith, the fire ſhall try every mans worke, he ſaith not, the fire ſhall purge every man. So that if this fire here ſhould ſignifie purgatory, (as S. *Auguſtine* ſaith, expreſly it cannot) and if every man ſhould follow his worke, no man ſhould eſcape Purgatory.

Purgatory.

Satisfaction.

RHEM. 4 13 Shall be manifeſt.] *Whether our life and workes be pure and need no cleanſing, now in this world is hard to judge: but the day of our Lord, which is at our death, will make it plaine in what termes every mans life is towarde God; for then Purgatory fire ſhall reveale and prove it; for, whoſoever hath any impure matter of veniall ſinnes or ſuch other debts, to Gods juſtice payable and purgable, muſt into that fire, and after due payment and cleanſing, be ſaved through the ſame. Where the workes of the perfect men and ſuch as died with all debts payed, cleanſed, or forgiven, are quitted from the fire, and never incurre damage, paine, or loſſe thereby. The places of Fathers expounding this for Purgatory, bee very many moſt evident, which are cited in the laſt Annotation following.*

Our workes ſhall be manifeſted by fire.

FVLK. 4 The true text is, the day, and not the day of our Lord, and ſo doth S. *Auguſtine* reade, ſo the ſenſe is: Time will declare, for God hath appointed a time, to examine as it were by fire, every mans doctrine, as S. *Ambroſe* doth expound it. But of Purgatory fire after this life, here is no mention.

Purgatory.

RHEM. 5 13 The day of our Lord ſhall declare.] *That this purgation rather ſignifieth the place of Gods juſtice after our death, then any affliction in this life, the Apoſtles preciſe ſignifying of fire declareth, and of revealing, notifying the difference of mens workes by the ſame: which is not done evidently ever in this life: and namely the word,* day of our Lord: *which commonly and properly ſignifieth in Scripture, and namely in this Apoſtle* (1 Cor. 5, 5. 2 Cor. 1, 13. Phil. 1, 10. 6. 1 Theſ. 5, 2. 2 Theſ. 2. 2.) *either the particular, or the generall judgement: and therefore that the triall ſpoken of is not properly nor literally meant any affliction or adverſity of this life, as* Calvin *alſo confeſſeth, coyning a fooliſh new conſtruction of his owne. Where you may note alſo in that mans Commentary, that this word* Dies Domini, *was ſo prejudiciall againſt him and all other expoſitions of the triall to be made in this world, that he would gladly have* (Domini) *out, reading thus.* A day ſhall come which ſhall open, &c. *Where underſtand, that if it were onely* Dies (*as * in the Greeke*) *yet thereby alſo the Scripture is wont to ſignifie the ſelfe ſame thing: as* 2 Tim. 1, 12. 18 *and* 2 Tim 4, 8. *and* Heb. 10, 25. *the day, as in this place, with the Greeke Article onely, which is all one with* Dies illa, *or* Dies Domini.

What is ſignified by *the day of our Lord.*

Calv. in hunc locum.

ἡ ἡμέρα.

FVLK. 5 As I ſaid before, that word (our Lord) is not of the Greeke text, nor in all copies of your vulgar Latine, but in *Plantines* print, is marked with a note of ſuperfluity. Secondly, the text ſpeaketh not one word of purging, but of trying, and that not of the perſons, but of the workes. And where you ſay the Apoſtles preciſe ſpecifying

Purgatory.

of fire, declareth a place of juſtice after this life, it is a vaine and unlearned collection. For fire [illegible] taken allegorically, as all the reſt of the words, foundation, gold, ſilver, &c. wood, hay, ſtubble, &c. [illegible] that you quote for the day of our Lord, pertaine not to this place: where the day of the Lord is not named, but generally, a day. And yet in all thoſe places, the day of the Lord, or the day of Chriſt, ſignifieth the day of judgement, when Chriſt ſhall come to judge the quicke and the dead, and not any particular judgement before that day. Finally, let the Article be taken demonſtratively, (as ſometimes it is) yet you can make none other day of it, but doomeſday.

RHEM. 6 15 As by fire.] S. Auguſtine *upon theſe words of* Pſal. 37. Lord rebuke me not in thine indignation, nor amend me in thy wrath. For it ſhall come to paſſe *(ſaith he)* that ſome be amended in the wrath of God, and be rebuked in his indignation. And not all perhaps that are rebuked, ſhall be amended, but yet ſome there ſhall be ſaved by amending. It ſhall be ſo ſurely, becauſe amending is named: yet ſo as by fire; but ſome there ſhall be that ſhall be rebuked, and not amended, to whom he ſhall ſay, Goe ye into everlaſting fire. Fearing therefore theſe more grievous paines, he deſireth that he may neither be rebuked in indignation by eternall fire, nor amended in his wrath; that is to ſay, Purge me in this life, and make me ſuch an one as ſhall not need the amending fire, being for them which ſhall be ſaved, yet ſo as by fire. Wherefore? but becauſe here they build upon the foundation, wood, hay, ſtubble? for if they did build gold, ſilver, and precious ſtones, they ſhould be ſecure from both fires, not onely from that eternall which ſhall torment the impious eternally: but alſo from that which ſhall amend them that ſhall be ſaved by fire; for it is ſaid, *he ſhall be ſafe, yet ſo as by fire.* And becauſe it is ſaid, he ſhall bee ſafe, that fire is contemned. Yea verily though ſafe by fire, yet that fire ſhall be more grievous, then whatſoever a man can ſuffer in this life. And you know how great evils the wicked have ſuffered, and may ſuffer: yet they have ſuffered ſuch as the good alſo might ſuffer; for what hath any malefactor ſuffered by the lawes, that a Martyr hath not ſuffered in the confeſſion of Chriſt? Theſe evils therefore that are here, be much more eaſie, and yet ſee how men, not to ſuffer them, doe whatſoever thou commandeſt. How much better doe they that which God commandeth, that they may not ſuffer thoſe greater paines? *Thus far S. Aug. See S.* Ambroſ. *upon this place,* 1 Cor. 3. & Ser. 20. in Pſ. 118. Hier. l. 2. c. 13. adv. Iovin. Greg. l. 4. Dial. c. 39. & in Pſ. 3. Pœnit. in princip. Orig. ho. 6. in c. 15. Exo. & hom. 14. in c. 24. Levit.

Two fires after this life: one eternall, the other temporall, that is, the purging, or amending fire.

Purgatory fire paſſeth all the paines of this life.

FULK. 6 To the authority of S. *Auguſtine* I oppoſe his owne judgement upon better advice and examination of the text, *Ignis de quo &c. The fire whereof the Apoſtle ſpeaketh in this place, muſt be underſtood to be ſuch that both doe paſſe thorow it, that is, both he which buildeth upon this foundation, gold, ſilver, precious ſtones: and he which buildeth wood, hay, and ſtubble. For when he ſaid this, he added, The fire ſhall try every mans worke of what quality it is. If any mans worke ſhall remaine which he hath built upon the foundation, he ſhall receive reward, if any mans worke ſhall be burnt, he ſhall ſuffer loſſe, but he himſelfe ſhall be ſafe, yet ſo as it were by fire. Therefore the fire ſhall try not the worke of one of them, but of them both. And the fire truly is the tentation of tribulation, of which in another place it is written plainely, The furnace doth prove the potters veſſels, and tentation of tribulation juſt men. This fire doth the ſame in this life, which the Apoſtle ſaid &c. Enchir. ad Laurent. cap.* 68. And as concerning Purgatory, which opinion in his dayes began to be hearkened unto, he doubteth of it, ſaying: *Tale aliquid, &c. It is not incredible, that ſome ſuch thing alſo is done after this life, and it may be enquired of, whether it be ſo: and either be found or be hidden ſtill, that ſome faithfull men are ſaved by a certaine purging fire, ſo much ſooner or later, by how much they have loved corruptible goods more or leſſe, Ibid. & de Dulc. Quaeſt. q.* 1. But afterward writing againſt the Pelagians, he utterly denieth any third place beſide heaven and hell. *Primum, &c. The faith of the Catholike upon divine authority hath beleeved the firſt place to be the kingdome of heaven, from whence as I ſaid, he that is not baptized, is excepted. The ſecond place, hell, where every one that falleth from Chriſt, or is a ſtranger from Chriſt, ſhall finde eternall puniſhment. The third place we are utterly ignorant of, yea and we finde in the holy Scriptures that there is none, Contr. Pelag. hypogn. l.* 5. Likewiſe he denieth all third or middle place, *De verbis Apoſt. Ser.* 14.

Purgatory.

S. *Ambroſe* upon this text, underſtanding it of doctrine, that is to be tried by fire, ſaith, that he whoſe evill doctrine ſhall periſh, ſhall ſuffer the paines of fire; that being purged by fire, he may be purged. But expounding what he meaneth by the paines of fire, he ſaith: *Semper enim &c. For he muſt alwayes be aſhamed, which ſeeth that he hath defended falſhood in ſtead of truth,* which cannot be underſtood of Popiſh Purgatory, but of other judgements of God in this life, wherein hee ſhall bee aſhamed when he ſeeth his errour convinced. Thereupon alſo, *Ser.* 20. *in Pſ.* 118. he ſaith, after he hath cited this text. *Cognoſcentes itaq, &c. Knowing therefore that there be many judgements, let us examine all our workes, for a juſt man the loſſe is grievous, the burning of any worke is grievous.* So he underſtandeth the fire to be the triall of all Gods judgements in this life, and not Purgatory after this life. For he praiſeth the death of all the faithfull. *Quia deteriorem ſtatum &c. Becauſe it maketh not their ſtate worſe, but ſuch as it ſhall finde in every one, ſuch it reſerveth unto the judgement to come and cheriſheth them in quiet reſt. De bono mortis cap.* 4. Likewiſe in *Pſ.* 40. he ſaith, *Bene addidit, &c. The Prophet hath well added, In the earth, for except he be here cleanſed, he cannot be cleane there.* You ſee therefore by theſe teſtimonies, that all the faithfull are in reſt after this life, and can have no purging after they are gone from hence. Therefore hee cannot bee underſtood of Popiſh Purgatory where there is ſo little reſt, and ſo great neceſſity of purging pretended. *Hierome* hath nothing that ſoundeth for Purgatory, whoſe words are theſe: *Si is cujus opus, &c. If he whoſe worke is burnt and loſt, and hath ſuſtained loſſe of his labour, ſhall looſe indeed the reward of his labour, but ſhall himſelfe be ſaved, yet not without triall of fire, therefore he whoſe worke hath remained, which he hath built upon, ſhall be ſaved without triall of fire, ſo verily there ſhall be ſome diverſity betweene ſalvation and ſalvation.* Here is triall by fire, according to the text, but no purging by fire after this life. Nay, that this triall is by tentation in this life, he ſheweth in the ſame booke: *In malis, &c. In evill workes and ſinnes, our ſeeds are the incentives and perfection of the devill. For when he ſhall ſee us build upon the foundation of Chriſt, hay, wood, ſtubble, then he putteth fire to it. Let us therefore build gold, ſilver, precious ſtones, and hee ſhall not bee bold to tempt us. Dicit Apoſtolus, Quia unuſquiſq; propriam mercedem ſecundum ſuum laborem. Illum ſcilicet in quo unuſquiſq; invenitur quando de praeſenti ſeculo tranſire praecipitur, Fulgent. de rem. peccato. lib.* 2. *cap.* 8.

In the dayes of *Gregorie*, which was ſix hundred yeeres after Chriſt, the opinion of Purgatory had gotten ſome ground in the Latine Church, though it was never received in the Greeke Church, yet in the place by you quoted, he granteth it, but for very ſmall offences. For after he had cited certaine teſtimonies of Scripture, he addeth, *Ex quibus ſententiis, &c. Of which ſentences it is manifeſt, that ſuch as every man departeth hence, ſuch he is preſented in judgement, but yet of certaine light faults it is to be deemed, that the purging fire is before the judgement. Becauſe the truth ſaith, that if any man ſpeake blaſphemy againſt the holy Ghoſt, it ſhall not bee forgiven him in this world, nor in the world to come. In which ſentence it is given to be underſtood, that ſome faults may bee releaſed in this world, ſome in the world to come. For that which is denied of one* Conſequent,

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Conſequent underſtanding it is, that it is granted of ſome. But yet as I ſaid before, this muſt be thought to be poſſible to be [illegible] *of little, and of the leaſt ſinnes. As is idle talke,* [illegible] *laughter, or the ſinne of houſhold care, which* [illegible] *without fault, even of them which know how to decline from fault, or the errour of ignorance in no weighty matters, all which doe weigh downe after death, if they be not releaſed to men while they continue in this life. For when S. Paul ſaith that Chriſt is the foundation, and addeth if any man ſhould build upon it, &c. (although this may be underſtood of the fire of tribulation left to us in this life) yet if any man take it of the fire of purgation that ſhall be, we muſt carefully conſider that he ſaid: that man may be ſaved by fire, not which buildeth upon this foundation, iron, braſſe, or lead, that is the greater ſinnes, and therefore harder, and which then are inſoluble, but wood, hay, ſtubble, that is, ſmall and moſt light ſinnes, which the fire may eaſily conſume.* If *Gregories* opinion had continued, or yet might be admitted among the Papiſts, purgatory would not be very gainefull unto them. Yet he confeſſeth alſo that this place may be otherwiſe underſtood then of Purgatory, which is contrary to your note. *In pſ. 3. pœnit.* he acknowledgeth grievous Purgatory flames, but he groundeth them not upon this text. *Remigius*, who lived 200. yeeres after *Gregory*, underſtandeth this fire to be God himſelfe, *Cum tu ſis ignis conſumens, fœnum aut ſtipula non poteſt tibi adhaerere: Si quis enim aedificaverit ſupra fundamentum hoc lignum, fœnum, ſtipulam, omne hoc quale ſit, ignis probabit.* In *Pſ.* 5. *Origen* allegoriſing of the text after his maner, yet ſpeaketh nothing of Popiſh Purgatory. For in the former place he ſaith: *Sicut furnus, &c. As the furnace trieth gold, ſo tentation doth juſt men: therefore all men muſt come to the fire, they muſt come to the melting pot.* This you cannot underſtand of Purgatory, whither you confeſſe that all doe not come. In the ſecond place nothing can be concluded of purgatory, but that as there be divers kinds of ſinns, ſo there be divers qualities of puniſhments, all which the faithfull man may avoide. But that there was no purgatory paine knowne in his time he teſtifieth in theſe words: *Nam priores, &c. Men of former time did celebrate the day of birth, as they which loved this life onely, and hoped not for another after this. But now we doe not celebrate the day of nativity, ſeeing it is the entrance into ſorrowes and tentations, but we celebrate the day of death, as that which is the putting away of all ſorrowes, and the eſcaping of all tentations: we celebrate the day of death, becauſe they doe not die which ſeeme to die. Therefore we keepe memories of the Saints, and of our parents, or of our friends dying in the faith, we hold a memory devoutly, as well rejoycing of their refreſhing, as alſo praying for a godly conſummation in the faith of our ſelves. So therefore we doe not celebrate the day of nativity, becauſe they that die ſhall live for ever. And thus we celebrate it, we call together the devout people with the Prieſts, the faithfull with the Clergie. Moreover we invite the poore and needy, and feed the fatherleſſe and widowes, that our feſtivity may be made in remembrance of the reſt, which is unto the ſoules departed, whoſe memory we celebrate, and may be unto us a ſavour of ſweetneſſe in the ſight of the eternall God.* Heere you ſee that *Origen* acknowledged the ſoules of all the faithfull departed to be in reſt, in refreſhing, and diſcharged of all ſorrowes, therefore not in Purgatory.

CHAP. IIII.

He requireth to be eſteemed for his office, but regardeth not to be praiſed of man for his vertue: conſidering that neither his owne conſcience is a ſufficient judge thereof, but onely God who ſeeth all. 8 *He toucheth them for continuing in their pride, the Apoſtles themſelves as miſerable.* 18 *threatning to come to thoſe proud falſe apoſtles who were the authors of all theſe ſchiſmes.*

The Epiſtle upon the fourth Sunday of Advent.

SO let a man eſteeme us as the miniſters of Chriſt, and the diſpenſers of the myſteries of God.

2 Heere now is required among the diſpenſers that a man be found faithfull.

3 But to me it is a thing of leaſt account, to be judged in you or of mans day: but I judge not my ſelfe neither.

4 For I am not guilty in conſcience of any thing: ‖ but I am not juſtified heerein: but he that judgeth me, is our Lord.

6 Therefore judge not before the time: untill our Lord doe come, who alſo will lighten the hidden things of darkeneſſe, and will manifeſt the counſels of the hearts: and then the praiſe ſhall be to every man of God.

‡ Lo when he named himſelfe and Apollo, and Cephas: he meant other ſeditious and factious preachers whoſe names he ſpared.

6 But theſe things, brethren, ‡ I have transfigured into my ſelfe and Apollo, for you: that in us you may learne, one not to be puffed up againſt an other, above that is written.

7 For who diſcerneth thee? Or what haſt thou that thou haſt not received? And if thou haſt received, what doeſt thou glory as though thou haſt not received?

8 Now you are filled, now are you become rich: without us you reigne: and I would to God you did reigne, that we alſo might reigne with you.

c The Epiſtle upon S. Iames day. Iul. 25.

9 c For I thinke that God hath ſhewed us Apoſtles the laſt, as it were deputed to death:

LEt a man ſo eſteeme of us as the miniſters of Chriſt, and the diſpoſers of the ſecrets of God.

2 *Furthermore, it is required in the diſpoſers, that a man be found faithfull.*

3 *With me it is but a very ſmall thing that I ſhould be judged of you, either of mans judgement: yea, I judge not mine owne ſelfe.*

4 *For I know nothing by my ſelfe, yet am I not thereby juſtified: but he that judgeth me, is the Lord.*

5 * *Therefore judge nothing before the time, untill the Lord come, who will lighten the hidden things of darkeneſſe, and open the counſels of the hearts: and then ſhall every man have praiſe of God.*

Matt. 7. 1. rom. 2. 1.

6 *And theſe things brethren, I have figuratively applied unto my ſelfe, and to Apollos, for your ſakes: that ye might learne by us not to be wiſe above that which is written, that you ſwel not one againſt another for any mans cauſe.*

7 *For who ſeparateth thee? And what haſt thou that thou haſt not received? If thou haſt received it, why doeſt thou glory as though thou hadſt not received it?*

8 *Now ye are full, now ye are rich, ye have reigned as kings without us, and I would God ye did reigne, that we alſo might reigne with you.*

9 *For me thinketh that God hath ſet foorth us which are the laſt Apoſtles, as it were men* appointed

b The Epiſtle for a Confeſſor that is not a Biſhop.

death; becauſe [b] we are made a ſpectacle to the world, and to Angels and men.

10 We are but fooles for Chriſt: but you wiſe in Chriſt; we weake: but you ſtrong, you noble, but we baſe.

11 Vntill this houre we do both hunger, and thirſt, and are naked, and are beaten with buffets, and are wanderers,

12 And labour working with our owne hands, we are curſed: and doe bleſſe, we are perſecuted: and ſuſtaine it.

13 We are blaſphemed: and we beſeech, we are made the refuſe of this world, the droſſe of all even untill now.

14 Not to confound you, do I write theſe things: but as my deareſt children I admoniſh you. ☙

15 For [c] if you haue ten thouſand pædagogues in Chriſt: yet not many fathers. For in Chriſt Iesvs by the Goſpell I begat you. ☙

16 I beſeech you therefore be followers of me.

17 Therefore haue I ſent to you Timothee, who is my deareſt ſonne and faithfull in our Lord: who will put you in minde of my wayes that are in Chriſt Iesvs, as every where in every Church I teach.

18 As though I would not come to you, ſo certaine are puffed up.

19 But I will come to you quickly, if our Lord will: and will know not the words of them that be puffed up, but the power.

20 For the kingdome of God is not in words, but in power.

21 What will you? || in rod that I come to you: or in charity, and the ſpirit of mildneſſe?

appointed to death. For we are made a gazing ſtocke unto the world, and to Angels, and to men.

10 We are fooles for Chriſts ſake, but ye are wiſe in Chriſt. We are weake, but ye are ſtrong: Ye are honourable, but we are deſpiſed.

11 Even unto this || time wee both hunger and thirſt, and are naked, and are buffeted, and haue no certaine dwelling place.

|| Or, houre.

*12 * And labour, working with our owne hands: being reviled, we bleſſe: being perſecuted, we ſuffer it:*

Actes 20.34. 1 theſſ. 2.9. 2 theſſ. 3.8.

*13 Being * defamed we pray: we are made as the filthineſſe of the world, and are the offſcouring of all things unto this day.*

Matt. 5.44.

14 I write not theſe things to ſhame you, but as my beloved ſonnes I warne you.

15 For though ye haue ten thouſand inſtructers in Chriſt, yet haue ye not many fathers: For in Chriſt Ieſus I haue begotten you through the Goſpel.

16 Wherefore I deſire you, be ye followers of me.

17 For this cauſe haue I ſent unto you Timotheus, which is my beloved ſonne, and faithfull in the Lord, who ſhall put you in remembrance of my wayes which be in Chriſt, as I teach every where in all Churches.

18 Some are ſwollen, as though I would come no more at you:

*19 * But I will come to you ſhortly, if the Lord will, and will know, not the words of them which are ſwollen, but the power.*

Acts 19.21. jam. 4.15.

20 For the kingdome of God is not in word, but in power.

21 What will ye? Shall I come unto you with a rod, or in love, and in the ſpirit of meekeneſſe?

MARGINALL NOTES. CHAP. IIII.

Rhem. 1. 15 If you haue.] *So may S.* Auguſtine *our Apoſtle ſay to us Engliſhmen.*

Fulk. 1. That *Auguſtine* whom you ſpeake of was no Apoſtle of Chriſt but of *Gregory*, neither did he beget the nation of the Engliſhmen to Chriſt by the pure Goſpell, as Saint *Paul* did the Corinthians, but with mixture of mens traditions. And that Chriſtian religion which he found in the Britaines, he laboured to corrupt with Romiſh inventions.

Auguſtine the monke no Apoſtle.

ANNOTATIONS. CHAP. IIII.

Rhem. 2. 4 But not Iuſtified.] *The heretikes are certaine that they be in Gods grace, but S.* Paul *though guilty of no crime in his conſcience, durſt not aſſure himſelfe that he was juſtified, neither could take upon him to be judge of his owne heart and cogitations, whether they were pure or no: but the triall thereof he left onely to Gods judging day.*

No man ſure of grace or juſtification.

Fulk. 2. S. *Paul* was moſt ſure of Gods grace, and his juſtification thereby through faith: *Rom.* 8.30. But he doth acknowledge that he is not juſtified by his faithfull ſervice and labour in the Goſpell, therefore no man can be juſtified by his workes done of Grace, in as great perfection as can be done of mortall men, which yet is farre unable to ſtand before the juſtice of God.

Certainty of faith. Iuſtification by workes.

Rhem. 21 In rodde.] *The Apoſtles haue power of diſcipline and cenſures againſt offenders, and power of gentleneſſe, meekeneſſe, and indulgence alſo: to uſe either puniſhing or pardoning, according to their wiſedome, and according to the occaſions of time and place.*

Spirituall power to puniſh or pardon.

CHAP. V.

Sharply rebuking the Clergies negligence, 3 himſelfe abſent excommunicateth that publike inceſtuous perſon: 6 commanding that hereafter no Chriſtian be ſo tolerated in any open crime, but excommunicated.

The ſecond part of the Epiſtle: of the inceſtuous fornicator: and lawing before Infidels.

There is plainely heard fornication among you, and ſuch fornication, as the like is not among the heathen, ſo that one hath his * fathers wife.

Leu. 18,8. 20,11.

2 And

There goeth a common ſaying, that there is fornication among you, and ſuch fornication as is not named among the Gentiles: that one ſhould haue his fathers wife.

2 *And*

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‡ [illegible] men [illegible] ſorro[illegible] to ſee [illegible] offences bo[illegible] withall, and ought zealouſly to ſeeke the offendors puniſhment by excommunication.

2 And you are puffed [illegible] || [illegible]

3 [illegible] haue already iudged, as preſent, him that hath ſo done.

4 In the name of our Lord Iesvs Chriſt, || you being gathered together and my ſpirit, with the vertue of our Lord Iesvs.

5 To deliver ſuch an one || to Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of our Lord Iesvs Chriſt.

6 Your glorying is not good. Know you not that a little leaven corrupteth the whole paſte?

The Epiſtle upon Eaſter day.

7 Purge the old leaven, that you may be a new paſte, as you are azymes. For our Paſche, Chriſt, is immolated.

8 Therefore || let us feaſt, not in the old leaven, nor in the leaven of malice and wickedneſſe, but in the azymes of ſincerity and verity. ☙

c Either this Epiſtle in the words before, or ſome other.

9 I wrote to you in [c] an Epiſtle, Not to keepe company with fornicatours.

10 I meane not the fornicatours of this world, or the covetous, or the extortioners, or ſervers of Idols: otherwiſe you ſhould haue gone out of this world.

11 But now I wrote to you, not to keepe company, if he that is named a brother, be a fornicatour, or a covetous perſon, or a [c] ſerver of Idols, or a railer, or a drunkard, or an extortioner: with ſuch an one || not ſo much as to take meat.

12 For what is it to me to judge of them that are without? Do not you judge of them that are within?

13 For them that are without, God will judge. Take away || the evill one from among your ſelves.

2 [illegible]

*3 * [illegible] but preſent [illegible] as though I were preſent, that he that hath ſo done this deede,*

Col. 2.5.

4 In the name of our Lord Ieſus Chriſt, you being gathered together, and my ſpirit with you; with the power of the Lord Ieſus Chriſt,

*5 * To deliver ſuch a one unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Ieſus.*

1 Tim. 1.20.

*6 Your glorying is not good. * Know yee not that a little leaven leaveneth the whole lumpe?*

Gal. 5.9.

7 Purge out therefore the old leaven, that ye may be a new lumpe, as ye are unleavened. For even Chriſt our Paſſeover is || offered up for us.

|| Or, is ſlaine.

8 Therefore let us keepe holiday, not with old leaven, neither with the leaven of maliciouſneſſe and wickedneſſe: but with the unleavened bread of pureneſſe and truth.

9 I wrote unto you in an Epiſtle that yee ſhould not company with fornicators.

10 I did not meane not at all with the fornicators of this world, or with the covetous, or extortioners, or with idolaters: for then muſt ye needes haue gone out of the world.

11 But now this I write unto you, not to company together, if any that is called a brother be a fornicator, or covetous, or a worſhipper of Idols, or a railer, or a drunkard, or an extortioner: with him that is ſuch not to eat.

12 For what haue I to doe to judge them that are without? doe not ye judge them that are within?

13 Them that are without, God ſhall judge. And ye ſhall put away from among you that wicked perſon.

MARGINALL NOTES. CHAP. V.

Rhem. 1. 11 c A ſerver of Idols.] *A notorious wilfull corruption in the bible 1562. tranſlating in the verſe before,* Idolaters: *and heere,* worſhipper of Images: *the Apoſtles word being one,* εἰδωλολάτρης. Idolater.

Fulk. 1 Nay rather a manifeſt example that our tranſlator meaneth that an Idolater and worſhipper of Images, is all one. As in the proper ſenſe of the word there is no difference. Therefore another tranſlation vſeth the terme idolaters in both places, the third hath a worſhipper of Idols in the latter place.

Slaunderous cavilling.

ANNOTATIONS. CHAP. V.

Rhem. 2 3 I abſent.] S. Paul *heere vſeth his Apoſtolike power, of binding this inceſtuous perſon, excommunicating him by his letters and* Mandatum, *though abſent.*

Fulk. 2 S. *Paul* ſendeth no mandatum, but vſeth his Apoſtolike power in decreeing the inceſtuous perſon to be excommunicate, and requiring the ſame to be executed by the Church.

Pauls mandatum.

Rhem. 3 4 You being gathered.] *Though he commanded the act ſhould be done in the face of the Church, as ſuch ſentences and cenſures be at this day executed alſo, yet the ſentence and authority of giving ſentence was in himſelfe, and not in the whole multitude, as the Proteſtants and other popular ſectaries affirme; for the power of binding and looſing was not given to the whole Church, but as in the perſons of the Prelates, and to them for the benefit of the whole. Whereupon S.* Chryſoſtome *upon thoſe words,* Dic Eccleſiæ, Tell the Church, *Mat.* 18. Complaine to the Church, *that is, ſaith he,* to the prelates and preſidents thereof.

The authority of Eccleſiaſticall cenſures is in the Clergie only, and is executed in the name of Chriſt.

Fulk. 3. The authority of excommunication pertaineth to the whole Church, although the judgement and execution thereof is to be referred to the governours of the Church, which exerciſe that authority as in the name of Chriſt, ſo in the name of the whole Church whereof they are appointed governors, to avoid confuſion.

Rhem. 4 With the vertue.] *All ſuch great power over ſinners, is holden and exerciſed in the name and vertue of* Christ Iesvs. *And whoſoever ſetteth light by it, deſpiſeth our Lords name and power.*

Rhem. 4 5 To Satan.] *To aſſure us that all excommunicate perſons be in the power and poſſeſſion of the Devill, and quite out of Chriſts protection, ſo ſoone as they be ſeparated by the Churches ſentence, from her body and the Sacraments, and fellowſhip of Chriſtian Catholike men: it pleaſed God to give power to the Apoſtles and Prelates in the primitive Church, to cauſe the divell ſtraight upon their ſentence of excommunication, to invade the body of the excommunicate, and to torment him corporally; ſo Chriſt excommunicated Iudas, and the divell entred into him, and he went forth of the*

The terrible ſentence of excommunication. Act 5.

[illegible] Iohn 13, 27. [illegible] of his [illegible] both [illegible] A[illegible] be [illegible] now to [illegible] farre as concerneth the [illegible] it specially [illegible] it is as before, [illegible] of the holy Doctors (Cypr. ep. 62. [illegible] Chrys. in 1 Tim. 1. ho. 5. Ambros. in 1 Tim. 1. [illegible] de cor. & gra. c. 15.) the terrible and greatest punishment in the world, yea farre passing [illegible] of this life, and being a very resemblance of damnation, and so often called by the Fathers, [illegible] by this spirituall sword (saith S. Cyprian) all [illegible] soules, that obey [illegible] new law, as they that were disobedient to the judges of the old law, were slaine with [illegible]. Would God the world knew what a marvelous punishment Christ hath appointed the priests to execute [illegible] lawes, and specially upon the disobedient, as Heretikes namely.

FVLK. 4 Without such bodily tormenting by the divell, we are sufficiently [illegible], that wh[illegible] from the Church of Christ, is in the power of Satan. That Christ did excommunicate *Iudas* we finde not in the Scripture, nor that *Peter* did excommunicate *Ananias* and *Saphira*. The punishment indeed of excommunication is exceeding great, when it is justly executed by the ministers of the true Church. But the banning of heretikes is no more to be feared, then their blessing is to be desired. And if they also that be true members of the Church will take upon them to excommunicate such as be not under their jurisdiction, their excommunication is not to be regarded. As when *Victor* Bishop of Rome tooke upon him to denounce all the Churches of Asia to be excommunicate, which did not keepe the feast of Easter as the Church of Rome did. The Churches of Asia did justly despise his unjust censure. And the Bishops of Asia (saith *Eusebius*) ἀντιπαρεκελεύοντο did countermand him (as it is to be thought) gathered in councell against his usurped excommunication, willing him to be better affected to peace and unity with his brethren. Beside this, many godly Bishops by their letters, did sharpely rebuke him for his doing, yea some of them that joyned with him in the use of the ceremony: as *Ireneus* Bishop of Lyons in the name of the brethren of France. *Hist. lib. 5. c. 25.*

RHEM. 5 8 Let us feast.] *The Paschal lambe, which was the most expresse figure of Christ every way, * was first sacrificed, and afterward eaten with azymes or unleavened bread, so Christ our Paschall, being then newly sacrificed on the Crosse, is recommended to them as to be eaten with all purity and sincerity in the holy Sacrament. Which mistery the holy Church in these words commendeth to the faithfull every yeere at the feast of Easter.*

FVLK. 5. S. *Augustine* referreth this feasting not to the celebration of Easter, nor to the receiving of the Communion, whereunto we ought to be prepared with all sincerity, but to our whole life. *Etenim pascha nostrum, &c. Christ our Passeover* (saith he) *is slaine or offered, that they might learne by example of so great humility, to purge out the old leaven, that is what pride soever had remained in them of the old man. Therefore* (saith he) *let us keepe holy day, not for one day onely, but for our whole life, not in the old leaven, nor in the leaven of malice and malignity, but in the unleavened bread of sincerity and truth.* Cont. ep. Parm. lib. 3. c. 2.

RHEM. 6. 11 Not to take meate.] *It is not meant that we should separate our selves corporally from all sinners, or that we might refuse to live in one Church or fellowship of Sacraments with them, which was the errour and occasion of the Donatists great schisme: nor that every man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that we should avoid them when the Church hath excommunicated them for such; though in mind, and condemnation of their faults, every one ought alwayes to be farre from them. As for the Heathen and Pagans, which be not under the Churches discipline, and at that time in externall worldly affaires dealt with Christians, and lived amongst them whether they would or no, the Apostle did not forbid Christians their company.*

FVLK. 6. I know not any Lutherans that hold that every man streight after he hath committed any deadly sinne is excommunicated. But amongst Papists there is for some offences excommunication, *ipso facto*, and *de jure*, and without any sentence or denuntiation. *Extra de sent. Excom. Cum desideres.* And further I finde in your Canon law, this title, *Vita non sententia, ab ecclesia aliquem ejicit, vel ad eam recipit. The life and not the sentence doth cast any man out of the Church, or receiveth him unto it.* Which is thus expounded, *Cum aliquis, &c. When any man goeth out from the truth, from the feare of God, from faith, from charity, he goeth out of the campe of the Church although he be not cast out by the voyce of the Bishop: As on the contrary side, some is cast out by no right judgement, but if he went not out before, that is, if he did not that whereby he deserved to goe out, he is nothing hurt. For sometimes, he that is cast out, is within, and he that is without, seemeth to be kept within.* Decret. causa. 24. qu. 3. c. *Cum aliquis, &c.* By this judge, whether some Lutherans be justly charged with that which is affirmed by many Papists, as the Canon law is.

RHEM. 13 The evill one.] *He concludeth that though they cannot, nor himselfe neither, cut off the Heathen that be publike offenders, yet the ill person by him excommunicated being of their owne body, they may cut off, as is aforesaid, and avoide his company. Upon which commandement of the Apostle, we see that we are bound by Gods word to avoide all company and conversation with the excommunicate, except in cases of necessity, and the spirituall profit of the persons excommunicated.*

CHAP. VI.

He rebuketh them for going to law before Iudges that were not Christians, 9 telling that extortion (as many other offences likewise) is a mortall sinne. 12 And with divers reasons he inveigheth against fornication, bidding also to flee all occasions thereof.

DAre any of you having a matter against another, to be judged before the unjust, and not before the Saints?

3 Or know you not that ‡ the Saints shall judge of the world? And if the world shall be judged by you: are you unworthy to judge of the least things?

3 Know you not that wee shall judge Angels? how much more secular things?

4 If therefore you have secular judgements: the contemptible that are in the Church, set them to judge.

‡ The faithful judge and give sentence with God at the latter day, specially the Apostles and the perfect Christians that have forsaken all for Christs sake.

DAre any of you, having businesse † with another, be judged under the unjust, and not rather under the Saints?

2 Doe ye not know that the Saints shal judge the world? If the world shall be judged by you, are ye unworthy to judge the smallest matters?

3 Know ye not how that we shall judge the Angels? How much more, things that pertaine to this life?

4 If then ye have judgements of things pertaining to this life, set up them to judge which are least esteemed in the Church.

† Or, against.

5 I speake [illegible] not [illegible] judge between his brother.

6 But brother with brother ‖ contendeth in judgement: and that before infidels?

7 Now certes there is plainely ‖ a fault in you, that you have judgements among you. Why doe you not rather take wrong? why doe you not rather suffer fraude?

8 But your selves doe wrong and defraude: and that to the brethren.

9 Know you not that the unjust shall not possesse the kingdome of God? Doe not erre, Neither fornicators, nor c servers of Idols, nor advouterers, nor the effeminate, nor the liers with mankinde,

c εἰδωλολάτραι

10 Nor theeves, nor the covetous, nor drunkards, nor railers, nor extortioners shall possesse the kingdome of God.

11 And these things certes you were: but you are washed, but you are sanctified, but you are justified in the name of our Lord IESVS Christ, and in the Spirit of our God.

12 All things are lawfull for me, but all things are not expedient. All things are lawfull for me, but I will be brought under the power of none.

13 The meate to the belly, and the belly to the meates: But God will destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body.

14 But God both hath raised up our Lord, and will raise up us also by his power.

15 Know you not that your bodies are the members of Christ? Taking therefore the members of Christ, shall I make them the members of an harlot? God forbid.

16 Or know you not, that he which cleaveth to an harlot, is made one body? *For they shall be*, saith he, *two in one flesh.*

Gen. 2, 24.

17 But he that cleaveth to our Lord, is one spirit.

18 Flee fornication. Every sinne whatsoever a man doth, is without the body: but he that doth fornicate, sinneth ‡ against his owne body.

‡ Fornication is not onely enemy to the soule, but wasteth, weakeneth, corrupteth and defileth the body, more properly and directly then any other sinnes doe.

19 Or know you not that your members are the temple of the holy Ghost which is in you, whom you have of God, and you are not your owne?

20 For you are bought with a great price. Glorifie and beare God in your body.

5 I speake it to your shame. Is it so that [illegible] that can judge between his brethren?

6 But brother goeth to law with brother, and that under the unbeleevers.

*7 Now therefore, there is utterly a † fault among you, because you goe to law one with another: * Why rather suffer ye not wrong? why rather suffer ye not harme?*

† Or, [illegible]

Matth. 5. 39. luke 6. 29. rom. 12. 19. 1 Thes. 4. 6.

*8 Nay, * ye your selves doe wrong, and doe harme, and that to your brethren.*

9 Know ye not that the unrighteous shall not inherite the kingdome of God? Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankinde,

10 Nor theeves, nor covetous, nor drunkards, nor revilers, nor † pillers, shall inherite the kingdome of God.

† Or, extortioners.

*11 * And some such like you were: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Iesus, and by the spirit of our God.*

Titus 3. 3.

12 All things are lawfull unto me, but all things are not profitable: all things are lawfull for me, but I will not be brought under the power of any.

13 Meats for the belly, and the belly for meates: but God shall destroy both it and them. Now the body is not for fornication, but for the Lord: and the Lord for the body.

*14 And God both hath raised up the Lord, * and also shall raise us up by his power.*

Rom. 6. 5.

15 Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid.

*16 What, know ye not that he which is coupled with an harlot, is one * body? * For two (saith he) shall be one flesh.*

† With the harlot.

Gene. 2. 24. matth. 19. 5. marke 10. 7. ephes. 5. 31.

17 But he that is coupled unto the Lord, is one spirit.

18 Flee fornication: every sinne that a man doth, is without the body: but he that committeth fornication, sinneth against his owne body.

*19 What, * know ye not that your body is the temple of the holy Ghost* which is *in you, whom ye have of God, and ye are not your owne?*

1 Cor. 3. 16.

*20 * For ye are bought with a price: therefore glorifie God in your body, and in your spirit, which are Gods.*

1 Pet. 1. 18.

MARGINALL NOTES. CHAP. VI.

RHEM. 1. 9 Servers of Idols.] *For this, the English Bible 1562. falsly translateth,* worshippers of images.

FVLK. 1. All worshipping of Images is idolatry, though there be spirituall Idolatry, which is not worshipping of Images. But this quarrell is sufficiently confuted in the Defence of our Translations. *Chap. 3.*

Cavilling.

ANNOTATIONS. CHAP. VI.

RHEM. 6 Contendeth in judgement.] *To be given much to brabling and litigious sutes for every trifle, to spend a pound rather then loose a peny, the Apostle much reprehendeth in Christian men. For a Christian man to draw an other to the judgement seats and courts of Heathen princes (which then onely reigned) and not to suffer their controversies and quarels to be taken up among themselves brotherly and peaceably, was a great fault: as for one Catholike to draw an other for mere trifles before secular or hereticall Officers is a very unchristian part.*

Going to law before heathen or hereticall judges.

7 [illegible] that it was a faulte [illegible] one another [illegible] suffer a small injury, then to draw his [illegible] to [illegible].

Luk.16,18.
Going to law not forbidden: but to agree otherwise, better.

CHAP. VII.

Rhem. 1.
THE 3. PART.
Of Mariage and continency.

T[illegible]ried folke may aske their debt, and must pay it, though it be better for them to conteine, 8 as also for the unmaried and widowes to continue [illegible] they may marry. 10 That the married may not depart from one another [illegible] nor in any case marry another, during the life of the former) 12 [illegible] one that is unbaptized, which yet he disswadeth: 17 counselling also every one to be content with his state wherein he was Christened. 25 Virginity is not commanded, but counselled, as the better and more meritorious then Marriage, 39 As also widowhood.

Fulk. 1.
Virginity is not counselled, as more meritorious, but as a more free state to serue God in.

Meete.

AND concerning the things whereof you wrote to me: It is good for a man not to touch a woman.

2 But because of fornication let every man haue || his owne wife, and let every woman haue her owne husband.

3 || Let the husband [c] render his debt to the wife: and the wife also in like manner to her husband.

c debitum reddat.

4 The woman hath no power of her owne body: but her husband. And in like maner the man also hath not power of his owne body: but the woman.

5 Defraud not one another, except perhaps by consent for a time, ‡ that you may || giue your selfe || to prayer: and returne againe together, lest Satan tempt you for your incontinency.

|| to fasting and prayer:

6 But I say this || by indulgence, not by commandement.

7 For I would all men to be as my selfe: but every one hath || a proper gift of God: one so, and another so.

8 ‡ But I say to the unmaried and to widowes: it is good for them if they so abide even as I also.

‡ Before he treated of the continency of such as were maried, now he giveth lessons for the unmaried also.

9 But || if they doe not conteine themselues, let them marry. For it is || better to marrie then [c] to be burnt.

c vri. πυροῦσθαι.

10 But to them that be joyned in matrimony, not I giue commandement, but our Lord, * that the wife depart not from her husband.

Mat.5.32. 19.9. Marke 10,9. Luke 16,18.

11 And if she depart, || to remaine unmarried, or to be reconciled to her husband. And let not the husband put away his wife.

12 For the rest, || I say, not our Lord. If any brother haue a wife an infidell, and she consent to dwell with him: let him not put her away.

13 And if any woman haue a husband an infidell, and he consent to dwell with her: let her not put away her husband.

14 For the man an infidel is sanctified by the faithfull woman: and the woman an infidell || is sanctified by the faithfull husband: otherwise your children should be uncleane: but now they are holy.

15 But if the infidell depart, let him depart; for the brother or sister is not subject to servitude in such; but in peace hath God called us.

16 For

NOW as concerning the things whereof yee wrote unto me: It is good for a man not to touch a woman.

2 Neverthelesse to avoid fornication, let every man haue his owne wife, and let every woman haue her owne husband.

*3 * Let the husband giue unto the wife due benevolence: Likewise also the wife unto the husband.*

1 Pet.3.7.

4 The wife hath not the power of her owne body, but the husband: And likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud you not the one the other, except it be with both your consents for a time, that yee may giue your selues to fasting and prayer: and afterward come together againe, that Satan tempt you not for your incontinency.

6 This I say † of favour, and not of commandement.

† Or, by way of sufferance.

7 For I would that all men were even as I my selfe: but every man hath his proper gift of God, one after this maner, another after that.

8 I say therefore to the unmarried and widowes, it is good for them if they abide even as I.

9 But if they cannot abstaine, let them marrie: for it is better to marrie then to burne.

*10 Unto the married command, not I, but the Lord, * Let not the wife depart from her husband:*

Mat.5.32, & 19.9.

11 But and if she depart, let her remaine unmarried, or bee reconciled to her husband againe: And let not the husband put away his wife.

12 But to the remnant speake I, not the Lord, If any brother haue a wife that beleeveth not, and she consent to dwell with him, let him not put her away.

13 And the woman which hath to her husband an infidell, and he consent to dwell with her, let her not put him away.

14 For the unbeleeving husband is sanctified by the wife, and the unbeleeving wife is sanctified by the husband: else were your children uncleane, but now are they holy.

15 But if the unbeleeving depart, let him depart. A brother or a sister is not made subject in such things: but God hath called us in peace.

16 For

16 For [illegible] woman, if thou [illegible]? or how [illegible] man, if thou [illegible] woman?

17 But to every one as our Lord hath diuided, as God hath called every one, so let him walke, and as in all Churches I teach.

18 Is any man called being circumcised? let him not procure prepuce. Is any man called in prepuce? let him not be circumcised.

19 Circumcision is nothing, and prepuce is nothing: || but the observation of the Commandements of God.

20 Every one in the vocation that he was called, in it let him abide.

21 Wast thou called being a bondman? care not for it: but and if thou canst be made free, use it rather.

22 For he that in our Lord is called, being a bondman, is the [c] franchized of our Lord; likewise he that is called, being free, is the bondman of Christ.

c Libertus.

23 You were bought with price, bee not made the ‡ bondmen of men.

‡ You must not serve men so that you obey and please them more then God.

24 Every || brother wherein he was called, in that let him abide before God.

25 And as concerning virgines, a commandement of our Lord I have not: but || counsell I give, as having obtained mercy of our Lord to be faithfull.

The Epistle for holy Virgins and Martyrs.

|| one brethren.

26 I thinke therefore that this is good for the present necessity, because it is good for a man so to be.

27 Art thou tied to a wife? seeke not to be loosed. Art thou loose from a wife? seeke not a wife.

28 But if thou take a wife, † thou hast not sinned. And | if a virgine marry, she hath not sinned; neverthelesse || tribulation of the flesh shall such have; but I spare you.

† Virginity counselled as the better. Marriage not forbidden, because it is no sinne.

29 This therefore I say brethren, the time is short, it remaineth that they also which have wives, be || as though they had not.

30 And they that weepe, as though they wept not: and they that rejoyce as though they rejoyced not: and they that buy, as though they possessed not.

31 And they that use this world, as though they used it not; for the figure of this world passeth away.

32 But I would have you to be without carefulnesse. Hee that is without a wife, is || carefull for the things that pertaine to our Lord, how he may please God.

33 But hee that is with a wife, is carefull for the things that pertaine to the world, how hee may please his wife: and he is divided.

34 And the woman unmarried and the virgine, thinketh on the things that pertaine to our Lord: that shee may bee holy both in

body

16 [illegible] wife?

17 But as God hath distributed to every man, as the Lord hath called every one, so let him walke, and so ordaine I in all Churches.

18 Is any man called being uncircumcised? let him not adde uncircumcision: Is any called in uncircumcision, let him not be circumcised.

19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandements of God.

*20 * Let every man abide in the same calling wherein he was called.*

Ephes.4.1.

21 Art thou called a servant? care not for it: nevertheless, if thou mayest bee made free, use it rather.

22 For hee that is called in the Lord being *a servant, is the Lords freeman; likewise also hee that is called* being *free, is Christs servant.*

*23 * Ye are bought with a price, be not yee the servants of men.*

1 Pet.1.19.

24 Brethren, let every man wherein hee is called, therein abide with God.

25 Now concerning virgins, I have no commandement of the Lord: yet give I counsell, as one that hath obtained mercy of the Lord to bee faithfull.

26 I suppose therefore that it is good for the present necessity, that I say, it is good for a man so to be.

27 Art thou bound unto a wife? seeke not to be loosed. Art thou loosed from a wife? seeke not a wife.

28 But and if thou marry, thou hast not sinned; and if a virgin marry, she hath not sinned: neverthelesse, such shall have trouble in the flesh: but I † beare with you.

† Or, spare you.

29 But this I say brethren, because the time is short: for it remaineth that they also which have wives bee as though they had none:

39 And they that weepe, as though they wept not: and they that rejoyce, as though they rejoyced not: and they that buy, as though they possessed not.

31 And they that use this world, as not abusing it: for the fashion of the world goeth away.

32 I would have you without care. He that is unmarried, careth for the things that belong to the Lord, how hee may please the Lord:

33 But he that hath married, careth for the things that are of the world, how he may please his wife.

34 There is difference betweene a virgine and a wife: the unmarried woman careth for the things that are of the Lord, that shee may

Z z

bee

body and in Spirit. [illegible] that is married, [illegible] the things that pertaine to the world, how ſhe may pleaſe her huſband.

35 And this I ſpeake to your profit: not to caſt a ſnare upon you, but to that which is honeſt, and that may give you power without impediment to attend upon our Lord.

36 But if any man thinke that he ſeemeth diſhonoured upon his virgine, for that ſhe is paſt age, and if it muſt be ſo, let him doe that he will. He ſinneth not if ſhe marry.

37 For hee that hath determined in his heart being ſetled, not having neceſſity, but having power of his owne will, and hath judged this in his heart, to keepe his virgine, doth well.

38 Therefore both he that joyneth his virgine in Matrimonie, doth well: and hee that joyneth not, doth better.

Rom.7,2.

39 * A woman is bound to the Law ſo long time as her huſband liveth: but if her huſband ſleepe, ſhe is at liberty: let her marry to whom ſhe will: onely in our Lord.

[c] The ſtate of widowhood more bleſſed, then the ſtate of matrimony.

40 But [c] more bleſſed ſhall ſhe be, if ſhe ſo remaine, according to my counſell; and I thinke that I alſo have the Spirit of God.

be holy both in body and in ſpirit: but ſhe that is married, careth for the things of the world, how ſhee may pleaſe her huſband.

35 This ſpeake I for your profit: not that I may caſt a ſnare upon you, but for comelineſſe ſake, and ſitting faſt unto the Lord without ſeparation.

36 But if any man thinke that it is uncomely for his virgin if ſhe paſſe the time of mariage, and need ſo require, let him doe what he will, he ſinneth not; let them be married.

27 Neverthelesse, he that ſtandeth ſtedfaſt in his heart, having no need, but hath power over his owne will, and hath ſo decreed in his heart that he will keepe his virgine, doth well.

38 So then he that giveth in marriage doth well: but he that giveth not in marriage, doth better.

Rom.7.2.
† Or, by the law of mariage

*39 * The wife is bound to the † Law as long as her huſband liveth: but if her huſband be dead, ſhe is at liberty to be married to whom ſhe will, onely in the Lord.*

1 Theſ.4.8.

*40 But ſhe is happier if ſhe ſo abide, after my judgement: * and I thinke verily that I have the Spirit of God.*

MARGINALL NOTES, CHAP. VII.

RHEM. 2 5 That you may.] *If the lay-man cannot pray, unleſſe he abſtaine from his wife: the Prieſt that alwayes muſt offer ſacrifices and alwayes pray, muſt therefore alwayes be free from Matrymony,* Hier.l.1.c.19.adv.Iovin.

Virginity.

FULK. 2 *Hierome* was an immoderate extoller of virginity, to the reproach and diſhonour of Matrimonie, as appeareth by his ſayings in the ſame booke. *Si bonum eſt, &c. If it be a good thing not to touch a woman, ergo, it is an evill thing to touch a woman: for nothing is contrary to good but evill.* This was S. *Hieromes* Logicke, in his heat againſt *Iovinian*. To touch a woman and not to touch a woman, bee contraries, which every childe knoweth to be otherwiſe. Againe he ſaith in depraving of the goodneſſe of Matrimonie, *Oro te quale, &c. I pray you what good thing is that which forbiddeth to pray? which permitteth not the body of Chriſt to be received. So long as I fulfill the duty of an huſband, I fulfill not the office of a Chriſtian. The ſame Apoſtle commandeth in another place, that we ſhould pray alwayes. If we muſt alwayes pray, ergo, we muſt never ſerve marriage: for ſo often as I render debt to my wife, I cannot pray.* I omit what he writeth againſt ſecond and third marriages, which afterward he was driven to retract. You ſee, if we muſt ſtand to his authority, all men muſt abſtaine from marriage, as from an evill thing: as that forbiddeth to pray or to communicate with the Lords body: as in doing the duty whereof, they cannot doe the duty of Chriſtian men. And ſeeing that married men alſo ought alwayes to pray, even married men muſt never yeeld to the duty of marriage, which cauſeth that they cannot pray. Theſe opinions are farre worſe then that *Iovinian* held, of the equall worthineſſe of virginity with marriage. Therefore leaving his authority, let us examine his reaſon. If the lay-man cannot pray unleſſe hee abſtaine from his wife, then the Prieſt muſt alwayes abſtaine from marriage. This antecedent is falſe, for a lay-man may not onely pray, but ought to pray alwayes, as *Hierome* alſo confeſſeth, though he doe not alwayes abſtaine from his wife. S. *Paul* willeth married men not to defraud one another, except it bee for a time with conſent, that they may give themſelves to faſting and prayer, which kinde of prayer with faſting, is not alwayes neceſſary, but ſometimes convenient, upon ſome ſpeciall occaſion, that requireth moſt fervent prayers, with humiliation by faſting, and abſtinence from all worldly delights: and yet in ſuch occaſion conſent is neceſſary for abſtinence from matrimoniall company, as it is plaine by the text. Yet it is ſo farre off, that the lay-man cannot pray, unleſſe he abſtaine from his wife, that oftentimes he prayeth more quietly and purely, then he that hath no wife, or abſtaineth from her, if he have not dominion over bodily luſt. Wherefore matrimony ſhall no more hinder the Prieſt to offer ſacrifice and prayer, then it doth the lay-man, who is bound alwayes to offer ſacrifice and prayers as much as the Prieſt. And therefore we muſt oppoſe againſt S. *Hieromes* authority, the authority of *Paphnutius*, and the whole Councell of Nice that condeſcended unto his reaſon, alledging that the company of Prieſts and Deacons, as well as of all other Chriſtian men with their lawfull wives is chaſtity, *Socrat.l.1.c.11.*

Marriage of Prieſts.

ANNOTATIONS. CHAP. VII.

The Apoſtle biddeth not all to marry, but to keepe their wives before married.

RHEM. 3 a His owne wife.] *He ſaith not as the Proteſtants here pretend to excuſe the unlawfull conjunction of Votaries, Let every one marry: but, let every one have, keepe or uſe his owne wife to whom he was married before his converſion: for the Apoſtle here anſwereth to the firſt queſtion of the Corinthians, which was not, whether it were lawfull to marry; but whether they were not bound upon their converſion, to abſtaine from the company of their wives married before in their infidelity, as ſome did perſwade them that they ought to doe,* Hier.l.1.cont.Iovin.c.4. Chryſ.in hunc locum hom.19.

FULK. 3 The Apoſtles words are generall, that to avoid fornication, every man and woman ought to live chaſtly in holy Matrimonie. *Hierome* indeed more injurious to Matrimonie, then a Catholike Doctour ought to have

[illegible], ſaith [illegible]: *[illegible] &c. He ſaid not, let every man marry a wife, to avoid fornications: for [illegible] as often as the wife [illegible] another [illegible] be [illegible]: but let every man have his owne wife.* [illegible] plainely, if *Hierome* [illegible] good in [illegible], it is good to [illegible] ſecond or third marriages, after a mans wife be dead, which is little better then hereſie, and therefore *Hierome* revoked his opinion therein. *Chryſoſtome* ſaith nothing to reſtraine the words onely to married men, but ſaith, that this ſaying: It is good for a man, &c. is not reſtrained to Prieſts, but extendeth to all men. *For hee would not univerſally have admoniſhed onely Prieſts, if he had written theſe things for them, but have ſaid, it is good for a teacher not to touch a woman: but now he hath ſpoken univerſally, when he ſaith, it is good for a man. Therefore this is not ſaid onely to a Prieſt. And againe, Art thou looſe from a wife, ſeeke not a wife: he ſaith not, Thou Prieſt or Teacher, but generally; and ſo throughout all the Epiſtles, his ſpeech goeth generally: but when he ſaith, for fornication let every man have his wife, by the very cauſe of indulgence, he bringeth into continencie.*

RHEM. 4 3 Let the huſband render.] *Theſe words open the Apoſtles intention and talke to bee onely of ſuch as are already married, and to inſtruct them of the bond and obligation, that is betweene the married couple for rendring of the debt of carnall copulation one to another: declaring that the married perſons have yeelded their bodies ſo one to another, that they cannot without mutuall conſent, neither perpetually nor for a time, defraud one the other.*

FULK. 4 Theſe words doe not reſtraine the univerſality of the Apoſtles former words, ſeeing avoiding of fornication, is the ſame cauſe in them that are unmarried to take wives, and in them that are married, to uſe the company of their wives.

Continencie in married folkes for prayer ſake.

RHEM. 5 5 Give your ſelfe to prayer.] *This time, and the Heretikes doctrine, and high eſtimation of matrimoniall acts, are farre from the purity of the Apoſtolike and primitive Church, when the Chriſtians to make their prayers and faſtings more acceptable to God, abſtained by mutuall conſent even from their lawfull wives; our new Maſters doe much abſtaining (as it may be thought) from their wives for any ſuch matter. And yet S. Auguſtine ſaith, the Prieſt ſhould paſſe other in this caſe, and thinke that not to be lawfull for him, that may be borne in others, becauſe he muſt daily ſupply Chriſts roome, offer, baptize, and pray for the people. So ſaith he lib. 1. q. ex utroque teſt. q. 127. in fine. See S.* Hierome lib. 1. cap. 19. adverſ. Iovinian. S. Ambroſ. lib. 1. Offic. cap. ult. *But alas for the people, whoſe married Paſtors are in this point farre worſe than the vulgar folke, neither teaching continencie, nor giving good example.*

Prieſts marriage.

FULK. 5 We have none other eſtimation of the matrimoniall act, then the Apoſtle doth teach. And it may well bee thought, that many of our miniſters uſe more continencie in lawfull marriage, than Popiſh Prieſts doe that are not lawfully married, yet uſe other wicked meanes to ſatisfy their unlawfull luſtes, as the world knew too well, when they lived at eaſe amongſt us. That it is lawfull for a Biſhop to be married, the authority of the Scripture is more to be regarded, then of any mortall man. S. *Paul* (as even S. *Hierome* confeſſeth) deſcribeth a Biſhop the huſband of one wife, and having children in all chaſtity, as *Samuel*, who was brought up in the Tabernacle, and as many Prieſts in his time were married, *Cont. Iov.l.1.* That you cite for the contrary out of Saint *Aug.l.q.ex [illegible] &c.* is neither of *Auguſtine*, neither of any learned mans writing, but of a lewd [illegible], as his barbarous phraſes doe declare; in many places alſo, confuting that which S. *Auguſtine* doth earneſtly defend, as in the cenſure of *Eraſmus* before that treatiſe, every man may ſee. S. *Ambroſe* for ſuch purity as is required of the Miniſter, ſaith, *De caſtimonia, &c. Of chaſtity what ſhould I ſpeake, when one onely marriage is permitted, and not repeated? Even in marriage it ſelfe, there is a law not to marry againe, nor to have the conjunction of a ſecond wife.* You ſee therefore, that marriage with one wife in his time was counted chaſtity, and lawfull for a miniſter of the Church: yea he addeth moreover, that the ſecond wife was not forbidden as a fault, but as againſt a law, which was, that he which had one wife before Baptiſme, and another after, was not admitted into the miniſtery. *Ut conjugio, &c. In the marriage there is no fault but a law.* Finally, by the Councell of Gangra, *If any man make difference of a married Prieſt, as though through occaſion of his marriage he ought not to offer, and therefore doth refraine himſelfe from his oblation, he is accurſed, Cap.4.*

Perpetuall continencie, even in married folkes, better then carnall copulation.

RHEM. 6 By indulgence, not commandement.] *Leſt ſome might miſconſter his former words, as though hee had preciſely commanded married perſons not to abſtaine perpetually from carnall copulation, or not to give their conſent one to another of continencie but for a time onely: he declareth plainely that hee gave no rule or precept abſolutely therein, but that he ſpake all the foreſaid, condeſcending to their infirmities onely, inſinuating that continencie from carnall copulation is much better, and that himſelfe kept it continually.* Auguſt. de bon. conjug. cap. 10. Enchirid. cap. 78.

Who are bound to live c[illegible] by, and that God giveth this gift to all that aske it.
*See S. Aug.l.2.de [illegible] 19. [illegible] de Adult. Coniug.cap.6.

RHEM. 6 7 A proper gift.] *To ſuch as may lawfully marry, or be already married, God giveth not alwayes that more high and ſpeciall gift or grace of continencie, though every one of them aſke humbly and labour for it, may be have it: but ſuch are not bound to endeavour to ſeeke for it alwayes, and therefore cannot be commanded to abſtaine further then they like; but whenſoever a man is bound to abſtaine, either by vow or any other neceſſary occaſion (as if one of the parties be in priſon, warre, baniſhment, ſickneſſe, or abſent perpetually by lawfull divorce) the other muſt [illegible] in paine of damnation abſtaine, and cannot excuſe the want of the gift of chaſtity; for * he is bound to aſke it and to ſeeke for it of God by faſting, prayer, and chaſtiſing of his body: and ſo labouring duly for it, God will give the grace of chaſtity. So had S.* Paul *it, and ſo had all the holy men that ever lived chaſte. Therefore deteſt the doctrine of the Proteſtants in this point, that when they liſt not faſt nor pray for it, ſay they have not the gift. And it were a great marvell why ſo few of the new Sect, or rather none now a dayes have that gift, but that we ſee it is obtained by thoſe meanes which our forefathers uſed, and they uſe not at all. To live in marriage continually without the breach of conjugall fidelity, is a gift of God alſo, but men muſt not breake their faith of wedlocke for want of it, but muſt know that God giveth that gift to ſuch as humbly aſke it of him,* Aug. de grat. & l. arbitrio c.4. de continent. c.1.

All cannot have the gift of continencie.

FULK. 6 It cannot be called a proper gift, if every one that labour for it, may have it. Our Saviour Chriſt teacheth, that all men cannot take it, but let him (ſaith he) that can take it, take it and uſe it, *Matth.19.v.12.* They that binde themſelves by a raſh and unadviſed vowe, before they were ſure of the gift, have no promiſe to be heard in their prayer for continencie. But where there is ſuch neceſſity, as they neither are cauſe of themſelves, nor can otherwiſe avoid, as in long or perpetuall ſickneſſe, it is certaine, that God will give the gift, being ſought for by ſuch meanes as it is convenient, becauſe he hath promiſed all things neceſſary for our ſalvation: as for impriſonment, baniſhment, warre, &c. I doe not take to be ſuch neceſſity, but the huſband is bound to follow his wife in them, and the wife her huſband. As for abſence by lawfull divorce, which is onely for fornication, doth not reſtraine Matrimony, ſeeing that caſe is excepted by our Saviour Chriſt, and there is no reaſon but that the exception ſhould extend as well to the ſecond marriage, as to the divorce. There is no cauſe therefore to deteſt the Proteſtants doctrine, when they ſay they have not the gift of continencie, but rather to deteſt both the doctrine, and the doings of the Papiſts, which ſay they have the gift, and teach that all men may have it if they will, and yet leade a filthy and abominable life out of marriage. Whether we uſe prayer and faſting, to try whether it will pleaſe God to give that gift, it is unknowne to you. Some I am ſure have uſed it, and many among us, both in the miniſtery, and out of it, have the gift of continencie, though they make no raſh vowes of it, nor deſpiſe them that have it not. How well you keepe your vowes that live abroad, we know not, but your forefathers the Popiſh Clergie, that lived here among us, we know, that as few of them lived chaſtly, as of us doe live out of marriage continently.

Rhem. 7 9 If they containe not.] *He meaneth of ſuch as be free: for if they marry after they have made vow or promiſe to God of chaſtity, they are worthily damned, ſuch being bound to containe, and ſo may containe if they liſt,* Auguſt. de bono viduit. c.8,9. & de adult. conjug. lib.1. c.15. & de fide ad Petrum c.3. in fine. Ambroſ. ad virg. lapſam c.5.

The Apoſtle permitteth marriage to them that be free, not to vowed perſons.

Fvlk. 7 He ſpeaketh generally, and therefore his precept extendeth alſo to them that have made raſh vowes of continencie, if they doe not containe: and if they may containe if they liſt, the fault of many Popiſh Prieſts is the greater, that they doe not containe. S. *Auguſtine de bono viduitatis*, although he count it a ſinne, to forſake continencie in them that have vowed it, yet he condemneth not the marriage of ſuch as have vowed. *Non quia ipſæ nuptiæ vel talium &c. Not that the marriage it ſelfe, even of ſuch perſons, is judged to be condemned, cap. 9.* and in the next chapter he proveth, that ſuch marriages are not to be diſſolved: for though he condemne the breaking of that vow to be evill, yet he affirmeth the marriage to be good. S. *Ambroſe* in the place quoted, although he affirmeth, that ſuch as have vowed ought not to marry, yet he counteth it more intolerable for ſuch to commit fornication. *Epiphanius* teſtifieth what the judgement of the Church was in his time. *Contra Apoſtolicos, Hær. 61. Melius eſt itaq; &c. It is better to have one ſinne, and not many: It is better for him that is fallen from his courſe, openly to take unto him a wife according to the law, and to repent a long time from his virginity, and ſo to be brought againe unto the Church, as he that hath wrought evill, as he that is fallen and broken, and hath need to be bound up, and not to be daily wounded with ſecret darts of that improbity, which is offered to him by the devill: ſo knoweth the Church to preach: Theſe are the medicines of healing, &c.* Contrary to this Doctrine, ſome Papiſts have preached, that it is leſſe ſinne for a vowed Prieſt to keepe many concubines, then to marry a wife: and as you affirme in the next Section.

Vow of continencie.

Rhem. 8 9 Better to marry.] *It is better to marry for the ſaid perſons that be free, then to be overthrowne and to fall into fornication; for, to burne, or, to be burnt, is not to be tempted onely (as the Proteſtants thinke that picke quarrels eaſily to marry) but it ſignifieth * to yeeld to concupiſcence either in minde or externall worke. We ſay alſo, for ſuch as be free; for concerning others lawfully made Prieſts, and ſuch as otherwiſe have made vow of chaſtity, they cannot marry at all, and therefore there is no compariſon in them betwixt marriage and fornication or burning; for their marriage is but pretended, and is the worſt ſort of incontinencie and fornication or burning.*

* Theodoret in hunc locum.

Fvlk. 8 By *Epiphanius* judgement, it is better for vowed perſons to marry, then to burne: which is not onely to be tempted, as you falſly ſlander us to thinke, but to be ſo continually inflamed with luſt, that the will doth conſent, and deſire quenching, which cannot be avoided in them that have not the gift of continencie, whether they be vowed or free from vowes. That you affirme the marriage of vowed Prieſts to be but pretenced, and to be the worſt ſort of incontinencie, and fornication, and burning, you are contrary to *Auguſtine de bono viduitatis, cap. 9.* who ſaith, *That the marriage even of ſuch is not to be condemned.* And moreover he ſaith, *Damnantur tales &c. Such are condemned, not becauſe they have entred into the faith of marriage afterward, but becauſe they have made void the firſt faith of continencie, which thing that the Apoſtle might briefly inſinuate, he would not ſay, that thoſe widowes have damnation that marry after the purpoſe of greater holineſſe, not becauſe they are not condemned, but leſt the marriage it ſelfe in them might be thought to be condemned.* And in the tenth chapter he ſaith, *Therefore they which ſay, that the marriage of ſuch is no marriage, but rather adulteries, ſeeme to me, not to conſider throughly and diligently what they ſay: for a ſimilitude of truth doth deceive them.* Againe, *Fit autem &c. There commeth to paſſe by this inconſiderate opinion (whereby they thinke that the marriage of women that are fallen from their holy purpoſe, if they be married, to be no marriage) no ſmall evill, that wives are ſeparated from their husbands, as though they were adultereſſes, and not wives. And when they will reſtore them to continencie after they be ſeparated, they make their husbands adulterers, when they marry other women, while their owne wives are alive. Wherefore I cannot ſay, that if women that are fallen from a better purpoſe doe marry, that they are no marriages but adulteries: But plainly I would not doubt to ſay, that their fallings and ruines, from more holy chaſtity, which is vowed unto God, are worſe then adulteries.*

Marriage of Votaries. Slander.

You ſee therefore by his hard judgement, that the marriage is true and not pretenced, ſuch as cannot be diſſolved, though the breach of the vow be a grievous ſinne, and more grievous then adultery.

Epiphanius alſo is cleane contrary to your filthy cenſure againſt marrying, as is ſhewed before: and further he ſaith againſt thoſe Apoſtolike Heretikes, that profeſſed continencie and kept it not, as many Popiſh Prieſts doe and have done, *Qui virginitatem &c. He that hath corrupted virginity, is rejected out of that courſe, and deprived of crowne and reward: but yet judgement is better then condemnation. For they that commit fornication privily, leſt they ſhould be aſhamed before men, and exerciſe filthy luſt under ſhew of ſolitarineſſe and continencie, have not confeſſion before men, but with God, which knoweth all ſecrets, and reproveth all fleſh at his comming, as every man hath ſinned. Therefore it is better to have one ſinne, and not many, &c.* as in the former Section, and in the end concludeth: *Theſe be the medicines of healing, theſe be the ſpices for confection of the ointment; this is the preparation of the holy oile in the Law, this is good faith giving ſmell of ſweet odours, binding indeed the champion to his battell, and preaching unto him to continue his courſe that he may be crowned. This is Gods merchandize, gathering all men to his royall ordinance, both purple out of the ſea, and wooll from the ſheepe, and flax from the earth, and fine linnen, and ſilke, and ſkins died red, and the precious Emerauld, and the Pearle, and the Agate, ſtones differing in colours, but equall in price: But yet not rejecting gold, and ſilver, wood that rotteth not, braſſe and iron, no nor goats haire. And this was then the Tabernacle, but now the building of the Tabernacle is eſtabliſhed in God and the foundation in truth. And let all hereſie ceaſe, which is raiſed up againſt the truth, or rather which chaſeth it ſelfe from the truth.* Thus it is manifeſt by the judgement of the Church in *Epiphanius* time, that that was accounted hereſie, which you deliver for wholſome doctrine.

Rhem. 9 11 To remaine unmarried.] *Neither party may dimiſſe the other and marry another for any cauſe; for though they be ſeparated for fornication, yet neither may marry againe.* Aug. de adult. conjug. l.1. c.8,9. & l.2. c.5,19. *See Annot. Mat. 19.* and S. Auguſtine *in his whole bookes* de adult. conjug. tom. 6.

After divorce not to marry.

Fvlk. 9 It is manifeſt, that the Apoſtle ſpeaketh of ſuch departings as were not lawfull divorces, and ſo doth S. *Ambroſe* underſtand the place, ſaying, *Subauditur autem excepta fornicationis cauſa. You muſt underſtand except this departure be for the cauſe of fornication. Quia viro licet, &c. Becauſe it is lawfull for the husband to marry a wife, if he have put away his wife offending.* In which place although he thinketh the woman have not the like right, if ſhe forſake her husband for adultery, yet indeed the caſe is all one. *Chryſoſtome* underſtandeth the text of ſuch departings, as are not for the cauſe of fornication, and ſo doth *Theodoret.*

Marriage after divorce.

Rhem. 10 12 I ſay not the Lord.] [illegible] *we learne, that there were many matters over and above the things that Chriſt* [illegible]*, left to the Apoſtles order and interpretation: which when they* [illegible]*, as the caſe required either* [illegible] *we are bound to obey accordingly.*

The [illegible] precepts.

Fvlk. 10 The Apoſtles had not particular precepts for every caſe, but they had generall rules in Chriſts doctrine, which they were bound to follow in their precepts and counſels.

The Apoſtles precepts.

Rhem. 11 14 Sanctified.] *When the infidell party is ſaid to be cleane or ſanctified by the faithfull, or the children of their* [illegible] *to be cleane, we may not thinke that they be in grace or ſtate of ſalvation thereby, but onely that the marriage is an occaſion of ſanctification to the infidell party and to the children; for S. Aug.* (l.3. de pec. mer. & rem. c.12.) *concludeth againſt the Pelagians; as we may doe againſt the Calviniſts, holding Chriſtian mens children to be holy from their mothers wombe; and not to need Baptiſme, that what other ſanctification ſoever it be that is here meant, it cannot be enough to ſalvation without faith Baptiſme, &c.*

How the [illegible] or [illegible] are [illegible] by the Chriſtian. *Hier. l.1. c.5. adv. Iovin.*

Fvlk. 11 It is an impudent ſlander, that the Calviniſts hold Chriſtian mens children to be ſo holy from their mothers wombe, that they need not Baptiſme. For *Calvine* cleane contrariwiſe doth argue againſt the Anabaptiſts upon S. *Pauls* words: They are holy, *ergo*, they are to be baptized. And the Sacrament is not to be denied unto them that are therefore called holy, becauſe they are comprehended in Gods covenant: where he ſaith, I will be thy God, and the God of thy ſeed after thee, *Gen. 17.7.*

Slander.

Rhem. 19 But the obſervation.] *Neither to be Iew nor Gentile, bond or free, married or ſingle, nor the faith it ſelfe which is proper to Chriſtian men, will ſerve to ſalvation, without good workes and keeping the Commandements,* S. Hiero. adv. Iovin. l.1. c.16.

Rhem. 12 25 Counſell I give.] *A counſell is one thing, a commandement is another. To doe that which is counſelled, is not neceſſary, becauſe one may be ſaved notwithſtanding, but he that will doe that which he is counſelled unto, ſhall have a higher degree of glory. He that fulfilleth not a commandement, except he doe penance, cannot eſcape puniſhment,* Aug. l. de virg. c.13. & 14.

The difference of counſels and precepts.

Fvlk. 12 *Damaſcen* underſtandeth the word to ſignifie *Exhortation, παραίνεσιν, de fid. orthod. l.3. c.14.*

Rhem. 13 28 If a virgine marry.] *He ſpeaketh not of that virgine which had dedicated her ſelfe to God, (for if any ſuch marry, ſhe ſhall be damned for breaking her firſt vow) but onely of young maids unmarried in the world,* Hier. adv. Iovin. l.1. c.7. Chryſ hom. 20. Theodoret, Photius, *and the other Greeke Doctors upon this place,* apud Oecum. Epiph. hæreſ. 61.

A profeſſed virgine may not marry.

Fvlk. 13 If a virgine, or any other that is vowed, marry, ſhe ſinneth not in marriage, as S. *Auguſtine* ſaith, *De bono vid. c.9,10.* but in breaking her vow. So meane the reſt of the Doctors, and we agree thereunto, if ſhe be able to live continently, ſhe ſinneth grievouſly to breake her vow: but if ſhe be not able to containe, then that hath place which I cited before out of *Epiphanius, Hæreſ. 61.* And that which S. *Hier.* writeth *ad Demetr: Sanctum virginum propoſitum, &c. The name of certaine women, which behave not themſelves well, doth defame the holy purpoſe of virgines, and the glory of the heavenly and Angelike family: to whom it muſt needs be ſaid openly, that either they ſhould marry, if they cannot containe, or containe if they will not marry.*

Marriage of Votaries.

Rhem. 14 28 Tribulation of the fleſh.] *They are marvellouſly deceived (ſaith S. Aug* l. de virg. c.13.) *that thinke the Apoſtle counſelleth virginity rather then marriage, onely for that marriage hath many miſeries and moleſtations joyned unto it, which by virginity ſhall be avoided, and not in reſpect of the greater reward in heaven; for the Apoſtles provident counſelling to virginity, is for the next life, and he alledgeth theſe troubles of marriage in that ſenſe ſpecially as they be a hinderance from the ſervice of God here, and therefore an impediment to us toward the next life, and the more ample joyes thereof.*

Virginity counſelled as more meritorious.

Fvlk. 14 S. *Auguſtines* words if they were granted to be as true as the Goſpel, yet prove not, that virginity is counſelled as more meritorious.

Merit.

Rhem. 29 As though they had not.] *He exhorteth that ſuch as have wives, ſhould not wholly beſtow themſelves in the vaine tranſitory pleaſure and voluptuouſnes of their fleſh, but live in ſuch moderation, that marriage hinder them as little as may be, from ſpirituall cogitations. Which is beſt fulfilled of them that by mutuall conſent do wholly containe, whether they have had children or never, contemning carnall iſſue for the joyes of heaven. And theſe marriages be more bleſſed then any other,) ſaith S.* Aug de Ser. Dom. in monte l.1. c.14.

The continencie of married folke. Their perpetuall continencie, beſt.

Rhem. 15 32 Carefull for the things of our Lord.] *The Proteſtants might here learne if they liſt, firſt that virginity is not onely preferred before mariage, for that it is a more quiet ſtate of life in this world, but for that it is more convenient for the ſervice of God. Secondly, that virginity hath a gratefull purity and ſanctity both of body and ſoule, which marriage hath not. Thirdly, they may learne the cauſe why the Church of God requireth chaſtity in the Clergie, and forbiddeth not onely fornication, but all carnall copulation even in lawfull wedlocke: Which is not onely to the end that Gods Prieſts be not divided from him by the clogs of marriage, but alſo that they be cleane and pure from the fleſhly acts of copulation.*

Virginity preferred, and why. Why continencie is required in the Clergie.

Fvlk. 15 We acknowledge, that virginity in them that have the gift, is more convenient for the ſervice of God, then marriage: but hereof it followeth not, that marriage which God hath permitted to all miniſters of the Church, ſhould be forbidden them by the Popiſh Church, as clogs and profanation of ſacred Orders: for ſo doth *Gregorie Martin* terme it, *Diſcov. c.15. Sect. 11.* This is not with the Apoſtle to counſell virginity as convenient, but to command it as neceſſary, and to forbid marriage as profane, which is the doctrine of devils, and a right badge of Antichriſtian apoſtaſie, *1. Tim. 4.*

Marriage of Prieſts.

CHAP. VIII.

He rebuketh the learned who in pride of their knowledge did eat Idolothyta, that is, things offered to Idols, uſing (as they ſaid) their liberty: but not conſidering that the ignorant tooke their doing as an example for them to frequent ſuch meats ſo, as they did before in their Paganiſme, with opinion that they did ſanctifie the eaters.

The fourth part. Of meats ſacrificed to Idols.

AND concerning thoſe things that are ſacrificed to Idols, we know that ‖ we all have knowledge. ‡ Knowledge puffeth up: but charity edifieth.

2 And if any man thinke that he knoweth ſomething, he hath not yet knowne, as he ought to know.

3 But if any man love God, the ſame is knowne of him.

‡ Knowledge without charity, puffeth up in pride, and profiteth nothing at all; when it is joyned with charity, then it edifieth, *Aug. l.9 Civ. Dei c.20.*

AS touching things offered unto idols, wee know that we all have knowledge. Knowledge maketh a man ſwell: but charity edifieth.

2 *If any man thinke that he knoweth any thing, hee knoweth nothing yet as hee ought to know.*

3 *But if any man love God, the ſame † is knowne of him.*

† Or, taught.

4 But as for the meats that are immolated to Idols, wee know that an Idoll is nothing in the world, and that there is no God, but one.

5 For although there be that are called gods either in heauen, or in earth (for there are many gods, and many lords.)

6 Yet to us there is one God, the Father, of whom all things, and we unto him: and one Lord, IESVS CHRIST, by whom all things, and we by him.

7 But there is not knowledge in all. For ‖ ſome untill this preſent with a conſcience of the Idoll, eat as a thing ſacrificed to Idols and their conſcience being weake, is polluted.

8 But meat doth not commend us to God. For neither if we eat, ſhall we abound: nor if we eat not, ſhall we lacke.

9 But take heed leſt perhaps this your liberty be an offence to the weake.

10 For if a man ſee him that hath knowledge, ſit at table ‖ in the Idols temple: ſhall not his conſcience, being weake, bee edified, to eat things ſacrificed to Idols?

Rom.14.15. 11 And through thy knowledge ſhall the * weake brother periſh, for whom Chriſt hath died?

12 But ſinning thus againſt the brethren, and ſtriking their weake conſcience: you ſinne againſt Chriſt.

Rom.14.21. 13 Wherefore if * meat ſcandalize my brother: I will neuer eat fleſh, leſt I ſcandalize my brother.

4 As concerning therefore the eating of thoſe things that are offered in ſacrifice unto Idols, we know that an Idol is nothing in the world and that there is none other God but one.

5 And though there be that are called gods whether in heauen or in earth (as there be gods many, and lords many:)

*6 Yet unto us is there but one God, which is the Father, of whom are all things, and we in him, * and one Lord Ieſus Chriſt, by whom are all things, and we by him.* John 13.13. 1 Cor.12.3.

7 But there is not in euery man that knowledge: for ſome hauing that conſcience of the idol unto this houre, eat as a thing offered unto Idols, and their conſcience being weake, is defiled.

8 But meat doth not commend to God. For neither if we eat, haue we the more: neither if we eat not, haue we the leſſe.

9 But take heed leſt by any meanes this liberty of yours become a ſtumbling to them that are weake.

10 For if any man ſee thee which haſt knowledge, ſit at meat in the Idols temple: ſhall not the conſcience of him which is weake, be boldened to eat thoſe things which are offered to idols?

11 And through thy knowledge ſhall the weake brother periſh for whom Chriſt died?

12 But when yee ſinne ſo againſt the brethren, and wound their weake conſcience, ye ſin againſt Chriſt.

*13 Wherefore, * if meat offend my brother, I will eat no fleſh while the world ſtandeth, leſt I ſhould offend my brother.* Rom.14.21.

ANNOTATIONS. CHAP. VIII.

RHEM. 1 We all haue knowledge.] *The ſpirituall and perfectly inſtructed Christians know no meats, now to be uncleane, neither for ſignification, as in the Law of Moſes: nor alwayes by nature and creation, as the Manichees thought, nor by any other pollution, as in that they were offered to idols: and therefore they did eat boldly of ſuch meats as were ſacrificed, contemning and condemning their idols as meere nothing, and the worſhip of them as the honour of things imaginary, which their fact, for their want of diſcretion and charity, and for the uſe of that their liberty to the offence and ſcandall of the weake, the Apoſtle doth here reprehend.* No meats uncleane. Giuing of ſcandal reprehended.

RHEM. 1 7 Some with a conſcience.] *The perfecter mens fault was, that they gaue offence by their eating, to the weaker Chriſtians, who ſeeing them whom they reputed wiſe and learned, to eat the meats offered to idols, conceiued that there was ſome vertue and ſatisfaction in thoſe meats, from the Idoll to which they were offered: and thought that ſuch things were or might be eaten with the ſame conſcience and deuotion as before their conuerſion.*

Therefore the caſe ſtanding thus, and the Apoſtles diſcourſe of eating or not eating meats being ſo as is declared (a thing ſo euident that it admitteth no other interpretation) if the Proteſtants apply any of this admonition againſt our Faſts in the Catholike Church, they be too too ridiculous. The heretikes ridiculouſly apply S. Pauls words againſt the Churches faſts and abſtinence.

FVLK. 1 Your Popiſh Faſts, which are abſtinence from fleſh as accurſed, and for Religions ſake, we condemne as Antichriſtian apoſtaſie, by the plaine teſtimony of the Apoſtle, *1 Tim. 4.* and not as meat offered to Idols, although there is in your ſuperſtitious faſting, that, which in ſome caſes hath reſemblance to the Apoſtles words in this place. Popiſh faſtings.

RHEM. 2 10 In the Idols temple.] *Like as now, ſome Catholikes haue ſaid, they know that* Caluins *Communion is but as other Bread and wine. But yet the ignorant ſeeing ſuch goe to the Communion, thinke that it is a good act of Religion. Yea whatſoeuer they pretend, it muſt needs ſeeme as an honour to* Caluins *Communion, when they are ſeene in the temple ſolemnely ſitting or communicating at the abominable table.* Going to the Communion, what a ſinne in Catholikes.

FVLK. 2 Thankes be to God, our Temples are purged from Popiſh Idols, wherewith by you they were ſtuffed. Our Table is the Lords Table, and our Communion his holy Supper, according to his owne inſtitution. And therefore your blaſphemous railing is meet for your owne idoll ſeruice and ſacrifice, and ſacriledge which hath no word of holy Scripture to warrant it, but hath been lately deuiſed, to ouerthrow the onely and ſingular ſacrifice of Chriſts death, which is the price of our full redemption. Slander.

CHAP.

CHAP. IX.

RHEM. 1. *To th[illegible], he [illegible], to wit, that he [illegible] to liue by the Goſpel but yet that he uſed it not, 15 to auoid ſcandall of the weake, and becauſe it was more meritorious. 23 Dehorting againſt their ſecurity, and ſhewing them by ſimilitudes and examples, 24 both of himſelfe, 1 and of the Iſraelites, that ſaluation is not ſo lightly come by: 14 and ſo concludeth againe againſt eating of Idolothyta, becauſe it is alſo to commit idolatry, 22 and not onely to giue ill example to the infirme.*

FVLK. 1 S. Paul abſtained not to liue by the Goſpel, becauſe it was more meritorious, but to auoid offence, and to declare that he did it freely, and not as an hireling. Merits.

AM I not free? Am I not an Apoſtle? Haue I not ſeene Chriſt IESVS our Lord? Are not you ‖ my worke in our Lord?

2 And if to others I be not an Apoſtle, but yet to you I am, for you are the ſeale of my Apoſtleſhip in our Lord.

3 My defence to them that examine me is this:

4 Haue not we power to eat and drinke?

5 Haue we not power to lead about ‖ a woman a ſiſter; as alſo the reſt of the Apoſtles, and our Lords brethren, and ‡ Cephas?

6 Or I onely and Barnabas, haue not we power to doe this?

7 ‖ Who euer playeth the ſouldier at his owne charges? who planteth a vine, and eateth not of the fruit therof? who feedeth a flock, and eateth not of the milke of the flocke?

8 Speake I theſe things according to man? Or doth not the Law alſo ſay theſe things?

Deut.25,4. 9 For it is written in the Law of Moſes, *Thou ſhalt not mooſell the mouth of the Oxe that ‡ treadeth out the corne.* Why, hath God care of Oxen?

‡ In that countrey they did tread out their corne with oxen, as we doe threſh it out.

10 Or for us certes doth he ſay it? For they are written for us; becauſe he that eateth, ought to eare in hope: and he that treadeth, in hope to receiue fruit.

11 If we haue ſowne unto you ſpirituall things, is it a great matter if we reape your carnall things?

12 If other be partakers of your power: why not we rather? howbeit we haue not uſed this power: but we beare all things, leſt we ſhould giue any offence to the Goſpel of Chriſt.

Deut.18,1. 13 Know you not * that they which work in the holy place, eate the things that are of the holy place: and they that ſerue c the altar, participate with the altar?

c τῷ θυσιαστηρίῳ.

14 So alſo our Lord ordained for them that preach the Goſpel, to liue of the Goſpel.

15 But I haue uſed none of theſe. Neither haue I written theſe things, that they ſhould be ſo done in me: for it is good for me to die rather, then that any man ſhould make my glory void.

16 For and ‖ if I euangelize, it is no glory to me: for neceſſity lyeth upon me: for woe is to me if I euangelize not.

17 For if I doe this willingly, I haue reward: but if againſt my will, a charge is committed to me.

18 What is my reward then? That preaching the Goſpel, I yeeld the Goſpel without coſt, that I abuſe not my power in the Goſpel.

19 For

AM I not an Apoſtle? am I not free? haue I not ſeene Ieſus Chriſt our Lord? Are not you my worke in the Lord?

2 If I be not an Apoſtle unto other, yet doubtleſſe am I unto you: for the ſeale of mine Apoſtleſhip are ye in the Lord.

3 Mine anſwer to them that aske me, is this;

4 Haue we not power to eate and to drinke?

5 Haue we not power to lead about a ſiſter a wife, as well as other Apoſtles, and as the brethren of the Lord and Cephas?

6 Is the liberty of not labouring † taken from me and Barnabas onely? † With the hands.

7 Who goeth a warfare any time at his owne coſt? Who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milke of the flocke?

8 Say I theſe things after the maner of men? or ſaith not the Law the ſame alſo?

9 For it is written in the Law of Moſes, Thou ſhalt not mooſell the mouth of the Oxe that treadeth out the corne. Doth God take care for Oxen?

10 Either ſaith he it not altogether for our ſakes? For our ſakes no doubt this *is written: that he which eareth, ſhould eare in hope: and that he which threſheth in hope, ſhould be partaker of his hope.*

11 If we haue ſowne unto you ſpirituall things, is it a great thing if we ſhall reape your carnall things?

12 If others be partakers of their *power ouer you,* wherfore are *not we rather? Neuertheles, we haue not uſed this power: but ſuffer al things, leſt we ſhould hinder the Goſpel of Chriſt.*

13 Do ye not know, that they which miniſter about holy things, eate of the things of the Temple? and they which wait at the altar, are partakers with the altar?

14 Euen ſo hath the Lord ordained, that they which preach the goſpel, ſhould liue of the goſpel.

15 But I haue uſed none of theſe things. Neuertheles, I wrote not theſe things, that it ſhould be ſo done unto me: For it were better for me to die, then that any man ſhould make my † reioycing vaine. † Or, boaſting.

16 For if I preach the Goſpel, I haue nothing to † reioyce of: for neceſſity is layed upon me. But woe is unto me if I preach not the Goſpel. † Or, boaſt of.

17 For if I doe this thing with a good will, I haue a reward: but if againſt my will, the diſpenſation is committed unto me.

18 What is my reward then? Verily that when I preach the Goſpel, I may make the Goſpel of Chriſt free, that I miſuſe not mine authority in the Goſpel.

19 For whereas I was free of all, I made my ſelfe the ſervant of all: that I might gaine the moe.

20 And I became to the Iewes as a Iew, that I might gaine the Iewes.

21 To them that are under the Law, as though I were under the Law (whereas my ſelfe was not under the Law) that I might gaine them that were under the law, to them that were without the law, as though I were without the Law (whereas I was not without the Law of God, but was in the Law of Chriſt) that I might gaine them that were without the Law.

22 To the weake I became weake, that I might gaine the weake. To all men ‡ I became all things, that I might ſaue all.

‡ Not by fiction or ſimulation, but by compaſſion of the infirmities of all ſorts.

23 And I doe all things for the Goſpell, || that I may be made partaker thereof.

Aug. ep.9. The Epiſtle upon the Sunday of Septuageſima.

24 Know you not that they that runne in the price, all runne indeed, but one receiveth the price? || So runne that you may obteine.

25 And every one that ſtriveth for the maſtrie, refraineth himſelfe from all things: and they certes, that they may receiue a corruptible crowne: but we an incorruptible.

26 I therefore ſo runne not as it were at an uncertaine thing: ſo I fight, not as it were beating the aire:

27 But || I chaſtiſe my body and bring it into ſervitude, || leſt perhaps when I haue preached to others, my ſelfe become reprobate.

19 For though I be free from all men, yet haue I made my ſelfe ſervant unto all men, that I might winne the more.

20 Vnto the Iewes, I became as a Iew, that I might winne the Iewes: to them that are under the Law as under the Law, that I might winne them that are under the Law:

21 To them that are without Law, as without law (when I was not without law as pertaining to the law of God, but was in the Law of Chriſt) that I might winne them that are without law:

22 To the weake became I as weake, that I might winne the weake: I haue beene made all things to all men, that I might by all meanes ſaue ſome.

23 And this I doe for the Goſpels ſake, that I might be partaker thereof.

24 Know ye not, that they which runne in a race, runne all, but one receiveth the reward? So runne, that ye may obtaine.

25 Every man that prooveth maſteries, abſtaineth from all things: and they doe it to obteine a corruptible crowne, but we to obteine *an incorruptible* crowne.

26 I therefore ſo runne, not as at an uncertaine thing: ſo fight I, not as one that beateth the aire:

27 But I tame my body, and bring it into ſubjection: leaſt by any meanes that when I haue preached to other, I my ſelfe ſhould be a caſt-away.

MARGINALL NOTES. CHAP. IX.

Rhem. 2. 5 Cephas.] *He nameth* Cephas *(that is* Peter*) to proue his purpoſe by the example of the chiefe and Prince of the Apoſtles.* S. Ambro. S. Chryſ. Oecum. *upon this place.*

Primacy of Peter.

Fulk. 2. We doe acknowledge that *Cephas* was in order and promptneſſe chiefe of the Apoſtles, but not in auctority or dignity.

Rhem. 3 13 The altar.] *The Engliſh Bible (1562) here and in the next Chapter, ſaith thriſe, for altar, temple: moſt falſly and heretically, againſt holy altars, which about the time of that tranſlation were digged downe in England.*

Fulk. 3. This was no corruption of the Tranſlators, but a fault of the Printers. For the Tranſlatour, (as in the Bible Printed in King *Henries* time, is to be ſeene) did ſay altars, not temple. And why ſhould we not ſuffer the Iewiſh altar to ſtand, as well in this place, as in an hundreth places of the Bible beſide. Therefore it is a vaine and ridiculous ſlander to ſay, we corrupted the text, becauſe Popiſh altars were in digging downe when the Bible was in printing.

Cavilling.

Slander.

ANNOTATIONS CHAP. IX.

Rhem. 4 1 My worke.] *As he called himſelfe before Gods coadiutor, ſo heere he boldly alſo challengeth the Corinthians converſion to be his handie worke in our Lord: nothing derogating thereby from Chriſt, as the Proteſtants rudely charge the Fathers, and Catholike men (under pretence of Gods honour) for uſing ſuch phraſes or ſpeaches in the Apoſtles ſenſe, of the Saints or Sacraments.*

The Heretikes find pretence of Gods honour.

Fulk. 4 The Proteſtants doe not charge the Fathers, for uſing of any ſuch ſpeech of the Saints and Sacraments as doe ſignifie no more, but that they be appointed miniſters and inſtruments of Gods working to our benefite.

Rhem. 5 5 A woman a ſiſter.] *The heretikes perverſely (as they doe all other places for the advantage of their Sect) expound this of the Apoſtles wiues, and for, woman, tranſlate, wife, all beſt ſounding wedding to them. Where the Apoſtle meaneth plainely the devout women that after the maner of Iewry * did ſerve the preacher of neceſſaries, of which ſort many followed Chriſt, and ſuſtained him and his of their ſubſtance. So doth S.* Chryſoſt. Theodorete, *and all the Greekes* (Oecu. in collect. ſuper hunc lo.) *take it, So doth S.* Auguſtine De op. Monach c.4. *and S.* Hierom li.1. adu. Iovinianum c.14. *both diſputing and prooving it by the very words of the text.* S. Ambroſe *alſo upon this place. And the thing is moſt plaine, for to what end ſhould he talke of burdening the Corinthians with finding his wife, when himſelfe (c.7,7.8.) cleerely ſaith that he was ſingle?*

Hereticall tranſlation.

New Teſt. 1580. Mat.27.55.

Fulk. 5. Our tranſlation is according to the plaine wordes and meaning of the Apoſtle. For firſt, the word is not γυναῖκα ἀδελφὴν a woman ſiſter, but ἀδελφὴν γυναῖκα a ſiſter a wife, for no man would ſay, a ſiſter a woman, becauſe the word ſiſter implyeth a woman. Therefore of neceſſity, the latter word ſignifieth a wife ſpecially, and not a ſiſter generally. *Chryſoſtome* whom you cite impudently, ſaith never a word of the matter in controverſie, onely rehearſing the words of the text. *Theodoret* ſaith: *Some doe interpret it ſo, that as certaine faithfull women followed our Lord, miniſtring neceſſary food to his Diſciples; ſo ſome ſhewing more fervent faith, followed ſome of the Apoſtles, depending of their doctrine, and helping their divine preaching.* This interpretation he doth neither allow, nor diſallow, and therefore you ſay falſly, that he among the reſt doth take it ſo. But *Oecumenius* indeed doth ſo take it. Saint *Auguſtine* although he allow this interpretation, yet he ſheweth that ſome did interpret the word [illegible] *ſororem*, a [illegible], hath beene ſo [illegible], a ſiſter a wife. [illegible] word [illegible] *mulieres* in the [illegible]: By which corrupt[illegible] might more eaſily be deceived in the true meaning. As [illegible], who [illegible] being ready [illegible] any thing that ſoundeth never ſo little againſt mariage. And yet againſt *Heluidius* he citeth this text, *Nunquid non habemus poteſtatem uxores circumducendi ſicut & cæteri Apoſtoli?* Adde hereunto, that *Tertullian* to defend his hereſie of *Monogamy*, doth ſo take it, againſt the Catholike doctors of his time. And yet he confeſſeth according to this text, *Exhort. de Caſt. Licebat & Apoſtolis nubere & uxores circumducere. Licebat & de euangelijs viuere.* But *Clemens Alexandrinus* before him, by this text, doth prooue that the Apoſtles had wiues, and did leade them about, in theſe wordes: *Doe they alſo reiect the Apoſtles? For* Peter *and* Philip *did beget children,* Philip *alſo did giue his daughters in marriage, and* Paul *feareth not in a certaine Epiſtle, to ſpeake to his yoke-fellow, which he did not leade about with him, becauſe he had no neede of great ſervice. Therefore he ſaith in a certaine Epiſtle: Haue we not power to leade about a ſiſter a wife, as the reſt of the Apoſtles? But they truely as it was meete becauſe they could not ſpare their Miniſtery, attending to preaching, ledde them not about as wiues, but as ſiſters, which ſhould miniſter together with them among the women, which kept the houſes, by whom alſo without any reprehenſion or evill ſuſpition, the doctrine of our Lord might enter into the cloſet of women. Stromat lib.3.* And who would not thinke it agreeable to reaſon, that the Apoſtles which had wiues, would not leade them about rather then ſtrange women, at leaſt wiſe in the company of ſtrange women?

Againe, the word of leading about, declareth that they were their wiues that were ledde about, for the Apoſtles had no authority to lead other women about with them. We reade that certaine women did follow our Saviour Chriſt, we reade not that he did leade them about. The word ſignifying the authority of the husband over his wife, or of the Maſter over his maide. Finally, the ſcope of the text is againſt the expoſition of rich women, which ſhould miniſter of their ſubſtance to the Apoſtles neceſſity, for by them the Church ſhould not haue beene charged, but their dutifull charge releeved. Whereas by the Apoſtles wiues that were poore as their husbands, the Church was charged. But it is a pithie reaſon that is conteined in that your queſtion, *What ſhould he talke of burdening the Corinthians with finding his wife, when himſelfe clearely ſaith, he was ſingle:* As though he might not declare what was lawfull for him to doe, namely, to haue a wife as well as other Apoſtles, and to charge the Church with finding of her, although he meant not to uſe that liberty. Our interpretation therefore is not ſo hereticall as yours in the next verſe is ridiculous, *who playeth the Souldier*, as though to goe a warfare were a play.

Rhem. 7 Who playeth the Souldier?] *He prooveth by the Scriptures and naturall reaſons that Preachers and Paſtors may challenge their finding of their flocke, though himſelfe for cauſes had not, nor intended not to uſe his right and liberty therein.*

Paſtors and preachers due.

Rhem. 6 16 If I Evangelize.] *If I ſhould preach either of compulſion and ſervile feare, or meere neceſſity, not hauing otherwiſe to liue and ſuſtaine my ſelfe in this world, I could not looke for reward in heaven; but now doing it, not onely as enioyned me, but alſo as of loue and charity, and freely without putting any man to coſt, and that voluntarily and of very deſire to ſaue my hearers, I ſhall haue my reward of God, yea and a reward of Supererogation, which is given to them that of abundant charity doe more in the ſervice of God then they be commaunded, as Saint Auguſtine expoundeth it,* De op. Mon. c.5.

Workes of Supererogation.

Fulk. 6. S. *Auguſtine* hath no ſuch words as you faine, neither doth he name a reward of Supererogation, but he ſaith, *Paul did beſtow more then was neceſſary for him to doe, when he warred at his owne finding, according to the ſaying of the Samaritane to the Inne-keeper, Whatſoever thou ſhalt beſtow more.* But that S. *Pauls* abſtinence of his liberty was his duty in this caſe, (though generally he might uſe that liberty) his owne words are manifeſt, when he ſheweth. He abſtained that he ſhould giue no offence, which was neceſſary for him to avoide, that he ſhould not abuſe his power in the Goſpell. Therefore this refraining of his liberty in this caſe, was of duety, and not of Supererogation, more then duety. And of Supererogation of more then we haue received grounded upon the words of the Samaritane, S. *Auguſtine* ſaith in his Confeſſions to God: *Supererogatur tibi ut debeas, &c. There is given more to thee, that thou mayeſt be a debter, and who hath any thing, which is not thy owne.* By which he ſheweth that God is not properly brought in debt by any ſupererogation, when no man hath any thing but that which is Gods owne, and therefore is due to him.

Supererogation.

Rhem. 7 23 That I may be partaker.] *A ſingular place to convince the Proteſtants, that will not haue men worke well in reſpect of reward at Gods hand: the Apoſtle confeſſing expreſly, that all this that he doth either of duety or of Supererogation aboue duety (as to preach of freecoſt, and to worke with his owne hands to get his owne meate and his fellowes, and to abſtaine from many lawfull things) all is, the rather to attaine the reward of heaven.*

Doing well in reſpect of reward.

Fulk. 7 This place doth rather proue, that the Apoſtle did willingly abſtaine from uſing this liberty, becauſe it was his duety in this caſe, for otherwiſe he could haue no part of the Goſpel. Although you ſlander the Proteſtants, that *they will not haue men worke well in reſpect of reward at Gods hand:* for they would haue men worke well, not onely in reſpect of reward, but alſo for feare of puniſhment, due to them that worke not well, yet not onely for theſe reſpects, nor chiefely, but principally of loving obedience, and duety, as becommeth children to the glory of God their father, and not onely for reward, as hirelings, not onely for feare, as ſlaues.

Supererogation. Slander.

Rhem. 24 So runne.] *If ſuch as runne for a price, to make themſelues more ſwift, and to winne the game, abſtaine from many meats and pleaſures: what ſhould we doe or ſuffer to winne the crowne of glory, purpoſed and promiſed to none but ſuch as runne, travell, and endevour for it?*

Running for the game.

Rhem. 8. 27 I chaſtiſe.] *The goale of everlaſting glorie is not promiſed nor ſet forth for onely faith-men for ſuch as runne at randome: but it is the price of them that chaſtice and ſubdue their bodies and fleſhly deſires by faſting, watching, voluntary poverty, and other afflictions. Lord, how farre is the carnall doctrine of the Sectaries, and the maners of theſe daies from the Apoſtles ſpirit. Wherein even we that be Catholikes, though we doe not condemne with the Proteſtants theſe voluntary afflictions as ſuperfluous (much leſſe as ſuperſtitious or iniurious to Chriſts death,) but much commend them, yet we uſe nothing the zeale and diligence of our firſt Chriſtian anceſtors herein, and therefore are like to be more ſubiect to Gods temporall chaſtiſements, at the leaſt in the next life then they were.*

Pennance meritorious.

Fulk. 8. This impudent rotten ſlander commeth ſo often, that it would make a man caſt his gorge, to heare it ſo lothſomely repeated. We cry out as loud as we can: That faith which only juſtifieth, is not alone, but accompanied with good works, is not idle, but worketh by loue. But that the *goale of everlaſting glory, is merited by chaſtening the body, &c.* the Apoſtle doth not teach. It is a reward infinitly aboue the value of all mens works, therefore given of grace, not deſerved of merit. Another impudent ſlander it is, to ſay, that we condemne voluntary chaſtiſing of the body to ſuch ends, and in ſuch maner, as the Apoſtle ſpeaketh, as ſuperfluous and ſuperſtitious: As though the Apoſtle ſpake, of the counterfeit chaſtiſing of Popiſh hypocrites to merite, or ſatiſfie Gods

Onely faith. Merit.

Gods [illegible] by them, which we condemne as iniurious to Chriſts death, and not [illegible] prayer, faſting, la[illegible] [illegible] exerciſes to ſubdue the luſts of [illegible], and to ſerue God in the Goſpel.

RHEM. 9. *Aug. apud Pet. Lomb. in hunc locum.* 27 [illegible] haps.] *Here may we Lambes tremble* (*ſaith a holy Father*), *when the Ramme, the guide of the flocke,* [illegible] *ſo laboure and puniſh himſelfe* (*beſides all his other miſeries adioyned to the preaching of the Goſpel*) *leſt perhaps* [illegible] *miſſe the marke. A man would thinke S.* Paul *ſhould be as ſure and as confident of Gods grace and ſaluation as we poore wretched caitiues: but the Heretikes unhappy ſecurity, preſumption, and raſh perſwaſion of their ſaluation is not* fides Apoſtolorum, *but* fides dæmoniorum; not the faith of the Apoſtles, but the faith of diuels. — S. Paul had not the Proteſtants' ſecuritie of ſaluation.

FVLK. 9 S. Paul did not preſume of the end, without the meanes and wayes by which God bringeth us unto it. Yet did he not doubt of his ſaluation, which had beene to doubt of Gods promiſes. Our ſecurity of ſaluation is no vaine preſumption, but an aſſurance upon the word of God, that through faith in God, and walking in the way that God hath apointed us, we ſhall undoubtedly come to the end of eternall life. — Certainty of ſaluation. Slander.

CHAP. X.

See the Argument of the 9. Chapter, which comprehendeth the contents of this alſo.

FOr I will not haue you ignorant, brethren, that our fathers were all * under the cloud, and all * paſſed through the ſea. Exod. 13, 21. Num. 8, 18.

2 And all in Moſes were baptized in the cloud and in the ſea.

3 And * all did eate || the ſame ſpirituall foode. Exod. 14, 22.

4 And all * drunke the ſame ſpirituall drinke (and they * drunke of the ſpirituall rocke that followed them, and the rocke was Chriſt.) Exod. 16, 15. Exod. 17, 6.

5 But in the more part of them God was not well pleaſed. ☞ for they * were overthrowne in the deſert. Num. 20, 10. Num. 26, 65.

6 And theſe things were done in a figure of us, that we be not coveting evill things, as * they alſo coveted. The Epiſtle upon the 9. Sunday after Pentecoſt. Num. 11, 4.

7 Neither become ye Idolaters, as certaine of them: as it is written, *The people ſate downe to eate and drinke, and roſe up to play.* Exod. 32, 6.

8 Neither let us fornicate, * as certaine of them did fornicate, and there fell in one day three and twenty thouſand. Num. 25, 9.

9 Neither let us tempt Chriſt: as certaine of them tempted, and * periſhed by the ſerpents. Num. 21, 5.

10 Neither doe yee murmure: as * certaine of them murmured, and periſhed by the deſtroyer. Num. 11, 23. 14, 37.

11 And all theſe things chanced to them in figure: but they are written to our correption, upon whom the ends of the world are come.

12 Therefore he that thinketh himſelfe to ſtand, let him take heed ‡ leſt he fall.

13 Let not tentation apprehend you, but humane; and God is faithfull, who will not ſuffer you to bee tempted aboue that which you are able: but will make alſo with tentation iſſue, that you may be able to ſuſtaine. ☜ *Tentation hath not apprehended.*

14 For the which cauſe, my deereſt, flee from the ſeruing of Idols.

15 I ſpeake || as to wiſe men: your ſelues judge what I ſay.

16 The chalice of benediction || which we doe bleſſe: is it not the communication of the blood of Chriſt? and the bread which we breake, is it not || the participation of the body of our Lord?

17 For

BRethren, I would not that ye ſhould be ignorant, how that all our fathers were under the cloud, and all paſſed thorow the ſea.

2 *And were all baptized || unto Moſes in the cloud, and in the ſea.*

3 *And did all eate the ſame ſpirituall meate.*

4 *And did all drinke the ſame ſpirituall drinke: For they dranke of that ſpirituall rocke that followed them, and that rocke was Chriſt.*

5 *But in many of them had God no delight: for they were overthrowne in the wilderneſſe.*

6 *Theſe things verily are our enſamples, that we ſhould not be luſters after evill things, as they alſo luſted.*

7 *Neither be ye Idolaters, as were ſome of them, as it is written,* * *The people ſate downe to eate and drinke, and roſe up to play.* Exod. 32, 6.

8 *Neither let us commit fornication, as ſome of them committed || fornication, and fell in one day three and twenty thouſand.*

9 *Neither let us tempt Chriſt, as ſome of them tempted, and were deſtroyed of Serpents.*

10 *Neither murmure ye, as ſome of them murmured, and were deſtroyed of the deſtroyer.*

11 *All theſe things happened unto them for enſamples: but they are written for our admonition, upon whom the ends of the world are come.*

12 *Wherefore, let him that thinketh hee ſtandeth, take heed leſt he fall.*

13 *There hath no temptation taken you, but ſuch as followeth the nature of man: but God is faithfull, which ſhall not ſuffer you to be tempted aboue that you are able: but ſhall with the temptation make a way to eſcape, that ye may be able to beare it.*

14 *Wherefore my dearely beloued, flee from idolatry.*

15 *I ſpeake as unto them which haue diſcretion: judge ye what I ſay.*

16 *The Cup of bleſſing which we bleſſe, is it not the partaking of the blood of Chriſt? The Bread which we breake, is it not the partaking of the body of Chriſt?*

17 *For*

17 For being many, [illegible] one bread, one [illegible] bread.

18 [illegible] according to the fleſh: [illegible], are they not partakers of the Altar?

19 What then? doe I ſay that that which is immolated to Idols, is any thing? or that the Idoll is any thing?

20 But the things that the heathen doe immolate, to devils they doe immolate, and not to God: And || I will not haue you become fellowes of devils.

21 || You cannot drinke the Chalice of our Lord, and the chalice of devils: you cannot be || partakers of the Table of our Lord, and of the table of devils.

22 Or doe we emulate our Lord? Why, are wee ſtronger then hee? || All things are lawfull for me, but all things are not expedient.

23 All things are lawfull for me, but all things doe not edifie.

24 Let no man ſeeke his owne, but another mans.

25 All that is ſold in the ſhambles, eate: asking no queſtion for conſcience.

26 *The earth is our Lords, and the fulneſſe thereof.* Pſal. 23, 1.

27 If any invite you of the infidels, and you will goe: eat of all that is ſet before you, asking no queſtion for conſcience.

28 But if any man ſay, This is immolated to Idols: doe not eat for his ſake that ſhewed it, and for conſcience.

29 Conſcience I ſay, not thine, but the others. For why is my liberty judged of another mans conſcience?

30 If I participate with thanks, why am I blaſphemed for that which I giue thankes for?

31 Therefore whether you eat or drinke, or doe any other thing: doe all things unto the glory of God.

32 Bee without offence to the Iewes and to the Gentiles, and to the Church of God:

33 As I alſo in all things doe pleaſe all men, not ſeeking that which is profitable to my ſelfe, but which is to many: that they may be ſaved.

17 *For we that are many, are one bread, and one body, in as much as we all are partakers of one bread.*

18 *Behold Iſrael which is after the fleſh: are not they which eate of the ſacrifices, partakers of the altar?*

19 *What ſay I then? that the idoll is any thing? or that it which is offered in ſacrifice to idols is any thing.*

20 *But* this I ſay, *that the things which the Gentiles offer in ſacrifice, they offer to devils, and not to God: And I would not that ye ſhould haue fellowſhip with the devils.*

21 *Ye cannot drinke the cuppe of the Lord, and the cuppe of the devils: Ye cannot be partakers of the Lords Table, and of the table of devils.*

22 *Either do we provoke the Lord to anger? What, are we ſtronger then he?*

23 * *All things are lawfull for me, but all things are not expedient: All things are lawfull for me, but all things edifie not.* Eccleſ. 37, 31.

24 *Let no man ſeeke his owne: but every man anothers* wealth.

25 *Whatſoever is ſold in the || market, that eate, asking no queſtion for conſcience ſake.*

26 *For the earth is the Lords, and the plenty thereof.* Pſal. 24. 1.

27 *If any of them which beleeue not, bid you* to a feaſt, *and ye be diſpoſed to goe, whatſoever is ſet before you, eate, asking no queſtion for conſcience ſake.*

28 *But if any man ſay unto you, This is offered in ſacrifice unto idols, eate not for his ſake that ſhewed it, and for conſcience ſake. The earth is the Lords, and the plenty thereof.*

29 *Conſcience I ſay, not of thine owne ſelfe, but of the other: For why is my liberty judged of another mans conſcience?*

30 *For if I by* Gods *benefite may be partaker* of the gifts of God, *why am I evill ſpoken of, for that wherefore I giue thankes?*

31 * *Whether ye eate or drinke, or whatſoever ye doe, doe all to the glory of God.* Col. 3, 17.

32 *See that ye giue none offence, neither to the Iewes, nor yet to the Grecians, neither to the Church of God.*

33 *Even as I pleaſe all men in all things, not ſeeking mine owne profite: but* the profite *of many, that they may be ſaved.*

MARGINALL NOTES. CHAP. X.

RHEM. 1. 12 Leſt he fall.] *It is profitable to all, or in a manner to all, for to keepe them in humility, not to know what they ſhall be, ſaith S.* Auguſtine. *Which maketh againſt the vaine ſecurity of the proteſtants.*

FVLK. 1. Seeing you cite S. *Auguſtine* at large, we muſt anſwere you at large, that S. *Auguſtine* hath no ſuch meaning againſt the certainety of our finall perſeverance, which he prooveth plentifully in his booke *De bono perſeverantiæ.*

ANNOTATIONS. CHAP. X.

RHEM. 2 *Calvin. in hunc loc.* 3 The ſame.] *The Red Sea and the cloud, a figure of our Baptiſme: the Manna from heaven, and water miraculouſly drawne out of the rocke, a figure of the holy Sacrament of Chriſts body and blood: our Sacraments containing the things and graces in truth, which theirs onely ſignified. And it is an impudent forgerie of the Calviniſts, to write upon this place, that the Iewes received no leſſe the truth and ſubſtance of Chriſt and his benefites in their figures or Sacraments, then we doe in ours: and that they and we all eate and drinke of the ſelfe ſame meate and* — The old figures of our Sacraments. We receive greater benefits of our Sacraments then the Iewes did by theirs.

drinke

[illegible] C[illegible] deed. T[illegible] Chriſt. And [illegible] of no force to [illegible] in Chriſt [illegible] S. Cyprian Ep. 7[illegible] the Sea was [illegible] would abrogate. Would you [illegible] forgery of [illegible] were, that the Iewes receiued [illegible] in the [illegible] in ours, and that they and we [illegible], it is impudent [illegible] againſt the truth, to deny it: which the Apoſtle doth ſo plainly [illegible]. For what doe we eate and drinke but Chriſt? ſo did they: for the Apoſtle ſaith, they dranke [illegible] followed them, and [illegible] rocke was Chriſt. But you haue a ſhift to ſay, they among themſelues did [illegible] one bread, and drinke of one rocke, which was a figure of Chriſt: that is true, and ſo doe we: but [illegible] did eate the ſame ſpirituall meate, and drinke the ſame ſpirituall cup that we doe. And ſo ſaith Saint Auguſtine expreſſely, [illegible] ſpiritualem, &c. The ſame ſpirituall meate (ſaith the Apoſtle) what [illegible] ſame? but the ſame which [illegible] eate. Againe, They did eate the ſame ſpirituall meate (ſaith he.) It [illegible] to haue ſaid, they did eate a ſpirituall meate, but he ſaith the ſame, I cannot finde how I ſhould underſtand the ſame [illegible] the ſame that we doe eate. De vtilitate Pœnitent. Cap. 1. Why doe you not ſay, it is an impudent forgerie of Saint Auguſtine, ſo to write? yet he is bold to write it more at large, Cap. 2. of the ſame booke. Quicunque, &c. Whoſoeuer in Manna underſtood Chriſt, did eate the ſame ſpirituall meate that we doe. But whoſoeuer ſought [illegible] to their bellies of Manna, which were the fathers of the unfaithfull, they haue eaten and are dead: ſo alſo the ſame [illegible], the rocke was Chriſt. Therefore they dranke the ſame drinke that we doe, but ſpirituall drinke, that is, which was receiued by faith, not which was drawne in with the body. The ſame judgement he declareth in Pſal. 77. in Ioan. Tract. 26. and in many other places of his workes, by which the groſſe manner of eating of the naturall body of Chriſt, defended by the Papiſts, is utterly overthrowne: and conſequently, the ſacrifice for which you fight ſo ſtoutly in this Chap. is declared to be none ſuch as you would haue it, but a ſacrifice of praiſe and thankeſgiving.

Sacraments.

The fathers did eate the body of Chriſt.

RHEM. 3. 15 As to wiſe men.] *To cauſe them to leaue the ſacrifices and meats and drinkes offered to Idols, he putteth them in mind of the onely true Sacrifice and meat and drinke of Chriſts body and blood: of which; and the ſacrifice of Idols alſo, they might not be in any caſe partakers. Vſing this terme.* ut prudentibus loquor, *in the ſame ſenſe (as it is thought) as the Fathers of the primitiue Church did giue a watchword of keeping ſecret from the Infidels and unbaptized the myſterie of this diuine Sacrifice, by theſe words,* Norunt fideles, norunt qui initiati ſunt. Auguſt. in Pſ. 39. & 33. Conc. 1. 2. & Pſ. 109. Hom. 42. c. 4. in lib. 50. hom. Orig. in Leuit. hom. 9. Chryſoſt. hom. 27. in Gen. in fine, hom. 58. ad po. Antioch. hom. 5. in 1 Tim. *S. Paul ſaith, I ſpeake to you boldly of this myſterie as to the wiſer and better inſtructed in the ſame.*

The Apoſtle and auncient fathers ſpeake covertly of the Bleſſed Sacrament.

FVLK. 3. The Apoſtle ſpeaketh not one word of the ſacrifice of the body and blood of Chriſt in the Sacrament, but ſheweth, that it is the nature of all Ceremonies, to declare them that uſe them, to be partakers of that Religion, whereof they be Ceremonies: as the Sacrifices of the Iewes, the Sacraments of Chriſtians, and the execrable Sacrifices and Ceremonies of the Gentiles; declared the ſeverall uſers of them to be partakers of theſe ſeverall Religions. Therefore the Chriſtians, which were conſecrated to Chriſt, ought to haue nothing to doe with the wicked Ceremonies of the Gentiles, whereby they ſhould partake with devils, and not with Chriſt. Becauſe no man can be partaker of Chriſt, that is partaker of the devils. The fathers in their admonition, *Norunt fideles, &c.* The faithfull know, &c. ſpeake not of the Sacrifice of the Maſſe, but of the myſterie of the Lords Supper, which they called a Sacrifice, becauſe therein is offered a ſacrifice of praiſe and thankeſgiving not of the naturall body of Chriſt. *Hoc eſt, &c. This is* (ſaith S. *Auguſtine*) *the ſacrifice of the Chriſtians, we being many are one body in Chriſt: which thing alſo in the ſacrament of the Altar, knowne unto the faithfull, the Church doth frequent, where it is ſhewed unto her, that in that oblation which ſhe offereth, ſhe her ſelfe is offered. De Civit. lib. 10. cap. 6.* In the ſame Chapter he entreateth of ſpirituall ſacrifices of praiſe and thankeſgiving, which are the workes of mercy and mortification of our bodies, unto which he referreth this ſacrifice of the Chriſtians, wherein the Church is offered. In the 20. Chapter of the ſame booke, he writeth, ſpeaking of the ſacrifice of Chriſts death and of the Sacrament thereof. *Per hoc, &c. By this he himſelfe is the Prieſt that offereth, and he himſelfe is the oblation. A ſacrament of which thing he would haue the daily ſacrifice of the Church to be, ſeeing he is the head of his owne body, and ſhe is the body of her owne head, as well ſhe by him, as he by her, being accuſtomed to be offered.* Heere we ſee, the ſacrifice of the Church is a ſacrament of the death of Chriſt; in which Chriſt is none otherwiſe offered by the Church, then the Church is offered by Chriſt, that is, ſpiritually and figuratiuely, in praiſe and thankeſgiving, not properly or propitiatorily. So ſaith *Chryſoſtome. We offer the ſame ſacrifice alwayes, or rather, we celebrate the remembrance of that ſacrifice. In Ep. ad Heb. cap. 10. Hom. 17. Againe, Ieſus died. If Ieſus did not die, whereof or of whom is this ſacrifice a ſigne or token? In Matth. Ho. 83.* As for *Origen*, he doth not ſo much as name the ſacrament a ſacrifice, but ſpeaketh of it, as a memoriall of the death of Chriſt, by which we are redeemed, like as the ſacrifices of the law were figures of the death of Chriſt before he ſuffered.

Sacrifice of the Maſſe.

RHEM. 4. 16 Which we bleſſe.] *That is to ſay, the Chalice of Conſecration which we Apoſtles and Prieſts by Chriſts commiſſion doe conſecrate, by which ſpeech as well the Calviniſts, (that uſe no conſecration of the cup at all, blaſphemouſly calling it magicall murmuration, and perverſly referring the benediction to thankeſgiving to God) as alſo the Lutherans be refuted, who affirme Chriſts body and blood to be made preſent by receiving, and in the receiving onely. For the Apoſtle expreſly referreth the benediction to the chalice, and not to God, making the holy blood and the communicating thereof the effect of the benediction.*

The Apoſtles bleſſed the Chalice, and ſo conſecrated.
Calix cui benedicimus.
ὃ εὐλογοῦμεν.
Conſecration.

FVLK. 4 We confeſſe, that to bleſſe ſignifieth heere, to ſanctifie or to conſecrate, and that the cup is bleſſed or conſecrated by us, to be a ſacrament of the blood of Chriſt, not by magicall murmuration of wordes over it, but by the whole action according to Chriſts inſtitution, in which receiving is a neceſſary part. Therefore *Chryſoſt.* ſayth, *He called it the cup of bleſſing, becauſe, when we haue it in our hands, with admiration and a certaine horror of that unſpeakable gift, we praiſe and bleſſe him, becauſe he hath ſhed his blood, that we ſhould not remaine in error and hath not only ſhed it, but made us all partakers of it.* So did *Photius* and *Oecumenius* expound this word: *Which we bleſſe, which having in our hands, we bleſſe him, which hath graciouſly given us his blood, that is we giue him thankes, or which we prepare, when we bleſſe or giue thankes.* You ſee the [illegible] the judgement of the ancient fathers, how the Apoſtle referreth the benediction to the cup and to God [illegible], when they ſhew that by giving praiſe and thankes to God; and receiving it accordingly, the cuppe is bleſſed, and not by ſaying the words of conſecra-

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RHEM. 5. [illegible]

FVLK. 5. [illegible] by ſpirituall [illegible] ſeverall members of Chriſts body [illegible] holy Sacrament, [illegible] nall [illegible]

Sacrament of Chriſt.

RHEM. 6. [illegible] body, [illegible] blood, [illegible] Body [illegible]

Our union among our ſelues by the bleſſed Sacrament.

FVLK. 6. Our [illegible] with Chriſt, [illegible] ſealed unto us by this Sacrament, not firſt [illegible] or wrought by receiving this Sacrament, but by the Spirit of God, whereby alſo in Baptiſme wee [illegible] with CHRIST, [illegible] and [illegible] the fleſh and blood of CHRIST, and [illegible] the Church. And this place ſheweth plainely, that the manner of our [illegible] body of CHRIST, is ſpirituall, as it is of our participation with the [illegible] of Chriſt. Saint *Auguſtine* in the place by [illegible], prooveth and plainly [illegible], though they receive the Sacrament, yet receive not the body and blood of CHRIST. Becauſe they [illegible] not [illegible] of his Bodie. *Nec iſti duo, &c.* *Neither are theſe two* [illegible] *to be ſaid to eate the Body of Chriſt, becauſe they are not to bee* [illegible] *the members of* [illegible]. *For* [illegible] *other* [illegible], *they cannot at once bee* [illegible] *of Chriſt, and the members of an harlot.* [illegible] *dwelleth in mee, and I in him* [illegible] *of Chriſt,* [illegible] *ſpake it, as though hee had ſaid,* [illegible] *by him not* [illegible], *that he eateth my body or drinketh my blood.* [illegible] to your hereſie (which affirmeth that wicked men eate the body of Chriſt, [illegible]) doth alſo overthrow your doctrine of Tranſubſtantiation, by which you are driven to this abſurd errour.

Communion with Chriſt and his Church.

Spirituall communication of the body of Chriſt.
The wicked eate not the bodie of Chriſt indeed.

Tranſubſtantiation.

To the ſame effect ſaith *Hilary, De Trinit. lib. 8. That we doe truely receive the fleſh of Chriſts bodie under a myſterie,* [illegible] *ſhall be one with him:* but the wicked ſhall never be one with him, therefore they never truly [illegible]

RHEM. [illegible].] *It is plaine alſo by the example of the Iewes in their ſacrifices, that he that eateth* [illegible] *of the Hoſt* [illegible]*, is partaker of the ſacrifice, and joyned by* [illegible] *and obligation to God, of whoſe ſacrifice he eateth.*

RHEM. 7. 20 I will not [illegible].] *I conclude* [illegible] *(ſaith the Apoſtle) thus: that as the Chriſtian which eateth and drinketh of the* [illegible] *or Sacrament of the Altar, by* [illegible] *is participant of Chriſts bodie, and is joyned in fellowſhip to* [illegible] *that eate and drinke of the ſame, being the Hoſt of the new Law: and as all that did eate of the* [illegible] *of Moyſes Law, were belonging and aſſociate to that ſtate, and to God: to whom the ſacrifice was* [illegible]*: even ſo, whoſoever eateth of the meats offered to Idols, he ſheweth and profeſſeth himſelfe to be of the communion and ſocietie of the ſame Idols.*

Participation in Sacrament or Sacrifice, ſheweth of what ſocietie wee are.

FVLK. 7. The Apoſtle ſaith not, that the Sacrament is the Sacrifice or Hoſt of the new Law, for then he would haue ſaid, The cup which we offer, and the bread which we offer, but now he ſaith, which we bleſſe, which we breake. [illegible] ſome of the Fathers call it an Oblation of the bread and cup, yet they ſpeak figuratiuely, and [illegible] oblation of praiſe and thankeſgiving, in remembrance of the onely ſacrifice of Chriſt his [illegible] on [illegible], never to be repeated: ſeeing by that one oblation once offered, he [illegible] ſanctified, Heb. 10. 14.

Sacrifice of the Maſſe.

RHEM. 8. 21 [illegible].] [illegible]*, that they muſt either forſake the ſacrifice,* [illegible] *bodie and bloud in the Church.* [illegible] *Table and Altar, the participation* [illegible] *by* [illegible]*, conditions, and proprieties, to the* [illegible] *Sacrifices and* [illegible] *of the Iewes and Gentiles. Which the Apoſtle would not, nor could not haue* [illegible] *Sacrament of the* [illegible]*, rather then in other Sacraments or ſervice of our Religion, if it onely had not* [illegible] *a Sacrifice, and the* [illegible] *of God among the Chriſtians, as the other were among the Iewes and Heathen. And ſo doe all the Fathers acknowledge; calling it onely and continually almoſt by ſuch termes as they doe no other Sacrament or ceremonie of Chriſts Religion:* The Lambe of God laid upon the Table: *Conc. Nic.* The [illegible] ſervice of the Sacrifice, *In Conc. Epheſ.* [illegible] 605. The ſacrifice of Sacrifices: *Dionyſ.* [illegible] *Hier. cap. 3.* The quicke and holy Sacrifice: the unbloody [illegible] and victime: *Cyrill. Alex. in Conc. Epheſ.* [illegible] *11. the propitiatorie Sacrifice both for the living and the dead: Tertul. de cor. Milit. Chryſ. Hom.* [illegible] *1 Cor. Hom 3. ad* [illegible]*p. Hom 66. ad pop. Antioch. Cypr. Ep. 66. &* [illegible] *nu. 1. Auguſt. Enc.* [illegible] *9.* [illegible] *tom. 4.* [illegible] *34. de Verb. Apoſt.* The [illegible] of our [illegible]: the [illegible] of our Price: the [illegible] of the New Teſtament: the Sacrifice of the Church: [illegible] 13. [illegible] 3. *de Bapt. cap. 19.* The onely inconſumptible victime, without which there is no [illegible]: *Cypr. de* [illegible] *nu. 2. Chryſ. Hom. 17. ad Heb.* * The pure Oblation, the new offering of the new Law: the vitall and impolluted Hoſt: the honorable and dreadfull

The Sacrifice of the Altar is proved by the Apoſtles [illegible] with the Sacrifices of Iewes and Gentiles.

It is proved to be a ſacrifice out of the Fathers.

* Cypr. Iuſtin. Irenæ. [illegible]

[illegible] 8 de P[illegible] [illegible] C[illegible] G[illegible] &c. *This is true* [illegible] *to* [illegible] *evident and* [illegible] *a truth.*

* Malac. 1.11.

* Ambroſ. ep. 33. The Fathers called this Sacrifice, the Maſſe.

FVLK. 8. The Apoſtle ſpeaketh not of re[illegible] the ſacrifice [illegible] the Cup of the Lord, and of the Table of the Lord. Neither [illegible] Hoſt, or Oblation, or compare our Sacrament in any point [illegible] ſacrifices, or immolations of the Iewes or Gentiles, which is [illegible] to Altar, Hoſt, [illegible] but onely in that there is a feaſt in thoſe ſacrifices of the Iewes and Gentiles, as there is [illegible] in that point which is common to all ceremonies, to declare them that uſe them, to be partakers of that Religion, whereof they be ceremonies. And therefore the Apoſtle might in this reſpect haue uſed the example of our other Sacrament, which is Baptiſme, by which alſo we haue participation with Chriſt and his Church; but he did rather chuſe the Sacrament of the Lords Supper, becauſe it being a ſpirituall feaſt of our Religion doth more reſemble the curſed feaſts of the Gentiles, from which hee doth diſſwade them. Whereas if this Sacrament had been alſo a Sacrifice, he would not haue ſpared to enforce the compariſon alſo in that reſpect, which [illegible] ſeeing he hath not done, there is no reaſon to gather a ſacrifice out of this Diſcourſe. Indeed many of the Fathers do call it by the name of a Sacrifice or Oblation figuratiuely, as I haue ſaid before. But where you ſay all the Fathers doe acknowledge it, calling it onely and continually almoſt by ſuch names as ſignifie a Sacrifice, it is falſe. For *Iuſtinus, Clemens Alexand. Origen, Tertullian, Epiphanius, Hilarius, Baſilius*, and divers other doe not at all, or elſe very ſeldome call it a Sacrifice. That the Fathers call this Sacrament, as they doe, none other Sacrament or Ceremonie of Chriſtian Religion, what marvell is it? ſeeing it hath a proper difference, as every thing hath, whereby it is diſtinguiſhed from all other things.

The Councell of Nice ſaith not, that the very naturall bodie of Chriſt is offered upon the Altar, but that the Sacrament which is figuratiuely called the Lambe of God, (as it is called the body of Chriſt) is layd on the Table. And therefore they ſay alſo, that *Chriſt is ſacrificed, without ſacrifice*, becauſe Chriſt is not properly ſacrificed, but the remembrance of his ſacrifice celebrated in the Sacrament. The Councell of Epheſus ſaith: *Wee celebrate in the Churches the unbloudy ſervice of Sacrifice.* But how, they declare in the words going immediatly before, *Shewing or preaching the death according to the fleſh, of the onely begotten Sonne of God, that is, of Ieſus Chriſt, and likewiſe confeſſing his reſurrection and aſcenſion into Heaven.* By which words, they ſhew plainly, that the ſervice of the Sacrifice, which they did celebrate, was onely a memoriall of the death, reſurrection, and aſcenſion of Chriſt. *Dionyſius* calleth it τελετῶν τελετή, that is, the myſterie of myſteries, or the chiefe myſterie, or the chiefe ceremony, for ſo doth the word ſignifie any myſterie or ceremony of Religion, and not ſacrifice properly.

So doth *Pachimers* expound it, comparing this Sacrament with Baptiſme, which hee calleth alſo τελετή. Therefore this terme is unlearnedly alledged out of a partiall Tranſlation, for to prooue this Sacrament to be called a Sacrifice. That which you cite out of *Cyril. Athen.* 11. is an impudent forgerie: For there is no word of quickening holy Sacrifice, unbloudy Hoſt, or Victime. But when you haue ſo notably paſt the bonds of modeſtie, what marvell, if you paſſe your ſelues in greater impudencie? As when you ſay, it is called the propitiatorie ſacrifice for the quicke and the dead, by *Tertullian, Chryſoſtome, Cyprian, Auguſtine*; which is ſo monſtrous a lye, as none but ſuch as had ſold themſelves to maintaine falſehood, durſt for ſhame affirme unto the world. Firſt, *Tertullian de corona mil.* hath nothing that ſoundeth toward ſuch a matter, but *Oblationes pro defunctis, pro natalitijs annua die facere*, to make Oblations for the departed, for the birth-day on the yearely day. He ſaith not, that the Sacrament, or Chriſt in the Sacrament was offered. But what Oblations were offered, it is eaſie to gather, by that he ſaith, They were offered for mens birth-dayes, which could be none other but praiſe and thankſgiving, both for the departure of men out of the world, and for their birth into the world.

Chryſoſtome in the firſt place ſaith, That prayer was made for all that ſleepe in Chriſt, at the celebration of the myſteries, which was the errour of his time, but that the Sacrament is a ſacrifice propitiatory, he ſaith not one word. He ſaith that ſome comfort may come to them that ſleepe, if we offer for them. But how he would haue us to offer for them, he expreſſeth, ſaying: *Offering prayers for them, prayers are the common ſacrifice of the whole world.* In the ſecond place he nameth the Sacrament a ſacrifice, and ſpeaketh of prayer for the dead, uſed at the celebration therof, but a ſacrifice propitiatory, or offered for the dead, he calleth it not. In the third place, he doth not once ſpeak of the Sacrament or Sacrifice. But how he doth underſtand the terme of Sacrifice, which he uſeth divers times, he declareth in *Epiſt. Hebr. Homil.* 17. ſaying, *This Sacrifice is an exemplar of that Sacrifice.* And againe, *This that we doe, is in remembrance of that which was done. For, doe ye this (ſaith he) in remembrance of me. We offer not another Sacrifice, as the High prieſt, but the ſame wee doe alwayes, but rather wee celebrate the remembrance of a Sacrifice. Cyprian Epiſt.* 66. ſpeaketh not a word of the Sacrament, but ſaith, that for as much as *Geminius Victor*, had made a Prieſt his Executor, contrary to the Decree of a Councell, there ſhould be no Oblation celebrated for his falling aſleepe, which is meant of praiſe and thankſgiving. For if they had held the Popiſh opinion of Purgatorie, it had beene too extreame puniſhment, to denie him Prayers, or the Sacrifice of the Maſſe. But in what ſenſe he called the Sacrament a Sacrifice, he doth beſt expound himſelfe: *Becauſe wee make mention of his Paſſion in all our Sacrifices, for the ſacrifice which we offer, is the Paſſion of our Lord, we ought to do nothing but that which he did.* The Sacrament is called a ſacrifice, as it is called the Paſſion of Chriſt, which is not properly, but figuratiuely: becauſe we celebrate a memory of his paſſion and ſacrifice in it. And becauſe the Sacrament being received worthily, is a ſure ſeale and pledge of the vertue of Chriſts Sacrifice, once offered to be continually applyed unto us by faith, for remiſſion of our ſinnes. Therefore ſaith *Cyprian*, *When wee doe theſe things, wee doe not prepare our teeth to bite, but with ſincere faith wee breake and divide the Holy bread.* De cœna Domin.

S. Auguſtine [illegible] he [illegible] to [illegible] in [illegible] *De* [illegible]. The like of Prayer for the dead in the celebration of the ſacrifice. What you meane by [illegible] cap. 11. I [illegible] lib. 3. cap. 19. *De Baptiſm.* [illegible] ſaith, *That our Saviour Chriſt did ſend them* [illegible] *of the old law, that they ſhould offer a ſacrifice for them, to the Prieſts, becauſe as yet there was not come in their place, that ſacrifice, which afterward he would haue to be offered for them all.*

In theſe words, he ſpeaketh doubtleſſe of a ſacrifice of thankſgiving, as that was, which the lepers by the law were bound to offer for their cleanſing. But to make this matter more cleare, that he meaneth not a ſacrifice propitiatory, but a Sacrament of remembrance for praiſe and thankſgiving, he writeth thus *Cont. Fauſt. Manichæum, lib.* 20. *c.* 21. *Sed quid agam, &c. But what ſhall I doe, and when ſhall I ſhew to ſo great blindneſſe of theſe Heretikes, what force that hath which is ſung in the Pſalmes? The ſacrifice of praiſe ſhall glorifie me, and there is the way where I ſhall ſhew my ſalvation. The fleſh and bloud of this ſacrifice was promiſed before the comming of Chriſt by ſacrifices of ſimilitudes, in the paſſion of Chriſt it was given by the very truth it ſelfe, after the aſcenſion of Chriſt it is celebrated by a Sacrament of remembrance.* Likewiſe *epiſt.* 23. he ſaith, *Was not Chriſt offered once in himſelfe? and yet in a Sacrament, not onely at every ſolemnitie of Eaſter, but alſo every day he is offered to the people. And he that being asked, doth anſwere that hee is ſacrificed, doth not lie. For if Sacraments had not a certaine likeneſſe of thoſe things whereof they bee Sacraments, they ſhould bee no Sacraments at all.* Theſe places are ſufficient to ſatiſfie any reaſonable man, that the ancient fathers in calling the Sacrament a ſacrifice, did not meane that Chriſt was properly and really ſacrificed: but in a figuratiue ſpeech: as Sacraments are called by the names of thoſe things whereof they be Sacraments.

And therefore *Gratian* doth well conclude this matter out of Saint *Auguſtine*, as he ſayth, *Sicut ergo, &c. Therefore as the heavenly Bread, which is the fleſh of Chriſt, is called after the proper manner thereof, the bodie of Chriſt; when in deed and trueth it is the Sacrament of the bodie of Chriſt, of that bodie, I ſay, which beeing viſible, which being palpable and mortall, was put on the croſſe, and the ſame oblation of the fleſh, which is made by the handes of the Prieſt, is called the paſſion, death, and crucifying of Chriſt, not in trueth of the thing, but in a ſignifying myſterie, ſo the Sacrament of Faith, which is underſtood to be Baptiſme, is faith. De con. Diſt.* 2. *c. Hoc eſt.*

Cyprian de Cœn. Dom. 2. doth not call this Sacrament *The onely inconſumptible Victime, without which there is no Religion*, but ſpeaketh of the groſſe imagination of the Capharnaites; who thought, *That if the fleſh of Chriſts perſon were cut in pieces, it could not ſuffice all mankind, which being once conſumed, it might ſeeme that religion were loſt, to whom remained no more any ſacrifice. But in ſuch cogitations, fleſh and bloud profiteth nothing, for as the Maſter himſelfe hath expounded theſe words are ſpirit and truth, neither doth carnall ſenſe pearce to the underſtanding of ſo great depth, except faith come to it.* In theſe words is nothing for your propitiatorie ſacrifice, but rather againſt it. How *Chryſoſtome* underſtandeth the Sacrament to be a Sacrifice, *Homil.* 17. *ad Heb.* I haue ſhewed before by his owne wordes out of the ſame Homily. Now wee come to the ſacrifice prefigured by *Melchiſedec*, and propheſied by *Malachy*: which the Fathers doubtleſſe doe underſtand of a ſacrifice of praiſe and thankſgiving, and not of the naturall bodie of Chriſt. Firſt *Cyprian* ſaith, *Epiſt.* 63. *That Chriſt offered the ſame thing which* Melchiſedec *had offered, that is bread and wine, that is to ſay, his bodie and bloud.* If Chriſt offered bread and wine, which is the ſame thing that *Melchiſedec* offered, he offered not his naturall body and bloud, but a type thereof in bread and wine. But according to your Hereſie he offered not bread and wine, but his bodie and bloud.

In the ſame Epiſtle *Cyprian* ſaith, *The ſacrifice which we offer is the paſſion of Chriſt.* Againe, *Hee ſpeaketh againſt them which thought that onely water was to be offered in the Lords cup.* Againe, *Wee finde that the cup was mixed which our Lord offered, and that it was wine which he called his bloud.* Againe, *That the cup which is offered in remembrance of him, bee offered mixt with wine. For when Chriſt ſaith, I am the true vine, the bloud of Chriſt is not water but wine.* What can be more evident, to declare? that he uſeth the terme offering figuratiuely, in reſpect of the ſacrifice of praiſe and thankeſgiving which is offered in the celebration of the Supper, in remembrance of the onely ſacrifice of Chriſt. And when he ſaith ſo often, that Chriſt offered wine, and that his bloud is wine, it is manifeſt, that the Sacrament is called by the name of that whereof it is a ſigne, not properly, but figuratiuely.

Iuſtinus Dial. cum Tryphon. ſpeaketh yet more plainely to prove that the Church in his time knew no ſacrifice, but the ſacrifice of thankeſgiving, which hee ſayth was offered by all Chriſtians, that are ſpirituall Prieſts in the celebration of the Lords Supper. Ἡμεῖς [illegible], &c. *So we, which by the name of Ieſus (as all ſhall bee one man in God the worker of all things) being ſtript out of our filthie garments, that is our ſinnes, by the name of his firſt begotten ſonne, and being ſet on fire by the word of his calling, are a right kind of high Prieſts of God, as God himſelfe doth witneſſe. That in all places among the Gentiles, acceptable and pure ſacrifices are offered to him. But God receiveth no ſacrifice of any, but of his Prieſts. Wherfore God ſheweth before hand, that he doth accept all them that offer by this Name, the ſacrifices which Ieſus Chriſt hath delivered to bee made, that is in the Euchariſt or thankſgiving of the Bread and the Cup, which are done in every place of Chriſtians.* Againe, *As concerning thoſe ſacrifices which are offered to him by us Gentiles in everie place, that is, of the bread of thankeſgiving, and likewiſe of the cup of thankeſgiving, hee foreſheweth, thus ſaying: that wee doe glorifie his name, and that you doe profane it.* And yet more plainely following the ſame matter, hee ſayeth, Ὅτι μὲν, &c. *For I my ſelfe doe affirme, that prayers and thankeſgiving, made by worthy perſons, are the onely perfect and acceptable ſacrifices to God. For theſe are the onely ſacrifices that Chriſtians haue received to make; to bee put in minde by their drie and moiſt nouriſhment, of the paſſion which Chriſt, the Sonne of God, is recorded to haue ſuffered for them.* Thus *Iuſtinus* by theſe words, hath acquited himſelfe and all the Catholique Fathers, that call the Sacrament by the name of a Sacrifice, of the ſacrifice propitiatorie wherewith you unjuſtly burden them. *Irenæus* alſo, *lib.* 4. *cap.* 32. ſpeaketh manifeſtly of a ſacrifice of thankeſgiving, wherein the Bread and Wine are dedicated to God, to become the Sacrament of the Bodie and Bloud of CHRIST, his words are theſe: *Giving counſell to his diſciples, to offer to God the firſt fruits of his creatures, not as though he had need, but that they themſelues ſhould neither* bee unfolded [illegible] bodie. And [illegible] of the [illegible] Church [illegible] us, [illegible] of [illegible] new Teſtament, [illegible] Malachie foretold &c. And in the ſame chapter [illegible] phet [illegible], he ſaith: Seeing therefore [illegible] of the ſaint [illegible] to the future, [illegible] to God [illegible] by Ieſus Chriſt, hee ſaid [illegible] of [illegible] incenſe is offered to my name and a pure ſacrifice. But the incenſe ſaith Iohn in the Apocalypſe [illegible]. And cha. 34. he ſaith, That theſe ſacrifices doe not ſanctifie a man, becauſe [illegible], but the Conſcience of him that offereth, being pure, doeth ſanctifie the ſacrifice and cauſeth God [illegible]. You ſee moſt clearely, he ſpeaketh not of the body of Chriſt ſacrificed, but of prayers and thankeſgiving, and of bread and wine offered to be the Sacrament of thankeſgiving. Saint Auguſtine as we haue ſhewed already, underſtandeth the name of ſacrifice, for a Sacrament of remembrance, vvhen he calleth the celebration of the Lords Supper, a ſacrifice of the nevv Teſtament, after the order of *Melchiſedech*, that ſucceeded the ſacrifices of the old lavv, as he doth, *lib. 17. cap 20. De Civitate & lib. 10. cap. 5.* he ſaith: *The viſible ſacrifice is a Sacrament, that is an holy ſigne of the inviſible ſacrifice.* That which he vvriteth, *lib 1. Cont. adver. leg. & Proph. cap. 18* of the onely true and ſingular ſacrifice, ſignified by many figures of ſacrifices in the Lavv, is the ſacrifice of Chriſts death: but that which followeth, of the ſacrifice of praiſe and thankeſgiving out of the 50. Pſalme, he referreth to the Sacrament, as appeareth in theſe words: *Of the ſalvation of God, that it is Chriſt himſelfe, I haue made mention, and ſhewed before. But what ſacrifice of praiſe is more holy then in thankeſgiving? And for what are greater thankes to be given to God, then for his grace by Ieſus Chriſt our Lord? All which matter, the faithfull doe know in the ſacrifice of the Church, whereof all thoſe former kinds of ſacrifices were ſhadowes.* See you not plainely, that the ſacrifice of the Church, is the ſacrifice of praiſe and thankeſgiving for the ſalvation of God by Chriſt? vvho offered that onely true and ſingular ſacrifice, vvhereby hee redeemed us from our ſinnes. Thus without judgement, you quote as vvell that which is directly againſt you, as that which ſeemeth to haue ſome ſhevv for you. The next place *lib 3. De bap. cap. 19.* Wee haue declared already what it is. *Leo. ſerm. 8. De paſſ.* ſpeaketh of the ſacrifice of Chriſt his body and bloud upon the croſſe, as I haue ſhevved plainely upon *Luke 22. Sect. 25.*

The name of Maſſe.

Novv for the name of *Miſſa*, although it be not greatly materiall vvhat it vvas called, vvhen vve knovv vvhat was meant by that name. Firſt you quote Saint *Ambroſe* in the margent, *epiſt. 33.* where he vvriteth, that as hee vvas inſtructing certaine perſons that deſired baptiſme in the baptizing place of the Church, word was brought him, that a certaine Church in the citie vvas taken by the Heretiques, for vvhich he had had great ſtrife: whereupon he ſaith: *Ego tamen manſi in munere, miſſam facere cœpi,* which is in Engliſh, *Yet I taried in my office, I began to let it goe,* for that ſignifieth *Miſſam facere*: or elſe you muſt ſay, to make Maſſe, which is abſurd. Therefore the name of Maſſe is not ſo ancient as S. *Ambroſe*. Next to him you quote two counterfeit Sermons under the name of Saint *Auguſtine*, which the phraſe ſhevveth to be of much later time, and the matter alſo. As that *Serm. 251.* hee ſaith: That the mightie men of the vvorld, vvhen they come to Church, compell the Prieſt to make ſhort his Maſſe, which manner agreeth not with S. *Auguſtines* age. In the 91 Sermon, the author ſpeaketh of a leſſon that was to bee read *ad Miſſas*, in the plurall number, Maſſes. Neuertheleſſe, about S. *Auguſtines* time, the name of *Miſſa* began to bee in uſe as it ſeemeth by *Concil. Milevitan. Can. 12.* ſignifying rather prayers then ſacrifices. But howſoever the name was afterward received and uſed for the celebration of the Lords Supper, the ancient Fathers knew no ſacrifice of Chriſts naturall body and bloud, offered really in the Sacrament, but onely a ſacrifice of prayer, of praiſe, and thankeſgiving, in remembrance of the ſacrifice of Chriſts death, which is the only true ſingular and unſacrificeable ſacrifice, as it is called by S. *Auguſtine, cont. adverſ. leg. & Prophet. lib. 1. cap. 18.* and by *Gregor. Nazianz. in ſanct. paſc. orat. 4.* See *Luc. 22. ſect 5.* Therefore in all your quotations, you haue gained nothing but a little droſſe out of *Chryſoſtome* and *Auguſtine*, touching prayer for the dead; which errour being firſt brought in by the Montaniſts, although it had gotten ſome liking in thoſe times, yet was it farre from the ſuperſtition and blaſphemie of Purgatory, which in later times as Antichriſt drewe neerer to his full manifeſtation, prevailed in the Romiſh Church, without all ground or warrant out of the holy Scriptures.

The diſtinction of Chriſtian Catholikes from the reſt, is by not communicating with them, ſpecially in their ſacrifices, and at the communion table. The Heretikes Communion is the very table and cup of devils.

RHEM. 9. 21 Partakers of the table.] *Though the faithfull people be many wayes knowne to be Gods peculiar, and be ioyned both to him and among themſelues, and alſo ſevered and diſtinguiſhed from all others that pertaine not to him, as well Iewes and Pagans, as Heretikes and Schiſmatikes, by ſundry other externall ſignes of Sacraments, doctrine and government: yet the moſt proper and ſubſtantiall union or difference conſiſteth in the Sacrifice and Altar: by which God ſo ſpecially bindeth his Church unto him, and himſelfe unto his Church, that he acknowledgeth none to be his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquitteth himſelfe of all ſuch as ioyne in fellowſhip with any of the Heathen at their idolatrie, or with the Iewes at their ſacrifices, or with Heretikes and Schiſmatikes at their prophane and deteſtable table. Which becauſe it is the proper badge of their ſeparation from Chriſt and his Church, and an altar purpoſely erected againſt Chriſts Altar, Prieſthood, and Sacrifice, is indeede a very ſacrifice, or (as the Apoſtle heere ſpeaketh) a table and cup of Devils, that is to ſay, wherein the Devill is properly ſerved, and Chriſts honour (no leſſe then * by the altars of* Ieroboam, *or any prophane ſuperſtitious rites of Gentilitie) defiled. And therefore all Catholike men, if they looke to haue fellowſhip with Chriſt and his members in his bodie and bloud, muſt deeme of it as of idolatry or ſacrilegious ſuperſtition, and abſtaine from it and from all ſocietie of the ſame, as good* Tobie *did from* Ieroboams *calues, and the altars in Dan & Bethel: and as the good and faithfull did from the Excelſes, and from the temple and ſacrifices of Samaria. Now in the Chriſtian times we haue no other Idols, but hereſies, nor Idolathytes but their falſe ſervices ſhifted into our Churches inſtead of Gods true and only worſhip.* Cypr. de unit. Eccl. num. 2. Hiero. in 11. Oſee. & 8. Amos. & in 2. Habac. Auguſt. in Pſal. 10. De Civitat. Dei. lib. 18. cap. 51.

3. Reg. 12.
Tob. 1.
3. Reg. 12.

Sacrifice of the Maſſe.

FVLK. 9. In the Popiſh ſacrifice of the Maſſe conſiſteth no union of Chriſtian men, neither doth the moſt proper and ſubſtantiall union or difference conſiſt in the Sacrament of the Lordes Supper. But there is as proper and as ſubſtantiall difference of true Chriſtians from other ſects, and union with Chriſt and his Church in baptiſme: or elſe they that are baptized ſhould not be properly and ſubſtantially Chriſtians. For although baptiſme as the other Sacrament may bee received out of the Church, yet haue they no vertue but in the Church. Where you blaſpheme the celebration of the Lords Supper, which wee keepe after the Inſtitution of Chriſt moſt purely, ſaying it is an Altar erected againſt Chriſts Altar, Prieſthood and Sacrifice, beſide that it is moſt impious, it is moſt ridiculous that you ſay. For we haue none Altar, ſacrificing Prieſthood, or Sacrifice propitiatorie, but onely the Altar of the croſſe, the eternall Prieſthood of Chriſt, the onely ſacrifice of his death once offered by himſelfe, and unpoſſible to bee repeated by any other. Whereas you, to overthrow that Altar, haue erected many

thouſands of [illegible] C[illegible]: [illegible] ſay we [illegible] them [illegible]? [illegible] our table and cup (that [illegible]) but [illegible] which CHRIST [illegible] to bee done, and to that [illegible]: whereas your Maſſe neither obſerveth the [illegible] the end of his Inſtitution, but perverteth both, not onely by your idoll of Tranſubſtantiation, but alſo by robbing the people of the cup of the Lords bloud, and by turning the Sacrament of Remembrance to a Sacrifice of propitiation. And how can it be ſaid that we ſerve the devill properly in our celebration? when all things are done according to the Word and Commandement of Chriſt; without adding or detracting any thing from his holy Inſtitution. What reſemblance haue we with *Ieroboams* calues and altars, or any heatheniſh Idolatry which are expreſſely forbidden by Gods commandement? which doe ſquare all our forme of celebration and worſhip of God according to the ſtreight line of Gods word and commandement. Where you ſay that now in the Chriſtian times you haue none other idoles but hereſies, nor idolathites but their falſe ſervices, it is to make your ignorant adherents beleeue, that your groſſe worſhipping of Images (contrary to the expreſſe commandement of God) is no idolatry. And how impudently you doe quote the Fathers, to prooue that there can be none other idoles nor idolothites, but hereſies and their ſervices, it may be manifeſt to your owne conſciences, when in *Cyprians* time the world was full even of theſe idols and idolothites of the Gentiles that were in the Apoſtles time, beſide hereſies and their hereticall ſervices. Saint *Auguſtine* alſo condemneth profeſſors of the Chriſtian name, that were worſhippers of pictures, of ſuperſtition and idolatry, and void of true religion. *De mor. eccleſ. cath. lib. 1. c. 34.* S. *Ambroſe* ſaith, it is heatheniſh errour and vanitie of the ungodly, to worſhip the croſſe whereon Chriſt died: *De obitu Theodoſ.* What would he haue ſaid if hee had ſeene creeping to an idol of the croſſe? *Epiphanius* ſaith, it is a devilliſh attempt to make images of the Virgin *Mary*, or other Saints departed, and to worſhip them: as the Collyridian heretikes did their image of the virgin *Marie, Hær. 79.*

The [illegible]

Idolatrie.

How by participation with idolaters, idolatry is committed.

RHEM. 22. All things are lawful.] *Hitherto the Apoſtles arguments and examples whereby hee would avert them from the meates offered to Idoles, ſeeme plainely to condemne their fact as Idololatricall, or as participant and acceſſarie to Idolatrie, and not onely as of ſcandall given to the weake brethren: and ſo no doubt it was in that they went into the verie Temple of the Idoles, and did with the reſt that ſerved the Idoles, eate and drinke of the fleſh and libaments directly offered to the Idole, yea and feaſted together in the ſame bankets made to the honour of the ſame idoles: which could not but defile them and entangle them with idolatrie: not for that the meat it ſelfe was juſtly belonging to any other but to God, or could bee defiled, made noyſome or unlawfull to bee eaten, but for and in reſpect of the abuſe of the ſame, and deteſtable dedicating of that to the divell which belonged not to him, but to God alone. Of which ſacrilegious act they ought not to bee partakers, as needs they muſt, entring and eating with them in their ſolemnities. To this end hath S. Paul hitherto admoniſhed the Corinthians. Now he declareth that otherwiſe in prophane feaſts it is lawfull to eate without curious doubting or asking whether this or that were offered meates, and in markets to buy whatſoever is there ſold, without ſcruple and without taking knowledge whether it bee of the Idolothites or no; with this exception firſt, that if one ſhould invite him to eate, or buy this or that as ſacred and offered meates, that then hee ſhould not eate it, leaſt hee ſhould ſeeme to approue the offering of it to the idole, or to like it the better for the ſame. Secondly, when the weake brother may take offence by the ſame. For though it bee lawfull in it ſelfe to eat any of theſe meats without care of the idole, yet all lawfull things be not in every time and place expedient to be done.*

How to avoyd ſcandall in things indifferent.

CHAP. XI.

The 5. part. Of his Traditions.

RHEM. I. *He commendeth them for keeping his traditions generally. 3 and in particular for this, that a man prayed and propheſied bareheaded, a woman veiled, he bringeth many reaſons. 17 About another, he reprehendeth the rich that at the charitable ſupper ſupped uncharitably, 23 telling them that they received therefore unworthily the B. Sacrament, and ſhewing them what an heinous ſinne that is, ſeeing it is our Lords body and the repreſentation of his death, as hee by tradition had taught them.*

FVLK. I. S. *Pauls* traditions which he delivered, were either concerning matters of doctrine and faith, which are perpetuall, and they bee all expreſſed in the Scriptures, or elſe of ceremonies which are mutable by authoritie of the Church, according to times, places, and perſons; obſerving the generall rules preſcribed by the Apoſtle, that all things be done in order and comelineſſe, and to edification.

BE ye followers of me, as I alſo of Chriſt.	BEe * yee followers of mee, even as I am of Chriſt.
2 And I praiſe you brethren, that in all things you be mindfull of me: & as I haue delivered unto you, you keepe ‖ my [c] precepts.	2 I commend you brethren, that ye remember all my [‖] things, and keepe the ordinances, as I delivered them to you.
3 And I wil haue you know, that the head of every man, is Chriſt: and the head of the woman, is the man: and the head of Chriſt, is God.	3 * But I will that yee knowe, that Chriſt is the head of everie man: and the man is the womans head, and God is Chriſts head.
4 Every man praying or prophecying with his head covered: diſhoneſteth his head.	4 Every man praying or prophecying, having any thing on his head, ſhameth his head.
5 But ‖every woman praying or prophecying with her head not covered: diſhoneſteth her head: for it is all one as if ſhe were made bald.	5 But everie woman that prayeth or propheſieth bare headed, diſhoneſteth her head: for that is even all one as if ſhee were ſhaven.
6 For if a woman be not covered, let her be polled: but if it be a foule thing for a woman to be polled or made bald; let her cover her head.	6 If the woman bee not covered, let her alſo bee ſhorne: if it bee a ſhame for a woman to bee ſhorne, or ſhaven, let her bee covered.
7 The man truely ought not to cover his	7 A man ought not to cover his head, * for

c In the greeke *Traditions.* παραδόσεις.

2 Theſſ. 3. 9.

‖ Or, preachings.

Ephe. 5. 23.

Gen. 1. 26. col. 3. 10.

head, becauſe hee is the image and glorie of God: but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

Gen. 2. 22. 9 For * the man was not created for the woman, but the woman for the man.

10 (Therefore ought the woman to haue power vpon her head for the Angels.)

11 But yet neyther the man without the woman: nor the woman without the man, in our Lord.

12 For as the woman is of the man, ſo alſo the man by the woman: but all things of God.

13 Your ſelues iudge: doth it become a woman not couered to pray vnto God?

14 Neyther doth Nature it ſelfe teach you, that a man indeed if hee nouriſh his haire, it is an ignominie for him:

15 But if a woman nouriſh her haire, it is a glorie for her, becauſe haire is giuen her for a veile?

16 But if any man ſeeme to bee contentious, wee haue no ſuch || cuſtome, nor the || Church of God.

|| *Churches.*

17 And this I command: not praiſing it that you come together not to better, but to worſe.

The Epiſtle vpon Maundy Thurſday.

18 Firſt indeed when you come together into the Church, I heare that there are ſchiſmes among you, and in part I beleeue it.

19 For || there muſt be hereſies alſo: that they alſo which are approved, may bee made manifeſt among you.

20 When you come therfore together in one, it is not now to eat || our Lords Supper.

21 For every one taketh his owne ſupper before to eat. And one certes is an hungred, and another is drunke.

22 Why, haue you not houſes to eat and drinke in? or contemne yee the Church of God: and confound them that haue not? What ſhall I ſay to you? praiſe I you in this? I doe not praiſe you.

The Epiſtle upon *Corpus Chriſti* day.
Matt. 26, 26.
Mark. 14, 22.
Luke 22. 19.

23 For I received of our Lord that which alſo || I haue delivered unto you, ‡ that our Lord Iesvs || in the night that he was betrayed, || tooke || bread:

24 And giving thankes brake, and ſaid: || Take ye and eat, || This Is ‡ My Body Which Shall Be Delivered For You: || this doe ye for the commemoration of me.

25 In like manner alſo the Chalice after he had ſupped, ſaying, This Chalice Is The Nevv Testament In My Blovd. This doe yee, as often as yee ſhall drinke, for the commemoration of me.

26 For as often as you ſhall eat this bread, and drinke the Chalice, ‡ you ſhall ſhew the death of our Lord, untill he come.

27 Therefore whoſoever ſhall eate this bread, or drinke the chalice of our Lord unworthily

is the image and glorie of God, but the woman is the glory of the man.

8 For the man is not of the woman, but the woman of the man.

*9 * Neither was the man created for the woman, but the woman for the man.* Gen. 2. 23.

10 For this cause ought the woman to haue power on her head, for the Angels ſakes.

11 Neuertheleſſe, neither is the man without the woman, neither the woman without the man, in the Lord.

12 For as the woman is of the man, even ſo is the man alſo by the woman, but all things of God.

13 Iudge in your ſelves, whether is hee comely that a woman pray unto God bareheaded?

14 Doeth not Nature it ſelfe teach you, that it is a ſhame for a man, if hee haue long haire?

15 But if a woman haue long haire, it is a praiſe for her: for her haire is given her for a covering.

16 If any man luſt to ſtriue, we haue no ſuch cuſtome, neither the Churches of God.

17 This I warne you of, and commend not, that yee come together not for the better, but for worſe.

18 For firſt of all, when ye come together in the Church, I heare that there be diſſentions among you, and I partly beleeue it.

19 For there muſt bee alſo Hereſies among you, that they which are † approved among you, might be knowne.

† Or, tryed.

20 When yee come together therefore into one place, † you cannot eate the Lordes Supper.

† Or, this is not to eat.

21 For every one preventeth other in eating his owne ſupper: and one is hungry, and another is drunken.

22 What, haue yee not houſes to eate and to drinke in? Or deſpiſe ye the Church of God, and ſhame them that haue not? What ſhall I ſay unto you, ſhall I praiſe you? In this I praiſe you not.

23 That which I delivered unto you, I received of the Lord, that the Lord Ieſus the ſame night in which hee was betrayed, tooke bread:

*24 And when hee had given thankes, hee brake it, and ſaid, * Take yee, eat yee, this is my body which is broken for you: this doe yee in remembrance of me.*

Matth. 26. 26.
Marke 14. 22.
Luke 22. 17.

25 After the ſame manner alſo he tooke the cup when hee had ſupped, ſaying, This cup is the new Teſtament in my blood: this doe yee, as oft as yee drinke it, in remembrance of mee.

26 For as often as yee eate this bread, and drinke this cup, ye doe ſhew the Lords death till he come.

27 Wherefore, whoſoever ſhall eat this bread, and drinke this Cup of the Lord unworthily,

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ſhall be guiltie of the body and of the bloud of our Lord.

28 But let a man proue himſelfe: and ſo let him eate of that bread, and drinke of the Chalice.

29 For he that eateth and drinketh unworthily, eateth and drinketh iudgement to himſelfe, not diſcerning the body of our Lord.

30 Therefore are there among you many weake and feeble, and many ſleepe.

31 But if we did iudge our ſelues: we ſhould not be iudged.

32 But whiles we are iudged, of our Lord we are chaſtiſed: that with this world we be not damned.

33 Therefore my brethren, when you come together to eat, expect one another.

34 If any man be an hungred, let him eat at home: that you come not together unto iudgement. And the reſt I will diſpoſe when I come.

ſhall be guiltie of the body and blood of the Lord.

28 But let a man examine himſelfe, and ſo let him eate of that bread, and drinke of that cup.

29 For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, making no difference of the Lords body.

30 For this cauſe many are weake and ſicke among you, and many ſleepe.

31 For if wee would judge our ſelues, wee ſhould not be † judged.

32 But when we are † judged, we are † chaſtened of the Lord, that we ſhould not bee damned with the world.

33 Wherefore my brethren, when yee come together to eat, tary one for another.

34 If any man hunger, let him eate at home, that ye come not together unto condemnation. The reſt will I ſet in order, when I come.

† Or, [illegible]
† Or, [illegible]
† Or, [illegible]

MARGINALL NOTES. CHAP. XI.

Rhem. 2. 23 That our Lord.] *The Apoſtles drift in all that he ſaith here of the Sacrament, is againſt unworthy receiving (as S. Auguſtine alſo noteth Ep. 118. c. 3.) and not to ſet out the whole order of miniſtration, as the Heretikes doe ignorantly* [illegible]

Fulk. 2. The Apoſtles drift being againſt unworthy receiving, and to teach men how to receive worthily, he could not [illegible] to his drift and purpoſe, except he did ſet downe whatſoever is neceſſary to be obſerved in the [illegible] that Sacrament, according to Chriſts inſtitution, after which he reformeth their abuſe, and teacheth [illegible] may likewiſe be reformed. S. *Auguſtine* noting that the Apoſtle teacheth in this place who received [illegible] not deny but that he ſetteth forth the whole order of miniſtration in [illegible] neceſſary and ſubſtantiall parts of Chriſts inſtitution. *Chryſoſtome* ſaith: *How doth he ſay that he received it of the Lord? for he was not then preſent but he perſecuted Chriſt, that thou maiſt underſtand, that this table had nothing leſſe afterward, for even at this day it is he that worketh all things and delivereth as he did then.* S. *Cyprian* reproveth the errour of them that uſed only water in the cup by the inſtitution of Chriſt: ſaying, that in the celebration of the [illegible] *we ought to doe nothing els, but that which he did. For the ſcripture ſaith, as often as you ſhall eat this bread, and drink this cup, you ſhall ſhew the Lords death untill he come. Therfore ſo often as we offer the cup in remembrance of our Lord and his paſſion, let us doe that which it is certaine our Lord did.* Againe hee ſaith, that our Lord by his example and inſtitution hath taught us what to doe, *ep. 63. Cæcilio.* S. *Ambroſe* ſaith, *That they might correct their errour, and know that to be true which they learned at the firſt, hee repeateth the forme which was given by the Saviour in this matter.* Therfore the whole order of miniſtration for the ſubſtance of the Sacrament, is expreſſed in the inſtitution of Chriſt, deſcribed by three Evangeliſts, and the Apoſtle *Paul.* As for matters of ceremony and circumſtance, which are not materiall or eſſentiall parts of the Sacrament, they are neither all expreſſed, nor all that be expreſſed are neceſſary to be obſerved.

The inſtitution of the Sacrament expreſſed in the Scriptures.

ANNOTATIONS. CHAP. XI.

Rhem. 3. 2. My precepts.] *Our Paſtors and Prelates haue authoritie to command, and we are bound to obey. And the Governours of the* [illegible] *order and preſcribe that which is comely in every ſtate as time and place requireth, though the things be not* [illegible] *religion.*

Fulk. 3. In [illegible] that be [illegible] religion, the governours of the Church [illegible] command nothing but that which hath warrant of Gods word. In matters of [illegible] alſo haue reſpect that they bee agreeable to order, [illegible] And though they doe ſomewhat decline from theſe rules, yet [illegible] no ſchiſme muſt be made for matter of ceremony and externall [illegible]

Authoritie of the Church.

Rhem. 5 Every woman.] *What gifts of God ſoever women haue, though ſupernaturall, as ſome had in the primitive Church, yet they may not forget their womanly ſhamefaſtneſſe, but ſhew themſelves ſubject and modeſt, and cover their heads with a veyle.*

Rhem. 4. 16 Cuſtome.] *If women or other, to defend their diſorder and malipertneſſe, diſpute or alledge Scriptures and reaſons, or require cauſes of their Preachers, why, and by what authoritie they ſhould bee thus reſtrained in things indifferent, make them no other anſwer but this, This is the cuſtome of the Church, this is our cuſtome. Which is a goodly rule to repreſſe the ſaucineſſe of contentious janglers, which being out of all modeſty and reaſon never want words and replies againſt the Church. Which Church if it could then by preſcription of twenty or thirty yeeres, and by the authority of one or two of their firſt Preachers, ſtop the mouthes of the ſeditious: what ſhould not the cuſtome of fifteen hundred yeeres, and the decrees of many hundred Paſtors, gaine of reaſonable, modeſt, and humble men?*

The cuſtome of the Church, is a good anſwere againſt all wranglers.

Fulk. 4. S. Paul ſaith, the Apoſtles and Church haue no ſuch cuſtome to be contentious, (*Chryſ. hom. 27. in Ep. 1 Cor.*) for matters of externall order, yet doth he give reaſons for that order of covering womens heads. By whoſe example the Preachers are likewiſe to endeavour to ſatisfie by reaſon both men and women, that humbly deſire their reſolution for quiet of their conſcience, and not to beat them downe with the club of cuſtome onely. For ſo the Apoſtle doth not. As for the preſcription of 1500 yeares that you brag of, for your Popiſh ceremonies and cuſtome, it is vaine and falſe. For either you haue nothing of that Antiquitie, or if you haue, you haue cleane perverted the uſe of it.

Cuſtome.

RHEM. 5. [illegible] darkneſſe [illegible] to ſee the day [illegible]

FVLK. 5. [illegible] God be not [illegible] of [illegible] ordinance and [illegible] wed, that there [illegible] Hereſies [illegible] how they ſhould be conf[illegible] the Schiſme and [illegible] of the C[illegible]: [illegible] there muſt be hereſies; but we marvell they are ſo impudent to de[illegible] ſtitution of Christ.

Inſtitution of [illegible]

RHEM. 6. 20 Our Lords ſupper.] *The Chriſtians at or a[illegible] the time of the Churches owly Sacrifice [illegible] eating [illegible] kept great feaſts: which continued [illegible], that the [illegible] the poore [illegible] the [illegible] richer ſort, and the charitie [illegible] of all ſorts were [illegible] preſerved thereby, for which cauſe they were called [illegible] that is,* Charities, *of the ancient Fathers, and were kept commonly in Church houſes or porches adjoyning [illegible] the bodie of the Church (whereof ſee* Tertull. Apolog. c. 39. Clem. Alexand. [illegible] ine, S August. cont. Fauſt. li. 20. c. 20.) *after the Sacrifice and C[illegible] was [illegible]* S. Chryſoſt. hom. [illegible] 1 Cor. in initio *judgeth. Theſe feaſts* S. Paul *here calleth,* Cœnas Dominicas, *becauſe they were made in the C[illegible] ber, which then were called* Dominicæ, *that is,* Our Lords houſes. *The diſorder [illegible] C[illegible] ch-feaſtes of Charitie, the Apoſtle ſeeketh here to redreſſe [illegible] abuſe [illegible]* S. A[illegible] locum, *and moſt good authors now thinke, this which hee calleth [illegible] ment, as the circumſtances alſo of the text doe give, namely, the [illegible] of all, not expecting one another, gluttonie and drunkenneſſe in the [illegible], which cannot agree to the holy [illegible] And there[illegible] the Heretikes have ſmall reaſon, upon this place, to name the ſaid holy Sacrament, rather, the* [illegible] of the Lord, *then after the manner of the Primitive Church, the [illegible] But by like they would [illegible] the Supper againe, or Evening ſervice, when men be not faſting, the rather to take away the old eſtimation of the holineſſe thereof.*

Agapæ, or Suppers of charitie.
Con. Gang. can. 11.
Conc. Laodic. can. 27. 28.
Whether the Apoſtle meanes by our Lords ſupper, the B. Sacrament.

FVLK. 6. The Feaſtes of love, that were uſed after the celebration of the Lords Supper, were abuſed to matter of ſchiſme, and to the proph[illegible]ation of the Lords Supper, which ought to [illegible] celebrated of all the Church together, according to Chriſts Inſtitution. As for Church [illegible], or [illegible] of Churches, there was no [illegible] diſtinction in the Apoſtles time, nor long after, before Churches were [illegible], but they were kept in the ſame place, where the Lords Supper was celebrated, but yet after the ce[illegible] where they were rightly kept, as *Chryſoſtome* affirmeth, *Hom.* 27. *in* 1 *Cor.* And it may be gathered [illegible], where he ſheweth, that the Chriſtians were defamed, after the murthering of [illegible] a not[illegible] feaſt. By murthering of the Infant, they meant the celebration of the S[illegible] of the [illegible] bloud of Chriſt. *Photius* alſo ſaith, they were after the participation of the holy myſteries. Neither do[illegible] S. *P*[illegible] call thoſe feaſts, the Lords Supper, but ſaith, [illegible] their comming together in that [illegible] eat the Lords Supper, which was no Feaſt of the belly, but of the ſoule, as he proveth by the Inſtitu[illegible]n. Therfore S. *Paul* calleth the Sacrament the Lords Supper, as wee doe. Neither doth S. *Ambroſe* ſay, that the Sacrament is not called the Lords Supper, but upon the Inſtitution, he ſaith, the Apoſtle *ſheweth that the myſterie of the Euchariſt, which was celebrated at ſupper, is not a ſupper, but a ſpirituall medicine.* That is, it is not a profane ſupper to feed the body, but the Lords Supper, to heale the ſoule.

The Communion rightly called the Lords Supper.

Chryſoſtome upon this place, underſtandeth the Lords Supper to bee ſpoken of the [illegible]ent, ſaying, *The Apoſtle teacheth them farre more terribly, in theſe words: This [illegible] eat the Lords S[illegible] them to that night in which our Lord [illegible] thoſe wonderfull myſteries. Therefore he called it [illegible] the name of the beſt Supper, [illegible] comprehended all in generall.* *Theodoret* ſaith: *Hee calleth the Lords Sacrament the Lordes Supper.* P[illegible] *apud Oecumenium,* agreeth hereunto, ſaying: *Hee calleth it the Lords Supper, according to the imitation of that fearefull and myſticall Supper, when our Lord did eat together with his [illegible]: as if he ſhould ſay, that which was inſtituted, and ordained by our Lord [illegible] You come together to eate our Lords Supper [illegible] you doe it not.* Heſych. lib. 2. cap. 8. *Hoc ideo ut illis ab[illegible] Cœna [illegible] celebr[illegible].* The like writeth *Theophylact: Hee calleth the Lords Supper, a common [illegible], many eate together, as an imitation of that fearefull and wonderfull Supper, in which our Lord did eate together with his Diſciples.* *Hierome,* or the Authour of the Comment under his name, ſaith: *The Lords Supper [illegible] to be common to all, becauſe hee delivered the Sacraments equally to all his Diſciples that were preſent.* *Beda* [illegible] this text, ſaith: *He calleth the receiving of the Euchariſt, the Lords Supper.* So doth S. *Auguſtine Ep.* 118. *Et de ſer. Dom. in mont. lib.* 2. *Eligius Homil.* 8. *Sciendum eſt quia Apoſtolus ipſam acceptionem Euchariſtiæ Dominicam Cœnam vocat.* F[illegible] *Cyprian,* or the Author of that worke, in time not much inferiour to *Cyprian,* by [illegible] his [illegible] the Sacr[illegible] *Cœna Domini,* Of the Supper of the Lord, declare[illegible] that it wa[illegible] ſo [illegible] called [illegible]. And [illegible] ſee what newfangled vanitie occupieth the P[illegible] heads [illegible] to ſay we have ſmall reaſon, to name [illegible] S[illegible] the [illegible] the Apoſtle, and the conſe[illegible] of [illegible] Fathers, [illegible] of E[illegible] gie, bec[illegible] they be Greeke, [illegible] underſtood [illegible] Engliſh ſpeech. And y[illegible] of the Maſſe, is the [illegible] why we [illegible] Church.

RHEM. 7. [illegible] *As [illegible] converted, ſo this holy order and uſe of [illegible] Sacrament [illegible] S. Paul [illegible] by*

Tradition without writing.

[illegible]

FVLK. 8. [illegible] may [illegible] &c. [illegible] it was [illegible] Paſchall [illegible] by [illegible] Sacra[illegible] at [illegible] doe com[illegible] 1 Cor. [illegible] and ſuch [illegible] the Lords Supper, I [illegible] to [illegible] ſup[illegible] and the third, [illegible] the bodie [illegible] the Church [illegible] by the ſpirit of Chriſt, [illegible]

Ioh. 13. 2.

Circumſtances not [illegible].

Slander.

Authoritie of the Church.

RHEM. 9 [illegible] *and did* [illegible] *which* [illegible] *but* [illegible] *not* [illegible] *deluded by the ſubtiltie of* [illegible] *bread and wine they profeſſe they* [illegible] *and at* [illegible] *and to* [illegible] *and the bleſſing of bread turned to* [illegible]

Luke 9. 16.
The Proteſtants imitate not Chriſt in bleſſing the bread and wine.

FVLK. 9 [illegible] the uſe of this holy myſtery [illegible] Chriſt did: [illegible] to be [illegible] to [illegible] paſ[illegible] the matter [illegible] we make no conſecration, be[illegible] by praiſe and thankeſgiving [illegible] body and bloud of Chriſt, [illegible] of the bodie and [illegible] a croſſe uſed, and a [illegible] the words of inſtitution were read, which [illegible] Chriſt uſed [illegible] the other is ſufficiently imitated, when wee take [illegible]

Slander.

RHEM. 10. 23 [illegible] *unleavened bread, and all the Latin Church imitateth him in the ſame* [illegible] *and in our* [illegible] *Yet our ad*[illegible] *but* [illegible] *that kind* [illegible] *they* [illegible] *more* [illegible] *Catho*[illegible] *with* [illegible] Lord [illegible] S. Cyprian Ep. 63. ad C[illegible] *Thus* [illegible] c. 1. Iuſtine (Apol. 2. [illegible] *of the Fathers* [illegible] *the Primitive Church* [illegible] *of the* Greekes

They imitate him not in unleavened bread, and mingling water with wine.

[illegible] Chryſoſtome [illegible] were

[illegible] Lib. 4. cap. 55. [illegible] (as it was [illegible] were [illegible] Apoſtles [illegible] church. [illegible] But it is a [illegible] time of [illegible] that we [illegible] matter, wherein you ſay [illegible] is not [illegible] no water with the [illegible]. Whereas I [illegible], we find [illegible] [illegible]ary, we uſe it not. In the Primitiue Church it appeareth by [illegible] their [illegible] water with their wine: becauſe they uſed commonly ſo to [illegible] it, ſpecially [illegible] wines are ſtrong. *Cyprian* alſo maketh a myſtery of the water, to [illegible] the people [illegible]. *Chryſoſtome* ſaith: But that is beſide the word of God, and therefore we are not to receiue it [illegible]. *That when Chriſt deliuered this myſtery, he* [illegible] *wine, and after his* [illegible] *in the bare* [illegible] *of the myſterie, he uſed wine, which truely bringeth forth wine, and not water.* By [illegible] words, it ſeemeth becauſe of [illegible] Heretikes, which in *Cyprians* time uſed onely water, in *Chryſoſtoms* time the Church ordained, that water ſhould no more be mixed with the wine: and ſo the Armenians, which of ancient time miniſtred without water, underſtand him, as appeareth by a Canon of the 6. Councell of Conſtantinople, *Can. 32. Theodorus Balſamon* teſtifieth alſo, that the Church of the Iberians, being ſound in all points of religion, uſed not to put water into the cup in their miniſtration. The Maſter of the ſentence thinketh, that the water is not of neceſſitie of the Sacrament, for if any man of forgetfulneſſe, or ignorance doe omit it, the Sacrament is not fruſtrate. For the Church of the Greeks, doth not put water into the cup, *(li. 4. diſt. 11.)* before the ſanctification, but after, and then they put hote water, as *Balſamon* teſtifieth, *in Can. 31. Concil. Conſt. 6.* And ſo the Doctors of the Canon law hold. *De conſec. diſt. 2. in gloſſa,* That water is to be mingled in the cup, *De honeſtate tantum,* of decencie only, and not of neceſſitie. The ſame opinion holdeth *Scotus in 4. ſent. diſt 11. queſt 6.* That to put water to the wine, is not ſimply neceſſary of the neceſſitie of the Sacrament. Whereas you alledge all the Greeke Liturgies of S. *Iames,* S. *Baſil,* S. *Chryſoſtome,* the Councell of Conſt. 6. doth the ſame. But *Balſamon* Patriarke of Antioch, ſaith, that the Liturgie of S. *Iames* was not extant in his time, but utterly worne away. Theſe that we haue at this day, under the names of *Chryſoſtome,* and *Baſil,* bewray themſelues not to be of ſuch antiquitie, as thoſe Fathers. In the Liturgie that beareth the name of *Chryſoſtome,* as it was ſet forth by *Claudius du Sainctes,* there is a praier for Pope *Nicholas,* and the Emperor *Alexius,* whereof the one was neere 500. yeares, the other 700. yeares after S. *Chryſoſtome.* The Liturgie bearing the name of S. *Baſil,* ſheweth it ſelfe to bee none of his, becauſe it obſerueth not that forme of Doxologie, that is, giuing praiſe to the holy Ghoſt, with the prepoſition *σὺν,* which S. *Baſil* doth ſo earneſtly defend to haue come from the Apoſtles tradition, and to haue been the forme uſed in the Church in his time. *De ſpirit. ſanct. cap. 27. 28. 29.* Againe, *Petrus Diaconus,* and the reſt that were ſent from the Eaſt to Rome, in their booke to *Fulgentius* and other Biſhops of Africa, *cap. 8.* doe rehearſe a prayer of *Baſils* Liturgy, which they ſay almoſt the whole Eaſt frequented, that is not found in that which now beareth the name of *Baſils* Liturgie. And whereas they ſay that the whole Eaſt church in a manner doth uſe *Baſils* Liturgie, it is not like that *Chryſoſtome* would abrogate a Liturgy ſo late made by ſo reuerend a father, ſo univerſally obſerued, to ſet up a new one of his owne. Wherfore in not mingling water, which we neither read Chriſt did, and diuers Churches of ancient time did not uſe, we depart not from Chriſts Inſtitution, but come neerer to it then they which mingle water; and are not able to proue, that it was mingled by Chriſt. Although (ſo the opinion of neceſſitie be taken away) we count it an indifferent thing, to mingle water, or to miniſter wine alone.

Water mixed with wine.

RHEM. 11. 24 This is.] *Theſe words being ſet downe, not in the perſon of the Euangeliſts or Apoſtles, but expreſſed as in Chriſts owne perſon, to be ſaid ouer the bread, and the like ouer the wine, are the formes of the Sacrament, and words of conſecration: neither is it a Sacrament, but (as* S. Auguſtine *ſaith) when the words come, that is to ſay, actiuely and preſently bee applied to the elements of the ſame. Therefore the Proteſtants neuer applying theſe wordes, more then the whole narration of the Inſtitution, nor reciting the whole (as is ſaid) otherwiſe then in hiſtoricall manner, (as if one would miniſter Baptiſme, and neuer apply the words of the Sacrament to the child, but only read Chriſts ſpeeches of the ſame) make no ſacrament at all. And that theſe proper words be the only forme of this Sacrament, and ſo to be ſpoken ouer or upon the bread and wine,* S. Ambroſe *plainly and preciſely writeth, recording how far the Euangeliſts narratiue words doe goe, and where Chriſts owne peculiar myſticall words of conſecration begin: and ſo the reſt of the fathers,* Ambroſ. lib. 4. de Sacr. c. 4. & c. 9 de init. Myſter. Iuſti. Apolog. 2. in fine. Cypr. de coen. Dom. num. 5. 2. Aug. Ser. 28. de verb. Dom. ſec. Mat. Tertul. li. 4 cont. Marc. Chryſ. hom. 2. in 2 ad Tim. in fine. & hom. de prodit. Iudæ tom. 3. Gregor. Nyſſ. in orat. Catech. Damaſc. li. 4. c. 14.

Tract. 80. in Ioh.

The wordes of conſecration, to be ſaid ouer the bread & wine, the which the Proteſtants doe not.

FVLK. 11. Wee rehearſe theſe words, which Chriſt uttered, when hee inſtituted this Sacrament, not as a Magicall charme, to be ſayd ouer the bread and wine, to conuert their ſubſtances, but as they import indeed, to declare what the bread and wine are made to us, by Chriſts inſtitution of this Sacrament, namely, his body and blood. Neither doth Saint *Auguſtine* meane your fantaſie of the words of conſecration, when he ſaith: *The word muſt come to the element, that it may bee a Sacrament:* but that the element muſt haue the word of God, for the inſtitution of it, which maketh it a Sacrament, as appeareth plainly by his whole diſcourſe in that place, *Quare non ait, &c. Why doth he not ſay, you are cleane for baptiſme, wherewith you are waſhed? but he ſaith, for the word which I haue ſpoken unto you, but that euen in the water, the word doth cleanſe. Take away the word, and what is water but water? The word commeth to the element, and it is made a Sacrament, euen it ſelfe being a viſible word. For this verily he ſaid, when he waſhed his Diſciples feet, hee that is waſhed hath no need, but that hee waſh his feet, but is all cleane. Whence is this ſo great vertue of the water, that it toucheth the bodie, and waſheth the heart, but by the word which cauſeth it? Not becauſe it is ſaid, but becauſe it is beleeued, for euen in the word it ſelfe, the ſound that paſſeth away is one thing, the vertue which remaineth is another thing. This is the word of faith ſaith the Apoſtle, &c.* In this ſaying, S. *Auguſtine* is directly againſt you, that the word ſaid ouer the element, is the forme of the Sacrament, and word of conſecration. Where you ſay, we neuer apply the words to the elements, it is falſe, though we apply them not after your magicall fantaſie, for wee ſo apply the words of Chriſts inſtitution, to confirme our faith, that we following the commandement of CHRIST, giuen us in his inſtitution, are aſſured that

Slander.

[illegible] This cup is the new Teſtament in my blood [illegible] CHRIST, [illegible] the [illegible] namely, [illegible] *De* [illegible] *diſt. cap.* [illegible] no [illegible]. Our [illegible] that, *This is my body. Before the bleſſing of the heauenly words it is named another kind, after conſecration, the body of Chriſt is ſignified. He himſelfe ſaith, it is his blood, before conſecration it is called another thing, after conſecration, it is called blood.* Thus *Ambroſe* prooueth not your purpoſe, for ſaying of the words ouer the creatures, nor, that thoſe onely wordes are the forme of conſecration, but ſheweth what force the words of Chriſt haue, to make of common bread and wine, the Sacraments or myſticall tokens and ſignes of his body and blood.

Iuſtinus Apol. 2. hath as little, or leſſe, for your purpoſe. His words are theſe: *The food for which thankes are giuen by the word of prayer, which is from him, by which food our fleſh and blood by change are nouriſhed, wee are taught to bee the fleſh and blood of Ieſus, which was incarnate:* You ſee here, that by the word of Prayer, the conſecration is made, and not by ſaying the wordes of Chriſt onely, ouer the bread and wine. And deſcribing the very forme of their Adminiſtration, hee ſpeaketh of nothing, but Prayer and Thankeſgiuing. *Cyprian, De Cœna Domini,* is directly againſt you, ſaying: *Before theſe words: that common meat was profitable onely to nouriſh the bodie, and did miniſter ayd of corporall life, but after it was ſayd of our Lord, Doe this in my remembrance, this is my fleſh, and this is my blood, ſo oft as it is done, with theſe wordes, and with this faith, that ſubſtantiall bread and cup, being conſecrated with ſolemne benediction, doth profit to the life and ſaluation of the whole man.*

Cyprian therefore requireth all the wordes of Chriſt, and that to be done which Chriſt commanded, and with that faith: therefore he is cleane contrary to your Popiſh forme of Conſecration. Saint *Auguſtine* ſaith little to the matter, *Serm. 28. De verb. Dom. ſect. Marth. Before the words of Chriſt, that which is offered is called bread, after the words of Chriſt are uttered, now it is not called bread, but his body.* Why ſhould we not thinke, that he meaneth as *Cyprian* ſaith? after the words of Chriſt: Doe this in remembrance of mee? &c. and yet here is neither the forme of Conſecration deſcribed, nor the words ſaid ouer the bread and cuppe. *Tertull. contr. Marcion, lib. 4.* ſaith, that *Chriſt made the bread which he tooke and diſtributed to his Diſciples, his bodie, ſaying, This is my bodie, that is to ſay, a figure of my body.* Here you ſee, he rehearſeth briefly the whole action of Chriſt, and not thoſe wordes onely, then hee doth ſo interpret thoſe words, as they can make little for Popiſh conſecration.

Chryſoſtome in 2. Tim. Hom. 2. hath theſe words: *The holy oblation, whether Peter or Paul doe offer it, or any other Prieſt of what worthines ſoeuer he be, is the ſame which Chriſt gaue to his Diſciples, and which the Prieſts doe now make. This hath nothing leſſe, then that: why ſo? Becauſe men doe not ſanctifie this, but Chriſt, which did conſecrate that before. For as the words which Chriſt ſpake, are the ſame which the Prieſts doe now pronounce, ſo the oblation is the ſame, and the ſame reaſon is of Baptiſme, ſo all things conſiſt of faith.* By theſe words of *Chryſoſtome* you can neuer conclude your purpoſe, but contrary to your doctrine, he ſaith that the Prieſt doth not conſecrate now, but Chriſt, as he did at the firſt: and by the words which then he uttered. As alſo in the *Hom. de prod. Iud. And now Chriſt is alſo preſent, which garniſhed that table, he alſo doth conſecrate this table. For it is not man, which doth make thoſe things, that are ſet foorth of the conſecration of the Lords table, the bodie and blood of Chriſt, but euen the ſame Chriſt that was crucified for us. Wordes are uttered by the mouth of the Prieſt, and by the power of God and grace they are conſecrated. This (ſaith hee) is my bodie, by this word, the things ſet forth, are conſecrated. And as that voyce which ſaith, Grow and multiply, and fill the earth, was ſpoken but once, but hath alwayes effect, nature working to generation, ſo that voyce was once ſpoken, but it performeth continuance to the ſacrifice, throughout all tables of the Church unto this day, and unto his comming againe.* By theſe words of *Chryſoſtome,* Chriſt did conſecrate, by pronouncing thoſe wordes once for all, and not the Prieſt ſo often as hee uttereth them ouer the bread. Although wee muſt underſtand a Synecdoche, in *Chryſoſtomes* ſpeach, where by naming a part, he meaneth the whole: or elſe we may as well exclude the conſecration of the cup, as the reſt of the words of Chriſts Inſtitution. The Oration of *Gregor. Nyſſ.* hath many things foyſted in, by Heretikes, as *Nycephorus,* witneth *lib. 11. cap. 19.* Among which, we may number that which in the 37. *Chapter,* is ſo often repeated of the tranſmutation of the bread, which is not found in many ancient Copies, and yet hee ſaith, *It is ſanctified by the word of God, and by Prayer. Damaſcen. lib. 4. cap. 14.* hath theſe wordes cleane contrary to your poſition. *God ſaid in the beginning, Let the earth bring forth greene hearbes, and euen till this time, being watered with raine, it bringeth forth branches, being ayded and ſtrengthened by Gods commandement. God ſaid, This is my body, and this is my blood, and doe yee this in my remembrance: and by his Almightie commandement, it is brought to paſſe untill hee come. For ſo hee ſaid untill I come: and the ouerſhadowing vertue, by inuocation of the holy ſpirit, is made raine to this new huſbandrie: for as all things which God hath made, hee hath made by operation of the holy Ghoſt: ſo he worketh theſe things by operation of the holy Ghoſt, aboue nature, which faith onely can conceiue.* Againe he ſaith: *The bread, wine, and water that are ſet foorth, by inuocation and comming to of the holy Ghoſt, are ſupernaturally*

changed

[illegible]

RHEM.12. [illegible]

FVLK.12. [illegible]

RHEM.13. [illegible]

[illegible] of the Sacrament.

FVLK.13. [illegible] were of C[illegible] doe as la[illegible] and [illegible]

The Sacrament consisteth not in the receiuing.

RHEM.14. 24 Take and e[illegible]] *The paramount is the* [illegible] *or part* [illegible] *fied before: as when the people or* [illegible] *in the old law* [illegible] *eate* [illegible] *kers of the sacrifice done to God before. And this is not the substance, or* [illegible] *making of the* [illegible] *of C*[illegible]*s bodie and bloud: but it is the use and application to the receiuer* [illegible] *the things which were made* [illegible] *to G*[illegible]*fore. There is a difference betwixt the making of a medicine or the substance and ingredience of it, and the* [illegible] *king of it. Now the receiuing being but a consequence or one of the ends why the Sacrament was made, and the meane to apply it unto us: the aduersaries* [illegible] *make it all & some, and therefore improperly name the whole Sacrament* [illegible] *name they giue also rather then any other, to* [illegible] *the and* [illegible]*ation thereof, by calling it* [illegible] *together: as though it were so called, for that it is common to* [illegible]*. By ignorant beleeue that many must c*[illegible] *of the Priest alone, of the sick alone, of reseruing* [illegible] *and which collusion they take away t*[illegible] *know that this part of the Masse is not called C*[illegible]*, for that we the whole Sacrament. Ag*[illegible] *should concurre together alwaies in the externall sacrament: but for that we doe communicate or ioyne in unitie and perfe*[illegible] *of one body with all Christian men in the world, with all (wee say) that eate it through the whole C*[illegible] *not with them onely which eat with us at one time. And this fellowship riseth of that, that we be, euerie time we receiue either alone, or with company, partakers of that one body, which is receiued throughout all the world.*

Why the Protestants call it the Communion.

Communion which is a part of the Masse, what it signifieth.

Lib.4. c.14. de orthod.fide.

It is called Communion (*saith S.*[illegible]) and so in deed it is, for that by it we communicate with Christ, and bee partakers of his flesh and diuinitie, and by it [illegible] communicate and are united one with another: onely let us take heed that we doe not participate with heretikes. *And when the Apostle saith, that all bee one bread and one* [illegible] *that are partakers of one Bread, hee meaneth not of them only that communicate at one time and place: but that all be so, that communicate in unitie through the whole* [illegible]*. Then the name Communion is as* [illegible] *of* [illegible]*, as the name of Supper.*

Receiuing necessarie.

FVLK.14. [illegible] rece[illegible], as [illegible] wa[illegible] the tet[illegible] ared by [illegible] the sacri[illegible] S[illegible], ex[illegible] of [illegible] of that which [illegible] d [illegible] G[illegible], [illegible] he [illegible] Sac[illegible] God, [illegible]: therefore [illegible] d. [illegible] s [illegible] bee difference betwixt the making of ye[illegible] of [illegible]on [illegible]eth nothing [illegible] called a medicine, but when it being recei[illegible] doth a medicine, and the [illegible] of it, yet can it not bee [illegible] called a medicine. And yet this similitude is unsufficient to declare your purpose: heale: for of healing, it is called a medicine. And yet this similitude is unsufficient to declare your purpose: for (except it be by petition of principle) you cannot proue that the elements of the Sacrament, haue vertue of healing in them, although they bee not receiued, as [illegible] hath though it be neuer taken: for to the participation of the body and bloud of [illegible], f[illegible] of the receiuer is necessary, which is not required in a medicine. Therefore your similitude holdeth [illegible] the very poynt for which it is brought. Where you say, wee doe unlearnedly make the receiuing, all and some, you doe unshamefastly belie us: for as wee count it necessarie for the perfection of the Sacrament, so we doe acknowledge other things also, as necessary unto it. As for learning whereof you brag so much, condemning us so often of unlearnednesse, thankes be to God, wee [illegible] be found in triall nothing inferiour to the best of you in any kind of knowledge, that euer was taken for good [illegible]: whereas a great number of you, that make a great sound of [illegible] like emptie vessels, [illegible] high will be found to haue more [illegible] of vaine boasting, then substance of good literature [illegible] poynt of your learning you [illegible] whole Sacrament [illegible] improperly, the C[illegible] of thereof, by calling it the [illegible]. And [illegible] the Bodie and Bloud of [illegible] that [illegible] Com- belie[illegible] that [illegible] wee are [illegible] bread, m[illegible]n: because [illegible]. But [illegible] Ex- 1 Cor. 10. 17. and [illegible] p[illegible]on of C[illegible] com- not with them onely [illegible] with you [illegible] one time. If this be granted, yet [illegible] eat it, [illegible] municate

The Sacrament of Communion.

[illegible] to [illegible] the [illegible] of [illegible] he [illegible] is voluntarily to [illegible] with them, [illegible] and so doe all the ancient Fathers understand the text of [illegible]. [illegible] text saith: *We which* [illegible] *the holy mysteries, doe we* [illegible] *body and bloud we say that they are? seeing we all are partakers of one* [illegible]*. Chrysostome saith, What is the bread? the body of Christ. And* [illegible] *are they made, which receiue the body of Christ? not many bodies, but one body.* You see then, these Fathers understand the text of sacramentall communion, whereof they onely are partakers which receiue the Sacrament, hauing a spirituall [illegible] beside with all the Church, whereof the Sacramentall is a seale. *Oecumenius* and the rest of the Greeke Fathers with him, consent in the same matter and words, so doth *Theophylact*. *Bede* out of S. *Augustine*, understandeth the communion here spoken of, to be of them that receiue the Sacrament [illegible], &c. *In Sacramento. In the Sacrament it is so done, and the faithfull know how they eat the flesh of Christ. Euery one receiueth his part.* Againe S. *Augustine* saith, *Serm.ad infant.apud Bedam.* Let us heare the Apostle himselfe. *Therefore when he spoke of this Sacrament he saith, we being many are one bread, one body, understand ye, and reioyce ye.* Againe upon the same text saith *Bede* out of *Augustine*. *By his mercy, we are that which we receiue.* Therefore they onely which receiue together, doe communicate in sacramentall communion at that time, and not all other that communicate with the body of Christ in spirituall communion. And this difference of sacramentall communion, and spirituall communion of the body of Christ, Saint *Augustine* in the same Sermon *ad infantes*, doth plainely set foorth in these words. *Qui accipit &c. He that receiueth the mystery of unitie, and keepeth not the bond of peace, receiueth not the mysterie for himselfe, but a testimony against himselfe. No man ought to doubt any thing, that euery man is then made partaker of our Lords body and bloud, when in Baptisme he is made a member of Christ, and that he is no stranger from that bread & cup, although before he eat of that bread and drinke of that cup, he depart out of the world in the unity of the body of Christ. For he is not depriued of the participation and benefit of that Sacrament, when he hath found the same thing, which the Sacrament doth signify.* The same doth *Cyprian de coena Domi.* *So often as we doe these things, we doe not whette our teeth to bite, but with sincere faith we breake and diuide the holy bread, while we distinguish and separate that which is diuine, and that which is humane, and likewise ioyning together that wee haue distinguished, we confesse one God and man. And we our selues being made his body, are knit and united to our head, both by the Sacrament, and by the matter of the Sacrament, being euery one the members of another, shewing forth the ministerie of loue, one for another, we communicate in charity, we partake in mutuall carefulnesse, eating the same meate, and drinking the same cuppe, which issueth and floweth from the spirituall Rocke, which is meate and drinke, our Lord Iesus Christ.* We see therefore most cleerely, that the Fathers making a difference of communion in Sacrament, from communion in spirit, that is in the matter of the Sacrament, did understand communion in sacrament, to bee of all them that receiued the Sacrament together, of whom, some perhaps did not communicate in spirit. And spirituall communion to be generall of all them, that by the spirit of Christ, were united together, although they neuer receiued this Sacrament. *Dionysius* also, after he hath shewed that this Sacrament is called communion, because it doeth most specially testify our participation with Christ and his Church, doeth very often call it communion, of the common distribution thereof to all that are present. *Hierarch.Eccles.cap.3.* in that part which is called the mystery of the collection or communion. *The Bishop, after he hath praysed the holy workes of God, he consecrateth those things, that are most diuine, and bringeth into sight, those things that haue beene praysed, by the signes which are set forth after an holy manner. And after he hath shewed forth the guifts of the diuine workes, he himselfe commeth to the holy communion of them, and exhorteth the rest thereunto. And after he hath receiued and distributed the diuine communion, he endeth in holy thanksgiuing.* This was the forme of celebration of the holy communion in the auncient time, and thus that auncient Father useth the name of communion. The same author in that part of the Chapter which is called the contemplation neere the beginning, hath these wordes, *That diuine, common, and peaceable distribution of one and the same bread and cuppe, doeth prescribe and decree a diuine agreement of manners, to them that are so fedde together, and bringeth to holy remembrance, that most diuine supper and first pattern of those things which are done: in which the author himself of those signes, most iustly depriue*[illegible] *of his portion, which at the supper receiued with him, the holy things, not holily, nor charitably teaching purely and diuinely that the comming to the Diuine things which is true indeed, doth giue the communion to them that come to it, like unto themselues. Georgius Pachymer* the Greeke Interpreter of *Dionysius*, in the very beginning of the exposition of this chapter saith. *He calleth this Sacrament the communion, because at that time, all that were worthy, did communicate, or were partakers of the mysteries.* Therefore whether we doe ignorantly and unlearnedly use the names of the communion, and the Lords Supper, let them that be learned iudge, when we use them as the auncient Fathers used them, and understand them according to the holy Scriptures.

RHEM.15 26 You shall shew] *Upon this word the Heretikes fondly ground their false supposition, that this Sacrament cannot rightly be ministred or made without a Sermon of the death of Christ: and that this and other Sacraments in the Church, be not profitable when they are ministred in a strange language. As though the grace, force, operation, and efficacy together with the instruction and representation of the things which they signify, were not in the very substance, matter, forme, use, and worke it selfe of euery of the Sacraments: and as though preaching were not one way to shew Christs passion, and the Sacraments another way: namely this Sacrament, containing in the very kinds of the elements and the action, a most liuely representation of Christs death. As wisely might they say, that neither Abels sacrifice nor the Paschall lambe could signify Christs death without a Sermon.*

How Christs death is shewed by the R.S. sacrament, it is selfe without sermon or otherwise.

FVLK.15 We hold no such superstition, that this Sacrament cannot bee rightly ministred without a Sermon of the death of Christ, (as you understand a Sermon) but wee doe rightly conclude out of this place, that the Sacrament cannot bee rightly ministred, except there bee a declaration of the Lords death, untill hee come againe. Not onely in the visible action of breaking and distributing of the elements, but also in shewing the end of Christs death out of the word of God, to stirre up the remembrance of his benefits to confirme the

Shewing of the Lords death.

faith

faith of the [illegible], in the [illegible] of the [illegible] [illegible] and many [illegible] and [illegible] with our [illegible] members. For [illegible] Chriſt [illegible] it, [illegible] by the very words of the inſtitution, [illegible] body which is [illegible] and gave it, &c. but then he gave [illegible] and ſaid, [illegible] is ſhed for you, and [illegible], to you all of this: [illegible] Cup of the new Teſtament in my blood [illegible]. Therefore we need not ſeparate the preaching of the word, from the [illegible] which is a ſeale of [illegible], as if a [illegible] ſhould deliver a ſeale without any writing: for the word may be preached [illegible], but the Sacrament may not be adminiſtred without the word. Wherefore [illegible] alwayes preached, when the Sacrament is miniſtred, yet there ought to be [illegible] of the [illegible], at the leaſtwiſe briefly and ſummarily declaring the inſtitution and uſe of the Sacrament, and that is [illegible] in our Church, though there be not alwayes (as it were to be wiſhed) a Sermon, or more [illegible] thereof. Where you ſay we might as wiſely ſay, that neither Abels ſacrifice, nor the Paſchal [illegible] Chriſts death without a Sermon, we anſwere, that the cleare Sacraments of the new Teſtament in [illegible] declaration of Chriſts death are falſly compared with the obſcure figures of the old Teſtament: [illegible] according to their inſtitution not onely a divine action, or ſilent Ceremony, but alſo a preaching or declaration of Chriſts death and the benefit thereof. For although there be no expreſſe mention of the forme of Abels ſacrifice, yet ſeeing the Scripture teſtifieth that Abels ſacrifice was offered and accepted by faith, and faith hath alwayes relation to the word and promiſe of God, there is no doubt but Abel preſented his ſacrifice with ſuch words, as declared his faith in the word, whereby he was taught to ſacrifice, and in the ſeed which was promiſed to breake the ſerpents head, and to deſtroy the workes of the devill. As for the Paſchal Lambe, both an expreſſe Commandement, that the Iſraelites ſhould declare to their children, the inſtitution and uſe of the ſacrifice, whereby (though obſcurely) yet according to the inſtitution thereof, the Lords death was preached, before he came in the fleſh. And therefore according to Chriſts inſtitution and expreſſe Commandement, his death ought to be preached moſt clearely and plainely, to all that partake this Sacrament to their edification, which cannot be in a ſtrange tongue, which they underſtand not: therefore this Sacrament ought not to be miniſtred in a ſtrange language, nor any thing elſe ought to be done in the congregation, but to edifying. *Chryſoſtome* upon this text ſaith, there muſt be commemoration of the death of Chriſt, according to his Commandement, who declared the cauſe why he gave this myſtery. *For when thou ſhalt underſtand* (ſaith he) *what our Lord ſuffered for thee, thou ſhalt be made wiſer. He that ſheweth the Lords death* (ſaith Oecumenius upon this text) *ſheweth all his gift, all his gentleneſſe and kindneſſe, and all our ſalvation together.* S. *Hierome* on the ſame text ſaith. *When we receive this Sacrament, we are admoniſhed by the Prieſts, that it is the body and blood of Chriſt, that we ſhould not be unthankefull for his benefits.* *Primaſius* ſaith, *God our Saviour gave example, that ſooften as we doe this, we ſhould have in minde, that Chriſt died for us all. Therefore it is ſaid unto us, The body of Chriſt, that when we remember this thing, we ſhould not be unthankefull to his grace. Againe, you ſhall ſhew the Lords death in your hearts when you heare, The body of Chriſt.* Therefore according to the judgement of the Fathers, the Lords death muſt be ſhewed, not onely by the action, but alſo by words that may be underſtood; and ſtirre us up to the remembrance of Chriſts death, and the benefits thereof, and to thankefulneſſe in the ſame. To that effect ſpeaketh Saint *Baſil*, gathering upon this text *De Baptiſmo. What then doe theſe words profit us? that eating and drinking, we ſhould alwayes call to remembrance, him that died and roſe againe for us; and ſo ſhould be inſtructed of neceſſity, to obſerve before God and his Chriſt, that leſſon which is delivered by the Apoſtle, where hee ſaith: For the love of Chriſt doth conſtraine us, judging this, that if one have died for all, then all are dead, &c.* Wherefore inſtruction is needfull as well as the action.

RHEM. 16 27 Guilty of the body.] *Firſt hereupon marke well, that ill men receive the body and blood of Chriſt: bee they infidels or ill livers. For in this caſe they could not be guilty of that which they receive not. Secondly, that it could not be ſo hainous an offence for any man to receive a piece of bread or a cup of wine, though they were a true Sacrament. For it is a deadly ſinne to receive any Sacrament with will and intention to continue in ſinne, or without repentance of former ſinnes: but yet by the unworthy receiving of no other Sacrament is man guilty of Chriſts body and blood, but here, where the unworthy* (as S. Chryſoſtome *ſaith*) *doth villany to Chriſts owne perſon as the Iewes or Gentiles did that crucified it,* Chryſ. hom. de non contemn. Ec. &c. hom. 60. & 61. ad po. Antioch. *Which invincibly proveth againſt the hereticks that Chriſt is really preſent.*

The wicked receive the body and blood.
The real preſence is proved by the hainous offence of unworthy receiving.
Wicked men receive not the body and blood of Chriſt.

FVLK. 16 It followeth not of the text, that wicked men receive the body and blood of Chriſt, which unworthily eat of this bread, and drinke of this cup. He that contemptuouſly receiveth the Princes ſeale, is guilty of the majeſtie of the Prince, not which he receiveth, but which he deſpiſeth. And we ſee how hainous an offence it is to receive a Princes ſeale contemptuouſly, although in ſubſtance it be but printed wax: ſo we may ſee, that he which eateth this bread, and drinketh this cup unworthily, being the ſeale of Chriſts Paſſion, committeth an hainous offence, although in earthly ſubſtance they be but bread and wine. And is not he guilty of the blood of Chriſt, which deſpiſeth Baptiſme, that he hath received as a ſeale of his waſhing in the blood of Chriſt, although he were waſhed with water? Doth not the Apoſtle ſay of wicked men that fall from Chriſtian religion, that they crucifie againe unto themſelves the Son of God, and make a ſcorne of him? *Heb.* 6. 6. That they tread under their feet the Son of God, and account his blood wherewith they have beene ſanctified as uncleane? *Heb.* 10. 29. Can this be ſaid onely for receiving the Sacrament unworthily? yet doe thoſe villany to Chriſts owne perſon, as the Iewes or Gentiles did that crucified him. Not that his perſon ſuffereth any thing of them in deed, for he is now impaſſible, but that their malice is as great, and their wickedneſſe as hainous an offence againſt him, as that the Iewes or Gentiles did to his body when he ſuffered. And therefore this doth nothing in the world make for the Popiſh reall preſence. Neither doth *Chryſoſtome* in any place of his writings affirme that wicked men receive the body of Chriſt really, as you meane: yea he ſaith expreſly, *Hom.* 60. *ad pop. Antioch. Let no* Iudas *ſtand to, no covetous perſon, if any be a Diſciple, let him be preſent: for this Table receiveth not ſuch perſons: for Chriſt ſaith, I keepe my Paſſeover with my Diſciples.* Now it is certaine, that the Lords Table receiveth many wicked men to the participation of the outward Sacrament, but not to the matter or heavenly ſubſtance of the Sacrament, which is the body and blood of Chriſt. And becauſe the outward Sacrament is called the body of Chriſt, even the wicked in ſome ſenſe, may be ſaid to eat the body of Chriſt, but in proper ſpeech and according to your meaning, *Chryſoſtome* doth no where ſay, that infidels doe eat the body of Chriſt. *Chryſoſtome in Matth. hom.* 83. ſaith, that the wicked which receive unworthily, according to the ſaying of the Apoſtle, doe tread Chriſt under feet, and eſteeme the blood of the Covenant uncleane: yet he meaneth not that the naturall body of Chriſt is troden under the feet of men: no more doth he meane, that it entreth into the mouth and body of wicked men, that receiveth the Sacrament thereof. Againe in the ſame Homily he

ſaith:

[illegible] *De Civit. Dei lib.* 21. *cap.* 25. *It is not to be ſaid that he receiveth the body of Chriſt, which is not in the body of Chriſt. Againe, They are not to be ſaid to eat the body of Chriſt, becauſe they are not to be counted among his members. To omit other things, they cannot be at one time the members of Chriſt, and the members of an harlot. Finally, he himſelfe ſaying, he that eateth my fleſh, and drinketh my blood, dwelleth in me, and I in him, ſheweth what it is, not as in a Sacrament* [illegible]*, but in very deed to eat the body of Chriſt, and to drinke his blood.* This is S. *Auguſtines* judgement uttered [illegible], diſtinctly, and dogmatically, not in rhetoricall amplifications or figurative formes of ſpeaking: that [illegible] and wicked men receive not the body of Chriſt, much leſſe brute beaſts, as many Papiſts doe hold.

RHEM. 17 28 Let him prove.] *A man muſt examine his* [illegible] *diligently, whether he be in any mortall ſinne, and muſt confeſſe himſelfe of every offence which he knoweth or feareth to be deadly, before he preſume to come to the holy Sacrament. For ſo the Apoſtles doctrine here, with the continuall cuſtome of the Catholike Church and the Fathers example, bindeth him to doe.* Cypr. de lapſ. ſer. 5. Aug. Eccl. dog. c. 53.

Confeſſion before receiving the bleſſed Sacrament.

FVLK. 17 S. *Auguſtine* willeth every man to examine himſelfe, he biddeth him not to ſhew himſelfe to the Prieſt. Neither is the neceſſity of confeſſion laid upon every man by the Apoſtles Doctrine, or the practiſe of the Primitive Church, for many hundred yeeres after Chriſt. S. *Cyprian de lapſis*, ſpeaketh manifeſtly of them that were to make open confeſſion, becauſe they had openly fallen in time of perſecution, or elſe of them that of their owne accord, uncompelled, accuſed their owne purpoſe of ſhrinking, though they did not fall indeed. The booke *De Dogmat. Eccl.* is none of S. *Auguſtines*, and yet in the place quoted, the author ſpeaketh of publike confeſſion, and not of private or auricular ſhrift. *Chryſoſtome* upon this text ſaith, *Hee doth not command that one ſhould be examined of another, but every man of himſelfe, not making a publike judgement, but an action without witneſſe.* To the ſame effect writeth *Theodoret*: but of confeſſion ſee more, *Mat.* 3. *Sect.* 3.

Shrift.

RHEM. 18 29 Not diſcerning the body.] *That is, becauſe he putteth no difference nor diſtinction betwixt this high meat and others; and therefore S. Auguſtine ſaith, ep.* 118. c. 3. *that it is he that the Apoſtle ſaith ſhall be damned, that doth not by ſingular veneration or adoration make a difference betweene this meat and all others. And againe in* Pſal. 98. *No man eateth it before he adore it. And S. Ambroſe* l. 3. c. 12. de Sp. San. *We adore the fleſh of Chriſt in the myſteries.* S. Chryſoſtome hom. 24. in 1 Cor. *We adore him on the Altar, as the Sages did in the manger.* S. Nazianzene in Epitaph. Gorgoniae, *My ſiſter called on him which is worſhipped upon the Altar.* Theodoret. Dial. 2. in conf. *The myſticall tokens be adored. S. Denis the Apoſtles ſcholer, made ſolemne invocation of the Sacrament after conſecration.* Eccleſ. Hier. c. 3. par. 3. in princip. *and before the receiving, the whole Church of God cryeth upon it,* * Domine non ſum dignus, Deus propitius eſto mihi peccatori. Lambe of God that taketh away the ſinnes of the world, have mercy on us. *And for better diſcerning of this divine meat, we are called from common profane houſes to Gods Church: for this, we are forbidden to make it in vulgar apparell, and are appointed ſacred* [illegible] Hier. in Epitaph. Nepot. & l. 2. adv. Pelag. c. 9. Paulin. Ep. 12. ad Sever. Ioan. Diac. in vita Gregor. l. 3. c. 59. *For this, is the hallowing of Corporals and Chalices,* Ambr. 2. Offic. c. 28. Nazian. Orat. ad Arian. Optat. l. 6. in initio. *For this, profane tables are removed, and Altars conſecrated:* Aug. Ser. de temp. 255. *For this, the very Prieſts themſelves are honourable, chaſte, ſacred,* Hier. ep. 1. ad Heliod. c. 7. l. 1. adv. Iovin. c. 19. Ambr. in 1 Tim. 3. *For this the people is forbidden to touch it with common hands,* Nazian. orat. ad Arian. in initio. *For this great care and ſolicitude is taken that no part of either kinde fall to the ground,* Cyril. Hieroſ. myſt. 5. in fine. Orig. hom. 13. in Exod. 25. *For this, ſacred proviſion is made that if any hoſts or parts of the Sacrament doe remaine unreceived, they be moſt religiouſly reſerved with all honour and diligence poſſible; and for this, examination of conſcience, confeſſion, continence, and* (as Saint Auguſtine *ſaith*) *receiving it faſting. Thus doe we Catholikes and the Church of God diſcerne the holy body and blood by Saint Pauls rule, not onely from your profane bread and wine* (*which are by any ſecret abuſe of your Curates or Clerkes, but by the very order of your booke, the Miniſter, if any remaine after your Communion, may take home with him to his owne uſe, and therefore is no more holy by your owne judgement then the reſt of his meats*) *but from all other either vulgar or ſanctified meats, as* * *the Catechumens bread, and our uſuall holy bread.* [illegible] *be plaine and true, and you have nothing agreeable to the Apoſtles nor Chriſts inſtitution, but all cleane contrary: then* [illegible] *you for not diſcerning his holy body, and for conculcating the blood of the new Teſtament.*

Adoration of the bleſſed Sacrament.
* See the Annot. Mark 8. 8.
The manifold honour and diſcerning of Chriſts body in the Catholike Church.
Ep. 118. c. 6.
The profane bread of the Proteſtants.
* Aug. de pec. mer. l. 2. c. 26.
En. Iudic.
Holy bread.

FVLK. 18 S. *Auguſtine* ſpeaketh not of adoration of the Sacrament, ſuch as is uſed in Popery, with kneeling and holding up of hands to it, as though Chriſt were contained within the compaſſe of that which is ſeene, but of a reverent eſtimation, eſpecially due to the Sacrament above all other meats; becauſe it is a ſeale and pledge of our ſpirituall nouriſhment by the body and blood of Chriſt. The like reverent eſtimation is to be had of Baptiſme, above all other waſhings, becauſe it is a ſeale and pledge of our ſpirituall waſhing by the blood of Chriſt, and of our regeneration by the Spirit of God. S. *Auguſtine* therefore ſpeaking of two, whereof one (according to the cuſtome of the Church where he lived) received the Sacrament every day, Another following likewiſe the cuſtome of his Church, received onely at certaine times in the yeere. *Neither of both* (ſaith he) *diſhonoureth the body and blood of our Lord, if they ſtrive which of them may moſt honour the moſt wholeſome Sacrament. For Zacheus and the Centurion did not contend one with the other,* [illegible] *of them preferre himſelfe before the other, when the one with joy received the Lord into his houſe, the other* [illegible] *I am not worthy that thou ſhouldeſt enter under my roofe. Both of them honouring our Saviour after a divers, and as it were a contrary manner, both being miſerable through ſinne, both obtained mercy. It availeth alſo unto this* [illegible]*, that in the firſt people Manna did taſte in every mans mouth according to his owne will, ſo in the mouth of* [illegible] *Chriſtian man, that Sacrament is to be eſteemed as it is taken. For the one in honouring it, dare not take it every day, and the other in honouring*

The Sacrament not to be adored.

honouring

[illegible] they [illegible] that [illegible] Chriſt [illegible] the Apoſtle ſaith: [illegible] they [illegible] to [illegible] The body of Chriſt [illegible] to [illegible] but [illegible] that [illegible] Therefore that which they [illegible] body and bloud of Chriſt. The ſame Auguſtine in [illegible] plainly ſheweth, that the naturall body of Chriſt [illegible] in the Sacrament, [illegible] is [illegible] adored as Chriſt were preſent there, but the fleſh of Chriſt (above the humanity of Chriſt) is to be adored and acknowledged, as joyned in perſonall union with the Sonne of God, of every Chriſtian man before he can eat the fleſh of Chriſt, either in the Sacrament, or [illegible] by faith, [illegible]. *I enquire what is his footſtoole, and the Scripture ſaith unto me. The earth is my footſtoole.* [illegible] *to Chriſt, becauſe I ſeeke him here, and I finde how without impiety earth may be adored,* [illegible] *be adored without impiety. For of the earth he tooke earth, becauſe fleſh is of the earth, and of the fleſh of Mary he tooke fleſh, and becauſe he walked here in the ſame fleſh, and gave us the ſame fleſh to be eaten unto ſalvation, and no man eateth that fleſh, except he firſt adore it, it is found out how ſuch a footſtoole of the Lord may be adored, and we doe not onely not ſinne in adoring, but we ſinne in not adoring it.* In theſe words he ſheweth that the naturall body of Chriſt is to be adored. Now that the ſame is not really preſent in the Sacrament, he ſheweth in theſe words: *After he had ſhewed how unjuſtly the Capernaites were offended, he declareth how Chriſt inſtructed his Diſciples that remained with him,* when he ſaid, *It is the ſpirit which quickeneth, the fleſh profiteth nothing. The words which I have ſpoken to you, be ſpirit and life. Underſtand ye ſpiritually, that which I have ſpoken. You ſhall not eat this body which you ſee, and drinke this blood, which they ſhall ſhed which ſhall crucifie me, I have commended to you a certaine Sacrament, which being ſpiritually underſtood ſhall quicken you. And albeit it be neceſſary that the ſame be celebrated viſibly, yet it muſt be underſtood inviſibly.* There can nothing be ſpoken more plainly and directly againſt the groſſe and carnall maner of preſence, which they call the real preſence of Chriſts body & blood in the Sacrament, then that which *Aug.* here affirmeth, as in the perſon of Chriſt. We eat not that body which his Diſciples ſaw, nor drinke that blood which the Iewes did powre out, but that was the naturall body and blood of Chriſt, therefore we doe not eat the naturall body and blood of Chriſt really, but Sacramentally, ſpiritually, in a myſtery by faith, not corporally with our mouth. Wherefore it followeth, we ought not to worſhip the Sacrament, but Chriſt which is ſignified and repreſented by the Sacrament. S. *Ambroſe* ſaith in effect, as S. *Auguſtine* of adoring the footſtoole, *We adore the fleſh of Chriſt in the myſteries:* which he ſpeaketh not onely of this Sacrament, but of all the myſteries of Chriſtian Religion, as it appeareth plainly within three lines after, where he gathereth of that he ſaid before, *Cum igitur incarnationis adorandum ſit Sacramentum, Therfore ſeeing the Sacrament of his incarnation is to be adored, &c.* Therefore S. *Ambroſe* ſpeaketh not of adoration of the Sacrament, as Chriſt and God, no more then the myſtery of the Incarnation is God and Chriſt in proper ſpeech; but of worſhipping Chriſt in the myſteries of his Supper, of Baptiſme, of his Incarnation, of his Death and Reſurrection, &c. *Chryſoſtomes* words, *Hom. 24. in 1 Cor. 10.* are both falſified and wreſted cleane from his meaning, for he exhorteth his hearers to come reverently and worthily to the participation of the body and blood of Chriſt, by example of the Sages, and not to adore the Sacrament, but Chriſt himſelfe in heaven, *As we receive the greater benefit* (ſaith he) *ſo much more we ſhall be puniſhed, when we ſhall appeare unworthy. This body the wiſe men did reverence in the manger, being both ungodly men and barbarous men, after they had taken a long journey, they adore him with feare and trembling. Therefore at leaſt let us which are citizens of heaven follow theſe barbarous men. For they when they ſaw that manger and cottage onely, and ſaw none of thoſe things which thou doeſt now behold, came to him with great reverence and trembling. But thou ſeeſt it not in the manger but in the Altar, not a woman which holdeth him in her armes, but the Prieſt preſent, and the Spirit moſt abundantly powred out upon the Sacrifice, which is ſet forth. Neither doeſt thou behold his ſimple body as they did but alſo his power, and knoweſt all his adminiſtration, and art ignorant of none of thoſe things which were done by him, and art diligently inſtructed in all things. Let us be ſtirred up therefore and tremble, and ſhew greater piety then thoſe barbarous men, that we come not barely and coldly, and ſo heape our head to a more vehement fire.*

Reall preſence.

These words (as every man may ſee plainely) make nothing for adoration of the Sacrament, but for ſpirituall reverence to be given to Chriſt, of them that come to receive the Sacrament, by which we are aſſured (if we come worthily) that we are made partakers of the very body and blood of Chriſt, after a ſpirituall maner, by faith on our behalfe, and by the working of the holy Ghoſt, on the behalfe of Chriſt. I omit other emphaticall ſpeeches which *Chryſoſtome* uſeth, of aſcending up to the gates of heaven, and of ſhewing Chriſt himſelfe to be ſeene, handled, eaten, &c. Which declare manifeſt, that he ſpeaketh of a ſpirituall and myſticall beholding, handling, eating by faith, not of a carnall ſight, handling, eating with the eyes, hands and mouth. *Gregorie Nazianzenes* words are likewiſe falſified, and racked out of joynt, for he ſaith: *When his ſiſter had any reſpit from her ſickneſſe in the night, ſhe fell downe before the Altar with faith, calling upon him which is honoured at it.* He ſaith not that ſhe prayed to the Sacrament, but to God which was worſhipped at the Altar or Communion table; for ſuch one it was, made of boords, and ſo placed, as men might ſtand round about it. And concerning the Sacrament, he ſheweth further how ſhe behaved her ſelfe toward it. [illegible], &c. *And if her hand had laid up any where any part of the figures of the precious body, or of the blood, that ſhe mingled with teares, O marvellous thing! And immediatly departed feeling health.* You ſee ſhe came not to the Altar to worſhip the Sacrament hanging over it, or lying on it, but ſhe brought theſe fragments of the Sacrament with her, and ſhe uſed them to ſtirre up her zeale in prayer: ſuperſtitiouſly (I grant) and ſo I thinke will you. For you will not ſuffer women to touch your Chalice with their hands, much leſſe the Sacrament it ſelfe, and to blubber it with their teares, which behaviour of hers was nothing like Popiſh adoration. To omit, that Gregorie calleth the Sacrament not the very body and blood of Chriſt but the figures and tokens thereof.

Theodoret ſaith: *The myſticall ſignes after ſanctification doe not depart from their nature. For they remaine in their former ſubſtance, forme and ſhape, they may both be ſeene and touched as before. But they are underſtood to be thoſe things which they are made to be, and are beleeved and reverenced, as thoſe which are the ſame things that they are beleeved to be. Compare therefore the image with the exemplar or patterne. For the figure ought to be like the truth.* In theſe words *Theodoret* denyeth both Tranſubſtantiation and the Reall preſence. Therefore you may eaſily underſtand what kinde of reverence or eſtimation he would have to be given to the outward Sacrament, namely, ſpirituall and by faith. Neither the ſubſtance of bread and wine which is the image and the patterne, the figure not the truth of Chriſt ſhould be adored as Chriſt himſelfe.

S. Denis

S. [illegible] from the [illegible] no purpoſe but to Chriſt himſelfe: ſo doth *Pachymeres* expound [illegible], ſaying, *He* [illegible] *as to a living thing, and worthily. Even as the* [illegible] *Gregorie.* [illegible] *for our paſſeover, and ſo ſweet and holy myſterie is Jeſus Chriſt our Lord* [illegible], *and to* [illegible] *that he would* [illegible] *and fill him* [illegible]. Therefore [illegible] prove that he prayed to the Sacrament, then the [illegible] Lords body. And although the Popiſh Church doe commit moſt deteſtable idolatry in praying to it; yet the Church of Chriſt did never make any ſuch prayer to the Sacrament, but onely to God through Ieſus Chriſt, whoſe Sacrament it is. Where you adde further, that for diſcerning of Chriſts body, you are called from profane houſes to Churches, from tables to Altars, from vulgar apparell to holy Veſtments, to Corporals and Chalices, from marriage to chaſtity, &c. You offer heinous injury to our Saviour Chriſt himſelfe, and to his Apoſtles, and to the Primitive Church for many hundred yeeres after Chriſt, who knew none of theſe meanes, to diſcerne the Lords body, nor any ſuch preſcribed or uſed. But let us examine them particularly. *For better diſcerning of this divine meat* (you ſay) *you are called from common profane houſes, to Gods Church.* Who hath called you for ſuch end? or who hath taught you to call thoſe, common and profane houſes, in which Chriſt miniſtred, and his Apoſtles, and to the Primitive Church for many hundred yeeres, and where Chriſt himſelfe is preſent? *Mat. 18. 20.* Who hath taught you to diſcerne the Lords body better then Chriſt, then his Apoſtles, then the Primitive Church? We are called by S. *Paul* from private houſes, to the place of publike aſſembly, for order, comelineſſe, and more convenience to edifie, but for better diſcerning of the Lords body, or for any greater holineſſe of the place, we are never called by Chriſt, nor his Spirit in his Apoſtles and Evangeliſts. You adde further, *For this, you are forbidden to make it in the vulgar apparell, and are appointed ſacred ſolemne ornaments.* From whom came this prohibition? By whom are you appointed? You quote *Hier. in ep. Nepot.* where there is no ſuch matter, nor any thing ſounding toward ſuch a matter, except you meane thoſe words, which *Nepotianus* ſpake immediatly before his death, to his uncle, ſaying, *Send this coat which I did weare in the ſervice of Chriſt, to my beloved father by age, &c.* Which coat by the circumſtance of the place could be no other, then ſuch as he then ware at that inſtant, or had preſent before him, peradventure his hairen coat, whereof *Hierome* ſpake before, that he ware it under his cloake and white linnen, while he was a Courtier. What garment ſoever it was, you ſhall never prove that it was your maſking veſtiments, except you can prove that *Tunica* ſignifieth *Albe*, a *Cheſible*, and ſuch like trumpery, and moreover that there is none other miniſtery or ſervice of Chriſt, but ſaying of Maſſe. In the ſecond place: *Hierome* ſaith, *The Prieſts of the myſticall Temple, which is interpreted the Church, the ſonnes of Sadoch goe not forth unto the people with the garments of their miniſtery, leſt being ſanctified, they ſhould be defiled with humane converſation. And thou in the midſt of the common people, and art of the people, doſt thou beleeve that thou art cleane?* Who is ſo blinde not to ſee that all true Chriſtians are Prieſts of the myſticall Temple, which is the Church, and muſt have care, not to defile their garments? Therefore *Hierome* ſpeaketh nothing of apparell worne by the Miniſters of the Church, in the celebration of this Sacrament, but ſheweth by the charge given to the Prieſt, *Ezech. 44.* that no man living in this world can be cleane. In the Epiſtle of *Paulinus*, I know not what you imagine ſhould make for your purpoſe, except it be two verſes written over a certaine cloſet, that was in the great Church or Minſter of Nola,

Diſcerning of Chriſts body.

Churches.

Veſtments.

Hic locus eſt veneranda penus qua conditur, & qua
Promitur alma ſacri pompa Miniſterij.

This is the place where the venerable ſtore is laid up, and from whence the reverend pompe of the holy Miniſtery is brought forth. This you imagine to be the Veſtry where all Popiſh Veſtments are kept. But *Paulinus* meaneth, that all ſuch things as were occupied about the holy Miniſtery, except bookes (for they were in another cloſet) were kept and brought out of this place: as bread and wine, and veſſels for both, and ſuch other things as they occupied in their ceremonies, among which if there were any garments appointed for the celebration of the Lords Supper, it followeth not that they were ſo many, and ſuch manner of veſtments as you uſe in your Maſſe. By *Chryſoſtome* it may be gathered, they had none other apparell in the Church but a white veſture, *In Matth. Hom. 85.* nor in the Church of Rome, by *Hierome cont. Pelag. lib. 1.* But it will never be proved that they uſed any garments to diſcerne the Lords body by them, as you pretend. As for the fables of *John Deacon*, that wrote the life of *Gregorie* almoſt nine hundred yeeres after Chriſt; deſerve ſmall credit with wiſemen, to prove what garments and for what end, were worne in the Primitive Church, five hundred yeeres before he was borne.

But you proceed and tell us, that for this, namely, for diſcerning our Lords body, is the hallowing of Corporals and Chalices, calling to witneſſe *Ambroſe Offic. 2. c. 28.* who ſpeaketh never a word of Corporals, but of golden veſſels dedicated to the miniſtery of the Sacrament, which as he himſelfe had broken and melted to redeeme captives, ſo he judgeth that it is the beſt uſe that they can be put to: If they be given to the poore, if they be employed for redeeming of captives, or for building of Churches and enlarging the buriall places. *In theſe three kindes* (ſaith he) *it is lawfull to breake, melt, and ſell the veſſels of the Church, even after they be dedicated. It is needfull that the forme of the myſticall cup goe not out of the Church, leſt the Miniſtery of the holy cup be transferred to wicked uſes. Therefore within the Church firſt there were ſought out veſſels that were not dedicated: then being broken, and laſt of all melted, they were diſtributed to the poore by ſmall portions, alſo they helped for the redemption of captives. But although there want new veſſels, and ſuch as ſeeme not to be dedicated, I thinke they may be all converted with piety to ſuch uſes, as I have ſaid before.* The Church in his time therefore had golden veſſels dedicated for the holy uſe of the Sacrament, but not to diſcerne the Lords body, which might be diſcerned ſufficiently without them, & never a whit by them. *Exuperius* Biſhop of Tholoſa, is commended by *Hierome* to be ſo rich, as no man was richer then he, which carried the Lords body in a wicker basket, and his blood in a glaſſe, becauſe he beſtowed all upon releefe of the poore. Yet there is no doubt, but he diſcerned the

Corporals and Chalices.

Lords

[illegible] body [illegible], then Popiſh [illegible] Prieſts and Chalices.

[illegible] *carriers of the blood of Chriſt.* What [illegible] Cups or Chalices [illegible] end [illegible] you [illegible] (if you will) Conſecrated [illegible] we [illegible] out of theſe words? We know they had Cups peculiarly appointed [illegible] to diſcerne the Lords [illegible] to the uſe of the holy Sacrament, but [illegible] Popiſh [illegible] *Hom.* 11. ſaith, [illegible] body and blood by them. The Authour of the imperfect worke [illegible] *who drinking in the hallowed Cup, was depoſed out of his* [illegible] *and his life. If therefore it be* [illegible] *private uſes, theſe ſanctified veſſels, in which is not the true body of Chriſt but a* [illegible] *how much more the veſſels of our body, which God hath prepared for an habitation for* [illegible] *we ought* [illegible] *place for the devill, to doe what he will with them.* You ſee they had ſanctified veſſels, and yet had [illegible] that the true body of Chriſt was not in them. But you proceed, and ſay, *For this profane tables are removed, and altars conſecrated.* Chriſt and his Apoſtles were to blame (if it be as you ſay) to miniſter upon profane tables, without conſecrating of Altars. But who ſhall beare witneſſe for conſecration of Altars? Who but S. *Auguſtine Ser.* 255. *de tempo.* And who ſhall warrant us that this Sermon is not falſly intituled to S. *Auguſtine*, (as a great number of thoſe Sermons are?) But admit it be S. *Auguſtines* owne authority, yet he ſpeaketh onely of conſecrating Altars, not for this end to diſcerne the Lords body and blood. For that their Tables and Altars were dedicated to the holy uſe of miniſtration, it is not the matter we ſtand upon, but whether they were conſecrated for this end. They were called Altars unproperly, as the Sacrament was called a Sacrifice, the Miniſters ſacrificing Prieſts and Levites, yet were they neither in matter, forme, nor uſe, like unto your Popiſh Altars of ſtone, that were ſet againſt a wall. For they were tables of wood, and ſo commonly were called, as it is manifeſt by S. *Auguſtine, Ep.* 50. *Bonifac.* And *Optatus lib.* 6. both ſpeaking of the rage of the Donatiſts, which brake, or ſhaved, or ſcraped the boards of the Altar or Table. It ſtood in the midſt, that the people might ſtand round about it, *Euſeb. li.* [illegible] *Aug. de verb. Dom. ſecund. Mat. Ser.* 46. It was removeable and carried by the Clerkes, [illegible] *ad Paulin.* [illegible] *Aug. Queſt. vet. & nov. Teſt. Qu.* 101. Or otherwiſe as appeareth by *Optatus lib.* 6. Therefore it was nothing like Popiſh Altars. But you goe on, and ſay: *That for this, the very Prieſts themſelves, are honourable, chaſte, ſacred.* The Lords body may be diſcerned of the receivers, though the Prieſt be a very varlet, unchaſte, and unholy. For the dignity of the Sacrament dependeth not upon the worthineſſe of the Miniſter. We confeſſe that the Miniſter ought to be chaſte, and holy, that in reſpect of himſelfe, he may diſcerne the Lords body, and that his Miniſtery is honourable, both in this Sacrament, and in the other. And ſo ſaith *Hierome ad Heliodorum. Farre be it from me, that I ſhould ſpeake any thing amiſſe of them, which ſucceeding the order of the Apoſtles, doe make the body of Chriſt with their holy mouth, by whom alſo we are made Chriſtians.* By making the body of Chriſt, he meaneth the celebration of the Sacrament of his body, as by making us Chriſtians the Sacrament of Baptiſme. For otherwiſe in proper ſpeech, they neither make the body of Chriſt, nor us Chriſtians, but onely Miniſter the Sacraments, whereby the body of Chriſt is repreſented unto us, and by uſe of them we are aſſured that we are by Gods grace and ſpirituall regeneration, become Gods children, that is, Chriſtians. In the other place againſt *Iovinian*, *Hierome* indeed and *Ambroſe in* 1 *Tim.* 3. thinketh it moſt convenient, that Miniſters of the Sacraments ſhould be continent, either unmarried or abſtaining from their wives. But the Councell of Nice that decreed the contrary, is of greater authority. *Socrat. lib.* 1. *cap.* 11. And *Athanaſius ad Dracontium.* Yet S. *Ambroſe* denieth not, but that it is lawfull to have wife and children, as the Apoſtle ſaith: *For theſe are the ſignes* (ſaith he) *of Biſhoplike dignity. But if any man following better things, and hath dedicated both his body and ſoule to God, that he couple not himſelfe in Matrimony, he ſhall be made ſo much the more worthy.* And in the 1 *Corinth.* 11. He ſaith, that *All the Apoſtles except* Iohn and Paul *had wives.* Yet you proceed, and ſay, *For this, the people is forbidden to touch it with their common hands, Nazianzen, Or. ad Arianos.* What *Gregorie* ſaith of the veſſels of the Iewiſh Temple, I have ſhewed before. But that the people were not forbidden to touch the Sacraments, it is manifeſt by that which he writeth of his ſiſter *Gorgonia*, which did not onely touch it with her hands, but alſo bewet it with her teares. And by that which S. *Baſil* of the ſame time writeth unto *Caeſarea patritia* of the very caſe of the people handling the Sacrament, and putting it to their owne mouthes. And *Cyril. Hier. Myſtag.* 5. biddeth them take it in the hollow of their hand. That care is had that no part fall to the ground, it is of reverence to the holy myſteries, not as though the Sacrament were the naturall body and blood of Chriſt, for no part can fall to the ground from his body and blood, though crummes of bread and drops of wine may fall. *Cyril. Hieroſ.* ſaith: *Take heed leſt any part of it fall from thee. For whatſoever thou ſhouldeſt loſe, (as it were a part of thine owne member) thou ſhouldeſt loſe it. For if any man ſhould give thee grains of gold, wouldeſt thou not keepe them with great diligence, taking heed leſt any part of them ſhould be loſt, and thou ſhouldeſt ſuffer dammage? And wilt thou not provide much more diligently for this which is more precious than gold or precious ſtones, that no crumme of it doe fall away?*

Theſe words declare, that although the Sacrament was highly eſteemed by him, yet not taken to be the very body and blood of Chriſt, for then he would have ſaid, that every crumme is a part of his body, or his whole body. The like is to bee ſaid of that ſuperſtitious Conſecrating of their eyes, forehead, and organes of their ſenſes, with the moiſture that remaineth on their lips, after they have drunke of the Cup, which he preſcribeth, declaring that he tooke it not for the naturall blood of Chriſt, as you perſwade men.

Origen alſo ſaith, *In Exod.* 27. *I will admoniſh you by examples of your Religion, You know that are accuſtomed to be preſent at the divine myſteries, how when you receive the Lords body, with all heed and reverence you keepe it, that never ſo ſmall a piece fall from it, leſt any part of the conſecrated gift doe fall away. For you thinke you are blameworthy, and you thinke rightly if any part fall from it by negligence. And if you uſe, and worthily uſe ſo great heed to keepe his body, how doe you thinke it is* [illegible] *to neglect his word than his body?* That the neglect of the word (by Origens judgement) is as great an offence, as the neglect of the Sacrament. But that he eſteemed not thoſe parts which by negligence might fall to be the naturall body of Chriſt (although he called it the body of Chriſt, which is a Sacrament thereof) he declareth moſt plainly in his Commentary upon the 15. chap. of *Matthew.* Where he affirmeth, that the materiall part of the Sacrament goeth into the belly,

The real preſence

Altars.

Chaſtity of Prieſts.

Touching of the Sacrament.

Falling of crums or drops.

[illegible]

[illegible] eaten onely by faith in the worthy receiver.

But [illegible]; *For the* [illegible] *proviſion is made, that if any hoſtes or parts of the Sacrament* [illegible] *reſerved, with all honour and diligence poſſible.* Hence come in all the councils and proviſions of the Maſſe, if it be eaten by a Mouſe, a Dogge, an Hogge, if a Spider or a Flie fall into the Cup, if it [illegible], if it be vomited up by a Prieſt, or a Lay-man, if it be mouldie and corrupt (ſo that wormes breed of it,) with an hundred like caſes, which Chriſt and his Apoſtles did not provide for, nor the Primitive Church [illegible] is ſacred proviſion made by the Church of Antichriſt, who as in all things he advanceth himſelfe above Chriſt, ſo in wiſe and holy proviſions, farre exceedeth Chriſt and his ſpirit in the Goſpel. As for examination of conſciences, confeſſion of ſinnes, continence from unclean luſts, we confeſſe ought to be preparatives, [illegible] to receive worthily, but not Popiſh excarnificationes of conſciences, auricular confeſſion, and a more [illegible] preſcription of continence in married perſons, than the Scripture doth require. As for receiving faſting, is a thing indifferent, of convenience according to the order of the Church, but not of neceſſity, neither doth S. *Auguſtine* teach otherwiſe, *Ep.* 118. For even in his time, on the day of the inſtitution of the Supper, the [illegible] Church was to receive after dinner, as he ſheweth in that Epiſtle, and it appeareth by the councill of Carthage 3. C. 29. *Matiſcon.* 2. C. 6.

But now after you have ſhewed, how you Papiſts diſcerne the Lords body, you will prove, that we diſcerne it not, becauſe after the order of our booke, if any thing remaine after our Communion, the Curate or Clarke may take it home to his owne uſe. A ſubſtantiall argument, I promiſe you. But we diſcerne the Lords body, as the Apoſtle hath here taught us. Let a man therefore examine himſelfe, &c. Not by making ſuperſtitious proviſions, for the bread and wine, which remaineth after the communion: whereof there is no greater account to be made, than of the water after baptiſme, for the conſecration extendeth to no more bread and wine, than is beſtowed according to Chriſts inſtitution. Therefore *Evagrius* teſtifieth, that by an old cuſtome of the Church of Conſtantinople, that which remained after the communion, was given to young children that went to ſchoole. In the Church of France by the Matiſcon 2. Councill *cap.* 6. it was decreed, that the remnants of the Sacrament, on Wedneſday or Friday ſhould be given to young children faſting, ſprinkled with wine. And the Church of England by as good authority, hath appointed, for avoiding of ſuperſtition, and all other inconveniences, that the miniſter, ſhall have the bread and wine to his private uſe. As for the ceremony of bread, that was given to the *Catechumeni* in S. *Auguſtines* time, we have no more to doe with it, than you, and leſſe with your ſuperſtitious holy bread.

But ſeeing in our celebration of the Lords Supper, we have all things materiall and eſſentiall, according to the inſtitution of Chriſt, and the doctrine and practiſe of his Apoſtles, and you doe manifeſtly pervert the end of his inſtitution, by your blaſphemous ſacrifice, and Idolatrous worſhipping of the creatures, by not ſhewing the Lords death, by your ſacrilegious depriving of the people of the one halfe of the Sacrament, and other your ſuperſtitious prophanations, if any of you, that gathered theſe notes, pertaine to Gods election, I beſeech him at his good time, to call you to his knowledge and acknowledging of his truth. To the reſt I ſay with the Apoſtle, the Lord reward you according to your workes.

RHEM. 19 30 Many ſleepe.] *We ſee hereby this, it is a fearefull caſe and crime to defile by ſinne* (*as much as in us lyeth*) *the body of Chriſt in the Sacrament, ſeeing God ſtroke many to death for it in the primitive Church, and puniſhed others by grievous ſickneſſe. No marvell that ſo many ſtrange diſeaſes and deaths fall upon us now in the world.*

FVLK. 19 The body of Chriſt is not ſo in the Sacrament, that it can be defiled by any mans ſinne, or otherwiſe be abuſed by any act of man or beaſt. For Chriſt is now in heaven glorified, and can ſuffer no more of wicked men. Yet it is an heinous offence, to defile by ſinne, the Sacrament of the body and blood of Chriſt.

RHEM. 20 31 Iudge your ſelves.] *We may note here that it is not enough, only to ſinne no more, or to repent lightly of that which is paſt: but that we ſhould puniſh our ſelves according to the weight of the faults paſt and forgiven: and alſo that God will puniſh us by temporall ſcourges in this life or the next, if we doe not make our ſelves very cleane before we come to receive his holy Sacrament, whoſe heavy hands we may eſcape by puniſhing our ſelves by faſting and other penance.*

FVLK. 20 He that ſinneth no more, doth not lightly, but earneſtly repent of his ſinne paſt. As for Popiſh ſatisfaction by puniſhment of our ſelves, otherwiſe than by hearty ſorrow for our ſinnes, (which yet is no ſatisfaction for them) there can none be concluded out of this text. Nor that God doth puniſh his children, in the next life, although he chaſtiſe them with temporall ſcourges in this life to bring them to repentance and amendment, not to make ſatisfaction for their ſinnes forgiven. By true and faithfull repentance therefore, with prayer, faſting, almes, and other workes by God allowed, as the fruits of repentance and faith, we may avoid Gods heavy judgement which our ſinnes have deſerved, through the merits of Chriſt, and not by the merit of ſatisfaction of our workes but by the meere mercy of God.

RHEM. 21 33 Expect one another.] *Returning now to their former fault and diſorder for the which he tooke this occaſion to ſpeake of the holy Sacrament, and how great a fault it is to come unworthily to it: he exhorteth them to keepe their feaſt ſuppers or feaſts in unity, peace, and ſobriety, the rich expecting the poore, &c.*

FVLK. 21 The words that follow, (If any be an hungred, let him eate at home,) doe declare moſt manifeſtly, that this expectation, and tarying one for another, is to receive the Communion of the Lords ſupper together, and not to the eating of their love ſuppers: which were chiefly to relieve the poore, that were hungry. *Photius* upon theſe words, ſaith, *Tarie one for another. Wherefore? leſt you be prevented to receive the Lords body and blood unworthily, leſt partaking unworthily, being made guilty of the murder of his body, and the ſhedding of his blood, you receive judgement unavoidable.* S. *Ambroſe* upon this text, ſaith; *He ſaith that they muſt tary one for another, that the oblation of many may be celebrated together, and that all may be ſerved, and if any be impatient, he may be fed with earthly bread at home. That you come not together to judgement, that is, that you keepe not the myſtery ſo, as you be worthy* to

Reſervation.

Receiving faſting.

That which remaineth after the Communion.

Holy bread.

Unworthy receiving.

Defiling of Chriſts body.

Penance and Satisfaction.

Satisfaction.

Communion of the Church together, not private Maſſe.

RHEM. 22

[illegible]

... and that it agreeth ... to these ... the word and the Church to take it onely fasting: they care not for it ... S. Augustine ... ep. 118. ... 55 ... Chrys. hom. ... in ... 16. ... signe of the Crosse, without which (saith S. Augustine ...) no Sacrament is rightly per[formed] ... the Protestants haue taken it away. The ... Church to keepe a Memory or inuocation of Saints ... Sacrifice ... the Caluinists haue none. The ... in this sacrifice there should be speciall prayers for the dead: Chrys. hom. 3. in epist. ad Philip. ... in cap. 11. v. 23. cap. 1. they haue none. Likewise that water should be mixed with the wine, and so forth ... according to all the Apostles written words, yea ... Bread. Therefore if Caluin had made his new administration ... the Apostle had to pres[cribe] in these words, Caetera cum venero disponam (the rest ... knowing how many things beside, ... I will dispose, when I come) he could not haue satisfied any wise man in his new change. But now seeing they ... the very Scripture also, which they pretend to follow ... their doing is directly opposite to ... so palpable blindnesse, that ... destroyed both the name, substance, and all good accidents of Christs principall Sacrament, ... quite ... all the world will see their folly and impudency.

The Masse is agreeable to the Apostles use and tradition, the Communion is not.
Aug. ep. 118. c. 6.

Aug. tract. 84. in Io. & Chrys. ho. 21. in Act.

FVLK. 28

If your last note be true, he speaketh not heere of matters pertaining to the celebration of the Sacrament, [illegible] concerning ordering of the feasts of loue. And indeed S. Ambrose, Chrysostome, Photius, Theophylact, [illegible] stand these matters generally of other things, to be reformed, and which needed his presence rather [illegible] But admit that he speaketh specially, of the order of celebration of the Sacrament, how can [illegible] part of your Popish Masse to haue beene set downe, by tradition from the Apostles? Gregory [illegible] prayer, was the custome of the Apostles to consecrate the host of oblation, at the onely saying of [illegible] ble thereto, Lib 7 Ep. 63. And yet you are not ashamed to say, the whole administration of your Masse [illegible] agree vnto these vn- and ours wholly repugnant vnto the same. Yet you say, we doe confesse, that it doth [illegible], but that the written traditions. Indeede we acknowledge, that we are not bound to any vnwritten [illegible] auncient authors doe forme of your Masse commeth from the Apostles tradition, we doe [illegible] let vs see what you testifie, that euery patch of it was thrust in, by the Popes of later time [illegible] First to can confirme out of the auncient writers, to haue beene of the Apostles tradition, which we obserue not. For it was not in take it onely fasting. August. Ep. 118 Wherein I haue discouered your falshood before. Secondly we haue taken Augustines time, nor long after, appointed to be taken onely of them that were fasting. Secondly you say, no Sacrament is rightly perfo- away consecration, with the signe of the crosse, without which S. Augustine saith, no Sacrament is rightly perform- ted. Indeede S. Augustine in Io. Tr. 118. saith, that the signe of the crosse, was a ceremony vsed in all the Sacra- ments, which if it were not vsed, nihil eorum rite perficitur, nothing is performed or done according to rite or custome, but that this signe was necessary vnto the consecration, or that it was of the Apostles tradition, he saith not. Chrysostome likewise saith that the signe of the Crosse was vsed, to put men in minde of the death of Christ, but neither that it was necessary to consecration, nor that it was taught by [illegible] to be vsed in such maner. And the forming of it with the finger in the body; he accounteth little [illegible] be formed in the minde, with great faith. Therefore that which Chrysostome requireth, we [illegible] the shew- ing of the Lords death and passion, though we haue not that which in his time was vsed as a bare figure, to put men in remembrance of it. Thirdly you say, the Apostles taught to keepe a memorie or inuocation of Saints in this sacrifice; which we haue not, for which you quote Augustine tract. 84. in Ioan. & Chrysostome Hom. 21. in Act. of which neither of both saith, that the Apostles taught the Church to keepe any such memory: and Chry- sostome sayth neuer a word of inuocation of Saints. They both indeede say, that at the celebration of the Supper, they kept a memory of Martyrs. Chrysostome sayth, they offered for them, and that was no dishonour to them. But what should they offer, but thankesgiuing? Saint Augustine sayth, We doe not so make memorie of them at the very table it selfe, as we doe for other that rest in peace, so that we also pray for them, but rather that they might pray for vs, that we may follow their steppes. Not that they did properly inuocate the Saints, but that this commemoration of the Martyrs, might mooue them, to pray for them. For the auncient me- mory, or commemoration as appeareth by Epiphanius Cont. Aerium haer. 75. was both for iust men and for sinners, for the Patriarkes, Prophets, Apostles, Martyrs, Confessors, &c. as he saith, to separate or di- stinguish Christ from the order of men: as Saint Augustine saith, to offer thanks for them Ench. C. 110. In which, although there were neither expresse prayers for the dead, nor to the Saints, but a memory and rehearsall of their names, yet by little and little the errors of prayer for the dead and inuocation of Saints, gathered strength and increase.

Last of all you say, the Apostles decreed, that in this Sacrifice, there should be speciall prayers for the dead, Chrys. in Phil. hom 3. Aug. de cur. pro mort. Chrysostom indeed sayth, That we haue none. Witnesse of this decree Chrys. in Phil. hom 3. ... in the celebration of the reuerend mysteries, memory or mention should it was not in vaine decreed by the Apostles, that ... to haue beene for that end, men should be made of them which are departed from peace. Which he doth interpret, to haue beene for that end, men should pray for them, to procure some little helpe for them, for so he saith in his exhortation. Let vs procure them some helpe, small indeed, but let vs helpe them. S. Augustine alledgeth no decree of the Apostles, but the custome of the Church in this time. That in the prayers of the Priest, which are powred fourth to the Lord God, at his altar, the commendation of the dead, also hath his place. Thus haue you but one witnesse, who also without any good ground affirmeth this memory to be of the Apostles decree. Iustin Martyr neerer to the Apostles times by 200. yeeres, rehearsing the order of celebration, according to the Apostles writings, hath no memory or mention of the dead. Dionysius, of whom it is [illegible] in what time he liued, yet certaine it is, he is ancient, and of some thought to be that Dionys[ius] [illegible], of whom Eusebius maketh often mention in the 6 and 7. bookes of his histories, declareth [illegible] was none other memory of the dead in his time, but of the Saints only, whose commendation was [illegible] to the praise of God, and to the imitation of the liuing. Eccl. Hier. cap. 3. part. 3 who if he were [illegible] Apostles immediate scholler, as you contend, giueth sentence flatly against you, touching inuocation of [illegible], and prayer for the dead, to be the doctrine and tradition of the Apostles: when

[illegible] ... Therefore in both ... that are promised by God, and are acceptable to God, ... granted, both seruing to God which loueth the good, ... tenperet, or by way of interpretation, to them that are present, those rewards, ... And ... of that question which he mooueth, whether prayers ... the dead, and in other respect they may be profitable. Whereby we see, that ... had not yet obtained strength, when prayers for the dead were not taken simply for prayers, but ... the performance of Gods promises, to all his elect after this life, namely, that they are [illegible] of all their sinnes committed of frailty, and are placed in rest with Abraham, Isaac, and Iacob. For [illegible] onely were required in those prayers, which were vttered by the Bishop, for them that were buried. Concerning the mixing of water with wine, I haue answered before in the notes of this Chapter, Sect. 10. That it is neither of Christs institution, nor of the generall practise of the Church, but a thing indifferent, if it be vsed without superstition. Caluin therefore and the reformed Churches in these dayes made no new administration according to the Apostles vnwritten words, but reformed the new administration of the Popish Church according to the most auncient institution and practise of Christ and his Apostles, and of the Primitiue Church, in all necessary and essentiall poyntes set foorth in the Word written. And as for those things which the Apostles did dispose at his pre- sence, ... they pertained not to the administration of the Sacrament, or else they were acciden- tall orders, meete for the Church of Corinth, which are not necessary to be the same in all times and places. How agreeable our doctrine and practise of this Sacrament is to Christs institution, set forth in the Scripture in name, substance, and all essentiall poynts, let the world see, and God judge.

CHAP. XII.

The first part. As touching the Gifts of the Holy Ghost.

They must not make their diuersity of Gifts an occasion of Schisme, considering that all are of one Holy Ghost, and for the profit of the one body of Christ, which is the Church: 12 Which also could not be a body, without such variety of members: 21 Therefore neither they that haue the inferiour gifts, must be discontent, seeing it is Gods distribu- tion: nor they that haue the greater, contemne the other, considering they are no lesse necessary: 25 but all in all ioyne together: 28 And euery one keepe his owne place.

The Epistle vpon the 10. Sunday after Pentecost.

AND concerning spirituall things, I will not haue you ignorant, brethren.

2 You know that when you were Hea- then, you went to dumbe Idols, according as you were ledde.

3 Therefore I do you to vnderstand, that no man speaking in the Spirit of God, saith Anathema to IESVS. And no man can say, Our Lord IESVS, but in the holy Ghost.

4 And there are diuisions of graces, but one Spirit.

5 And there are diuisions of ministrati- ons: but one Lord.

6 And there are diuisions of operations, but one God which worketh all in all.

7 And the manifestation of the Spirit is giuen vnto euery one to profit.

8 To one certes by the Spirit is giuen ‡ the word of wisedome: and to another, the word of knowledge according to the same Spirit.

9 To another, ‖ faith in the same Spirit: to another, the grace of doing cures in one Spirit.

10 To another, the working of miracles: to another, prophecy: to another, discerning of spirits: to another, kinds of tongues: to another, interpretation of languages.

11 And all these things worketh one and the same Spirit, dividing to euery one accor- ding as he will.

12 For

CONCERNING spirituall gifts, brethren, I would not haue you ignorant.

2 Ye know that ye were Gentiles, carri- ed away vnto dumbe Idols, euen as ye were ledde.

*3 Wherefore I declare vnto you, that no man speaking by the Spirit of God † defieth Iesus: * also no man can say † that Iesus is the Lord, but by the holy Ghost.*

4 There are diuersities of gifts, but it is the selfe-same Spirit.

5 And there are differences of administra- tions, but it is the selfe-same Lord.

6 And there are diuers manners of opera- tions, but it is the selfe-same God which worketh all in all.

7 The manifestation of the Spirit, is giuen to euery man to profit withall.

8 For to one is giuen by the Spirit the word of wisedome, to another the word of knowledge by the same Spirit.

9 To another is giuen faith by the same Spirit, to another the gift of healing by the same Spirit.

10 To another power to do miracles, to ano- ther prophecy, to another discerning of spirits, to another diuers kinds of tongues, to another the interpretation of tongues.

*11 * But these all worketh euen that one and the selfe-same Spirit, diuiding to euery man seuerally euen as he will.*

12 For

† Or, calleth Iesus accursed.
Mar. 9. 39.
Rom. 12. 3.
Phil. 2. 10.

Rom. 12. 3.
Eph. 4. 7.

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... One body.

12 For * as the body is one, and hath many members, and all the members of the body, whereas they be many, yet are ‡ one body: so also Christ.

13 For in one Spirit were we all baptized into one body, whether Iewes, or Gentiles, or bond or free: and in one Spirit we were all made to drinke.

14 For the body also is not one member, but many.

15 || If the foot should say, because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare should say, because I am not the eye, I am not of the body: is he therefore not of the body?

17 If the whole body were the eye: where is the hearing? If the whole were the hearing, where is the smelling?

18 But now God hath set the members, every one of them in the body as hee would.

19 And if all were one member, where were the body?

20 But now there are many members indeed, yet one body. And the eye cannot say to the hand, I need not thy helpe: or againe the head to the feete, You are not necessary for me.

21 But much more those that seeme to be the more weake members of the body, are more necessary:

22 And such as we thinke to be the baser members of the body, upon them we put more aboundant honour: and those that are our unhonest parts, haue more aboundant honestie.

23 And our honest parts need nothing: but God hath tempered the body, giving to it that wanted, the more aboundant honour.

24 That there might be no || schisme in the body, but the members together might be carefull one for another.

25 And if one member suffer any thing, all the members suffer with it; or if one member doe glory, all the members rejoyce with it.

26 And you are the body of Christ, and members of member.

Eph.4,11. 27 And * some verily God hath set in the Church, first Apostles, secondly Prophets, thirdly Doctors, next Miracles, then the graces of doing cures, helpes, governments, kinds of tongues.

28 Are all Apostles? are all Prophets? are all Doctors?

29 ‡ Are all miracles? haue all the grace of doing cures? do all speake with tongues? doe all interprete?

30 But pursue the better gifts. And yet I shew you a more excellent way.

12 For as the body is one, and hath many members, and all the members of that one body, being many, are one body: even so is Christ also.

13 For by one Spirit are we all baptized into one body, whether we be Iewes or Gentiles, whether we be bond or free and haue all drunke of one spirit.

14 For the body is not one member, but many.

15 If the foot do say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the eare doe say, Because I am not the eye, I am not of the body? is it therefore not of the body?

17 If all the body were an eye, where were then the hearing? If all were hearing, where were the smelling?

18 But now God hath set the members, every one of them severall in the body, as it hath pleased him.

19 If they were all one member, where were the body?

20 Now are there many members, yet but one body.

21 And the eye cannot say unto the hand, I haue no neede of thee: nor againe, the head to the feete, I haue no neede of you.

22 Yea rather a great deale those members of the body which seeme to be more feeble, are necessary.

23 And upon those members of the body which we thinke to be lesse honourable, we bestow more honour: and our uncomely parts haue more comelinesse.

24 For our comely members need it not: but God hath tempered the body together, having given the more honour to that part which lacked.

25 That there should be no strife in the body: but that the members should haue the same care one for another.

26 And if one member suffer, all the members suffer with it. If one member be honoured, all the members rejoyce with it.

27 Ye are the body of Christ, and members in part.

*28 * And God hath ordained some in the Church, first Apostles, secondarily Prophets, thirdly, Teachers, then, them that doe miracles: after that, the gifts of healing, helpers, governours, || diversities of tongues.* Eph.4.11. || Or, kindes.

29 Are all Apostles? are all Prophets? are all Teachers? are all doers of miracles?

30 Haue all the gift of healing? do all speake with tongues? doe all interpret?

31 Covet after the best gifts: And yet shew I unto you a more excellent way.

MARGINALL NOTES. CHAP. XII.

Rhem. 1. 8 The word of wisedome.] *All these gifts be those which the learned call* Gratias gratis datas: *which be bestowed often even upon ill livers, which haue not the other graces of God, whereby their persons should be gratefull, just, and holy in his sight.*

Fulk. 1. This is an unlearned distinction of the Popish learned, which sheweth no difference betweene things of divers natures. For all Gods graces be freely given, as well those that are bestowed upon the elect, as upon the reprobate: neither are men gratefull, just, and holy in Gods sight by any gifts of justice or holinesse inherent, but onely by Iesus Christ, *Ephe.1.6. Eph.2.7.8. Dividing to every man as he will* (saith *Ambrose*) *He saith as he will, not as it is due.* Exhort. ad virg. Iustice inherent.

Rhem. 2. 29 Are all miracles?] *S. Augustine ep. 137. giveth the same reason, why miracles and cures be done at the memories or bodies of some Saints more then at others: and by the same Saints in one place of their memories rather then at other places.*

Fulk. 2. S. *Augustine* saith not, that any miracles are done by any Saints at any place of their memories, but by God where it pleaseth him. *Is not Africa (saith he) full of the bodies of the holy Martyrs? And yet we know not that any such things are done here in any place. For as that which the Apostle saith: All the Saints haue not the gifts of healing, neither haue all the discerning of spirits: so neither in all memories of the Saints it is not his will that these things should be done, which divideth his owne to every man as he will.* Therefore, when it is certaine that God hath or doth worke miracles in any place, we must [illegible]t call him to account, why he doth not the same in all places. But hereof it followeth not, that fained and [illegible]g miracles of Popery be brought by God or by his Saints: but seeing they tend to maintaine Heresie and Id[illegible]ry, we must say still with S. *Augustine, Away with these fained miracles of lying men, or wonders wrought by de[illegible]ving devils*, De vni. Eccl. c.16. Miracles.

ANNOTATIONS. CHAP. XII.

Rhem. 3. 9 Faith in the same.] *This faith is not another in substance then the common faith in Christ, but is of another accidentall quality onely, that is, of more fervor, devoti[illegible], zeale, and confident trust, specially for doing of miracles.* Zealous faith.

Fulk. 3. Faith of doing miracles may be in wicked me[illegible] as you confesse *sect. 1.* therefore differeth in substance from justifying faith, which worketh by love. *He ca[illegible] faith here, not this common faith, but that whereof he speaketh a little after: If I haue all faith, so that I can remoove mountaines. Theodoret* upon this place. *Photius* and *Oecumenius say, Abusively he calleth the effect by the name of the thing.*

Rhem. 15 If the foot.] *The Church is of exceeding great distinction of members, gifts, orders, and offices: yet of great concord, concurrence, mutuall communion and participation in all actions of her members among themselves, and with Christ the head of the body.* Vnity.

24 Schisme in the body.] *As Charity and unity of spirit is the proper band and weale of the common Body: so is division or Schisme, which is the interruption of peace and mutuall society betweene the parts of the same, the speciall plague of the Church, and as odious to God as rebellion to the temporall Soveraigne.* Schisme.

CHAP. XIII.

That above all other gifts they should seeke after Charity: as that without which nothing profiteth, 4. and which doth all as is to be done; and remaineth also in heaven.

The Epistle, upon the Sunday of Quinquagesime, called Shrovesunday.

IF I speake with the tongues of men and of Angels, and haue || not charity: I am become as sounding Brasse, or a tinkling Cymball.

2 And if I should haue prophecy, and knew all mysteries, and all knowledge; and if I should ‡ haue all faith, so that I could remoove mountaines, and haue no charity, I am nothing.

3 And if I should distribute all my goods to be meat for the poore, and if I should || deliver my body so that I burne, and haue not charity, it doth profit me nothing.

4 Charity is patient, is benigne: Charity envieth not, dealeth not perversely: is not puffed up,

5 Is not ambitious, seeketh not her owne, is not provoked to anger, thinketh not evill:

6 Rejoyceth not upon iniquity, but rejoyceth with the truth:

7 Suffereth all things, beleeveth all things, hopeth all things, beareth all things.

8 Charity never falleth away: whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed.

9 For in part we know, and in part we prophesie.

THough I speake with the tongues of men, and of Angels, and haue not charity, I am as sounding brasse, or as a tinckling Cymball.

2 And though I haue prophecy, and understand all secrets, and all knowledge: yea if I haue all faith, so that I can remoove mountaines, and haue not charity, I am nothing.

3 And though I bestow all my goods to feed the poore, and though I give my body that I should be burned, and haue not charity, it profiteth me nothing.

4 Charity suffereth long, and is courteous: Charity envieth not, charity doth not frowardly, † swelleth not, † Or, is not puft up.

5 Dealeth not dishonestly, seeketh not her owne, is not bitter, thinketh not evill,

6 Rejoyceth not in iniquity, but rejoyceth in the truth:

7 Suffereth all things, beleeveth all things, hopeth all things, endureth all things.

8 Though that prophecyings faile, either tongues cease, or knowledge vanish away, yet charity falleth never away.

9 For our knowledge is † unperfect, and our prophecying is unperfect; † Or, in part.

10 But ‡ when that ſhall come that is perfect, that ſhall be made voide that is in part.

11 When I was a little one, I ſpake as a little one, I underſtood as a little one, I thought as a little one. But when I was made a man, I did away the things that belonged to a little one.

12 We ſee now by a glaſſe in a darke ſort: but then face to face. Now I know in part: but then I ſhall know as alſo I am knowne.

13 And now there remaine Faith, Hope, Charity, ‖ theſe three; but the † greater of theſe is Charity.

10 *But when that* [illegible] *is come, then that which is unperfect* [illegible] *done away.*

11 *When I was a child, I* [illegible] *I under*[illegible] *a child, I imag*[illegible]*: but as ſo*[illegible] *a man, I put away* [illegible]*neſſe.*

12 *Now we ſee in a glaſſe, even in a darke ſpeaking: but then ſhall wee ſee face to face. Now I* [illegible] *unperfectly: but then ſhall I know, even as I am knowne.*

13 *Now abideth Faith, Hope, and Charity, theſe three, but the chiefe of theſe is Charity.*

MARGINALL NOTES. CHAP. XIII.

RHEM. 1. 2 Haue all faith.] *This prooveth that faith is nothing worth to ſalvation without workes, and that there may be true faith without charity.*

FVLK. 1. That faith which is void of good workes, is nothing worth unto ſalvation. Yet a man is iuſtified by faith without workes, but yet by ſuch a faith as worketh by loue. *Rom.*3. for a iuſtifying faith cannot be without charity. *Good life* (ſaith S. *Auguſtine*) *is inſeparable from faith, which worketh by loue,* De fide & oper. cap.23. Saint *Ambroſe* upon this text ſaith: *To worke wonders, and to caſt out divels by faith, is nothing worth, except a man be an earneſt follower of good converſation.* Leo ſpeaking of true faith and charity, ſaith, *Tunc verum nomen ac vere eſt fructus amborum cum inſolubilis manet utriuſque connexio, ubi enim non ſimul fuerint ſimul deſinunt. Sine fide non diligitur, & ſine dilectione non creditur,* Ser.7. de quadr. Gennadius apud Oecumenium, ſaith: *He doth not now ſpeake of that faith of the beleevers which is common and generall: but of the gift of faith. For there was a certaine kind of gifts, that was called by the ſame name of faith, which was given to many at that time, for the manifeſtation of the preſence of this ſpirit. Of this gift alſo, our Lord ſaith in the Goſpel, If you ſhall haue faith as a graine of Muſtard ſeed, you ſhall ſay to the mountaine, Remoue and be caſt into the Sea, and it ſhall be done unto you. For our Lord ſpake not of the common faith, to them as unbeleevers, but his ſpeech was to his Diſciples: that is, if you ſhall haue the gift of faith: And that which our Lord in the Goſpel ſaid to be the greateſt, namely, to remoove mountaines, the Apoſtle ſaith, is nothing without charity.*

Iuſtification by faith onely.

RHEM. 2 10 When that ſhall come.] *By this text S.* Auguſtine lib.22.Civ.c.29. *prooveth, that the Saints in heaven haue more perfect knowledge of our affaires heere, then they had when they lived heere.*

FVLK. 2 S. *Auguſtine* ſpeaketh in that place never a word of the Saints that are in heaven knowing our affaires here in earth, but of the perfect knowledge that all the Saints ſhall haue after the reſurrection. If the Prophet *Eliſeus* being abſent in body, ſaw his ſervant *Giezi* taking the gifts which *Naaman* the Syrian, whom the Prophet had cleanſed from his leproſie, gaue him, which the wicked ſervant thought to haue done cloſely, becauſe his maſter ſaw him not: *How much more in the ſpirituall body* (ſaith he) *the Saints ſhall ſee all things, not onely if they ſhall ſhut their eyes, but alſo if they be abſent in body. For then ſhall that be perfect whereof the Apoſtle ſpeaketh,* &c. Therefore either ignorance or impudency was the author of this note.

Saints in heaven know not our affaires.

RHEM. 3 13 Greater of theſe.] *Charity is of all the three the greateſt: How then doth onely faith, being inferiour to it, ſaue and iuſtifie, and not Charity?*

FVLK. 3. Charity is greateſt, becauſe it is of longeſt continuance. Iuſtification is attributed to faith onely, becauſe faith onely doth apprehend the mercy of God promiſed in Chriſt, and not charity, though it continue, when faith and hope ceaſe, becauſe that is obtained which is beleeved and hoped. And that in reſpect of continuance, the Apoſtle ſaith, that charity is greateſt, the ancient Fathers doe confeſſe. *Chryſoſtome* ſaith upon this text. *The greateſt of theſe is charity, namely in this point, becauſe they paſſe away: Charity continueth.* In 1 Cor. Hom.34. *Primaſius* ſaith: *In this preſent life there are three, in the life to come onely the loue of God and his Angels, and of all Saints. Therefore that is greater which is alwayes needfull, then that which ſhall once haue an end.* S. Auguſtine *De doct. Chriſt. lib.1. cap.39.* ſaith upon this text. *The greateſt of theſe is charity, becauſe when every one ſhall come to eternall life, the other two departing, charity ſhall continue more encreaſed, and more certaine.*

Iuſtification by faith.

ANNOTATIONS CHAP. XIII.

RHEM. 1 Not Charity.] *Without charity, both toward every particular perſon, and ſpecially toward the common body of the Church, none of all the gifts and graces of God be profitable.*

Charity.

RHEM. 4. 3 Deliver my body.] Beleeue (*ſaith Saint Auguſtine*) aſſuredly, and hold for certaine, that no Heretike and Schiſmatike, that uniteth not himſelfe to the Catholike Church againe, how great almes ſoever he giue, yea or ſhed his blood for Chriſts name, can poſſibly be ſaved. For many Heretikes, by the cloke of Chriſts cauſe, deceiving the ſimple, ſuffer much. But where true faith is not, there is no juſtice, becauſe the juſt liveth by faith. So it is alſo of Schiſmatikes, becauſe where charity is not, juſtice can there be none: which if they had, they would never plucke in pieces the body of Chriſt, which is the Church. *Auguſt. ſeu Fulg. de fid. ad Pet. c.39. So ſaith S. Auguſtine in divers places, not onely of Heretikes that died directly for defence of their hereſie, as the Anabaptiſts and Calviniſts now adaies doe: (for that is more damnable:) but of ſome Heretikes and Schiſmatikes that may die among the Heathen or Turkes for defence of truth or ſome Article of Chriſts religion.* Auguſt. de verb. Dom. ſer.50. c.2. & in Pſ.34. Conc.2. prope finem. Cypr. de unit. Eccl. num.8.

Falſe Martyrs.

FVLK. 4. Put in Papiſts, in ſtead of Calviniſts, and this note is true. Adde alſo, that Papiſts ſuffering death for treaſon againſt their Prince and Countrey, are no martyrs, though they ſhould repent at their death, and renounce their falſe faith: much leſſe continuing Antichriſtian heretikes.

Martyrs.

RHEM. 4. 13 Theſe three.] *Theſe are the three vertues Theologicall, each one by nature and definition diſtinct from another, and faith is by nature the firſt, & may be & often is before, & without charity: & truely remaineth in divers after*

The 3. vertues Theologicall.

they

[illegible] *in their hands* [illegible] *heare* [illegible]

21 *Alſo* [illegible] *and of their* [illegible] *on, neither of their* [illegible]

c Papiſts [illegible] Calviniſts [illegible] ſhould be condemned alſo.

MARGINALL NOTES. CHAP. IX.

RHEM. 1. [illegible]

FVLK. 1. [illegible] a deſtroyer, as Chriſt is [illegible] the reprobate: who is fallen from [illegible] Lions [illegible] cruelty to maintaine his wickedneſſe [illegible] can be drawne to Luther and Calvine [illegible] teach the truth againſt the hereſies both old and lately [illegible] the looſing of the Angels that were bound at the great river Euphrates, ſignifieth from [illegible] Writers) in this Propheſie ſignifieth the citie of Rome.

The Pope Antichriſt.

RHEM. 2 20 Haue done penance.] *This phraſe being the ſame* [illegible] *penall repentance as conſerth a man to* [illegible] *depart from them* [illegible] *the ſame phraſe, Cap.2,21.22. & Act. 8,22.*

FVLKE. 2 This phraſe ſignifieth no Popiſh penall ſatiſfaction, but true repentance with ſorrow for their ſins paſt, which conſiſteth not onely to depart from them, but to amend their lives.

ANNOTATIONS CHAP. IX.

RHEM. 3 4 Nor any greene thing.] *The heretikes do not hurt or ſeduce the* [illegible] *that is, ſuch as haue a liuing faith working by charity; but commonly they corrupt him in faith, who ſhould otherwiſe haue periſhed for his life, and him that is reprobate, that hath neither the ſigne of the Croſſe (which is Gods marke) in the forehead of his body, nor* [illegible] *the note of election in his ſoule.*

Who are ſeduced by heretikes.

FVLK. 3. If the ſigne of the Croſſe were Gods marke here ſpoken of, it could not be imprinted on the foreheads of ſo many reprobates. Therefore it is not that ſigne, whereby the elect are diſcerned from the reprobate [illegible] confeſſion of Chriſt proceeding from a lively faith, which is given according to Gods election. [illegible] as S. Paul ſaith, is this. The Lord knoweth who be his, and let every one that calleth upon the name of the Lord Chriſt, depart from iniquity, 2 Tim.2.19. So doth Ambroſius Ambertus underſtand it, ſaying: *They haue not the ſigne of God in their foreheads, which haue not aſſured within them faith which worketh by loue.*

The ſigne of the Croſſe.

RHEM. [illegible]

RHEM. [illegible]

FVLK. 4 [illegible] the new Tranſlators abuſe the people, for Idols ſaying Images [illegible] Heathen Gods, which are here, and in Pſal.95. called Dæmonia, Devils [illegible] Idols, [illegible] Pope from the true worſhip [illegible] hath brought the people by falſe doctrine [illegible] though they pretend to worſhip God and his Saints by ſuch Images, as the heathen did to worſhip God and his Angels, and not Devils, yet the Scripture ſaith, they did worſhip devils. Becauſe idolatry is the ſervice of the devill and not of God, though Idolaters pretend and thinke to worſhip God, and not the Devill. Where you ſay the place is plainly againſt the portraiture of the heathen gods: You forget that this is ſpoken of men living after the opening of the ſeventh ſeale, and under the ſound of the ſixth Angels trumpet, which is toward the end of the world. Now the Idols or Portraitures of the heathen gods are aboliſhed long agoe. And you are wont to hold, that there are no Idols of gold, &c. ſince the Church hath been ſpred over all Nations. Finally, there is no knowne people in the world, living in the time here ſpecified, that doth worſhip, or hath worſhipped Images of gold, ſilver, braſſe, ſtone, and wood, but Papiſts.

Heret. tranſlation.

Luther and Calvine cannot be this Arch heretike, but the Pope.

CHAP.

CHAP. X.

[illegible] 3 [illegible] thunders, he speake. 6 [illegible] mystery shall [illegible]

A[illegible] Angel, [illegible] from heaven, clothed with a [illegible] and a rainbow on his [illegible], and his [illegible]

2 And he had in his hand a little booke [illegible]: and hee put his [illegible] foot upon the sea, and his left upon the land.

3 And hee cryed with a loud voyce, as when a lion roareth. And when he had cryed, the seven thunders spake their voyces.

4 And when the seven thunders had spoken their voyces, I was about to write: and I heard a voyce from heaven saying to mee: Signe the things which the seven thunders have spoken: and write them not.

Dan.12,7.

5 And * the Angel which I saw standing upon the sea and upon the land, c lifted up his hand to heaven,

c This was the manner of taking an oath by the true God, as Deut. 32.

6 And he sware by him that liveth for ever and ever, that created heaven and those things which are in it: and the earth, and those things which are in it: and the sea, and those things which are in it: That there shall be time no more:

7 But in the dayes of the voyce of the seventh Angel, when the trumpet shall begin to sound, the mystery of God shall be consummate, as he hath evangelized by his servants the Prophets.

8 And I heard a voyce from heaven againe speaking with me, and saying: Goe, and take the booke that is opened, of the hand of the Angel standing upon the sea, and upon the land.

9 And I went to the Angel, saying unto him, that he should give me the booke. And he said to me, * Take the booke, and c devoure it: and it shall make thy belly to bee bitter, but in thy mouth it shall bee ‡ sweet as it were hony.

Ezec.3,1.
c By earnest study and meditation.

10 And I tooke the booke of the hand of the Angel, and devoured it: and it was in my mouth as it were hony, sweet, and when I had devoured it, my belly was made bitter.

11 And he said to me, Thou must againe Prophecie to nations, and peoples, and tongues and many Kings.

A[illegible] mighty [illegible] downe from heaven [illegible] And the raine-bow [illegible] as it were the Sunne, [illegible] lers of fire.

2 And he had [illegible] foot: and he put his [illegible] his left foot on the [illegible]

3 And cryed [illegible] Lion roareth: and [illegible] thunders uttered their voyces.

RHEM. 1.
FULK. 1.

4 And when the seven thunders had uttered their voyces, I was about to write: and I heard a voyce from heaven, saying unto mee, Seale up those things which the seven thunders uttered, and write them not.

5 And the Angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven,

RHEM. 2
FULK. 2

6 And sware by him that liveth for evermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which therein are, that there should be no longer time.

RHEM. 3
FULK. 3.

7 But in the dayes of the voyce of the seventh Angel, when hee shall begin to blow, even the mysterie of God shall be fulfilled, as hee hath declared to his servants the Prophets.

8 And the voyce which I heard from heaven, spake unto me againe, and said, Goe, and take the little booke which is open in the hand of the Angel which standeth upon the sea, and upon the earth.

RHEM.

*9 And I went unto the Angel, and said unto him, Give me the little booke. And he said unto mee, Take it, and eat it up, and it shall * make thy belly bitter, but it shall be in thy mouth as sweet as hony.*

Ezech.2,8. and 3.1.
FULK. 4

10 And I tooke the little booke out of the Angels hand, and ate it up, and it was in my mouth as sweet as hony: and as soone as I had eaten it, my belly was bitter.

11 And hee said unto mee, Thou must prophecie againe among peoples, and nations, and tongues, and to many Kings.

MARGINALL NOTES. CHAP. X.

RHEM. 1. 4 Write them not.] *Many great mysteries and truths are to be preserved in the Church, which for* [illegible] *to Gods providence, are not to be written in the booke of holy Scripture.*

FULK. 1. The things which the seven thunders spake, *John* is commanded to seale up in silence, and not to utter. Therefore they were not Popish mysteries, to be delivered by tradition, but certaine secret judgements of God, which were revealed to *John*, for his confirmation in the faith, but not to be expressed for the instruction of the Church: *for that it should not be profitable to make them knowne* (saith *Arethas*) *before the last times of the comming of Christ, seeing* Daniel *also was willed to seale up such sayings.* Therefore this place will not serve, to give credit to your unwritten unites.

9 Sweet

RHEM. 2 9 [illegible] as it were.] *Sweet in the reading, but in fulfilling somewhat bitter, because it* [illegible] *penance, and suffering of tribulation.*

FULK. 2 The word of God is also sweet in practice, to them that are indued with the Spirit of God, [illegible] cation be [illegible] to the [illegible], and outward man. But it is said here to be bitter in his belly, because he might not [illegible] the knowledge of those things, that were to be revealed, but publish it and preach it [illegible], as *Ezech. 3.*

CHAP. XI.

Saint John measuring the Temple, 3 heareth of two witnesses that shall preach: 7 whom the beast ascending up from the sea shall kill, 11 but they rising againe ascend into heaven, 13 and seven thousand persons are slaine with an earth-quake: 15 And at the sound of the seventh Angel, the foure and twenty Seniors give praise and thanks to God.

AND there was given me a reed like unto a rod: and it was said to me, Arise, and measure the Temple of God, and the Altar, and them that adore in it.

2 But the court which is without the Temple, cast forth, and measure not that: because it is given to the Gentiles, and they shall tread under foot the holy city ‡ two and forty moneths.

3 And I will give to my two witnesses, and they shall prophesie a thousand two hundred sixty dayes, clothed with sackclothes.

4 These are the two olive trees and the two candlesticks that stand in the sight of the Lord of the earth.

5 And if any man will hurt them, fire shall come forth out of their mouthes, and shall devoure their enemies; and if any man will hurt them: so must he be slaine.

6 These have power to shut heaven, that it raine not in the dayes of their prophecie: and they have power over the waters to turne them into blood, and to strike the earth with all plague as often as they will.

‡ The great Antichrist.

7 And when they shall have finished their testimony: the ‡ beast which ascended from the depth, shall make warre against them, and shall overcome them, and kill them.

8 And their bodies shall lie in the streets of the c great city, which is called spiritually Sodome and Ægypt, where their Lord also was crucified.

9 And there shall of tribes, and peoples, and tongues, and Gentiles, see their bodies for three dayes and a halfe: and they shall not suffer their bodies to be laid in monuments.

‡ The wicked rejoyce, when holy men are executed by the tyrants of the world, because their life and doctrine are burdenous unto them.

10 And the inhabitants of the earth ‡ shall bee glad upon them, and make merry: and shall send gifts one to another, because these two prophets tormented them that dwelt upon the earth.

11 And after three dayes and a halfe, the spirit of life from God entred into them. And they stood upon their feet, and great feare fell upon them that saw them.

12 And they heard a loud voyce from heaven, saying to them, Come up hither. And they went up into heaven in a cloud: and their enemies saw them.

13 And in that houre there was made a great earthquake: and the tenth part of the city

AND there was given me a reed like unto a rod, and the Angel stood by, saying, Rise, and mete the Temple of God, and the Altar, and them that worship therein.

2 But the court which is without the Temple cast out, and mete it not: for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two moneths.

3 And I will give power unto my two witnesses, and they shall prophecie a thousand, two hundred, and threescore dayes, clothed in sackecloth.

4 These are two Olive trees, and two Candlestickes, standing before the God of the earth.

5 And if any man will hurt them, fire proceedeth out of their mouthes, and consumeth their enemies: and if any man will hurt them, this wise must he be killed.

6 These have power to shut heaven, that it raine not in the dayes of their prophesying: and have power over waters to turne them to blood, and to smite the earth with all manner plagues, as often as they will.

7 And when they have finished their testimony, the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall overcome them, and kill them.

8 And their bodies shall lie in the streets of the great city, which spiritually is called Sodome and Egypt, where also our Lord was crucified.

9 And they of the people, and kindreds, and tongues, and they of the nations, shall see their bodies three dayes and a halfe, and shall not suffer their bodies to be put in graves.

10 And they that dwell upon the earth shall rejoyce over them, and be glad, and shall send gifts one to another: for these two Prophets vexed them that dwelt on the earth.

11 And after three dayes and an halfe, the spirit of life comming from God, entred into them: and they stood upon their feet, and great feare fell upon them which saw them.

12 And they heard a great voyce from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies saw them.

13 And the same houre was there a great earthquake, and the tenth part of the city fell,

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ty fell: and there were ſlaine in the earth-quake names of men ſeven thouſand: and the reſt were caſt into a feare, and gave glory to the God of heaven.

14 The ſecond woe is gone: and behold the third woe will come quickly.

15 And the ſeventh Angel ſounded with a trumpet: and there were made loud voyces in heaven, ſaying, ‡ The kingdome of this world is made our Lords and his Chriſts, and he ſhall reigne for ever and ever. Amen.

16 And the foure and twenty Seniours which ſit on their ſeats in the ſight of God, fell on their faces, and adored God,

17 Saying: We thanke thee Lord God omnipotent, which art, and which waſt, and which ſhalt come: becauſe thou haſt received thy great power, and haſt reigned.

18 And the Gentiles were angry, and thy wrath is come, and the time of the dead, to be judged, and ‡ to render reward to thy ſervants the Prophets and Saints, and to them that feare thy name, ‖little and great, and to deſtroy them that have corrupted the earth.

19 And the Temple of God was opened in heaven: and the Arke of his Teſtament was ſeene in his Temple, and there were made lightenings, and voyces, and an earth-quake, and great haile.

and in the earthquake were ſlaine names of men ſeven thouſand: and the remnant were afraid, and gave glory to the God of heaven.

14 The ſecond woe is paſt, and behold, the third woe commeth anon.

15 And the ſeventh Angel blew, and there were made great voyces in heaven, ſaying, The kingdomes of this world are our Lords, and his Chriſts, and hee ſhall reigne for evermore.

16 And the foure and twenty Elders which ſit before God on their ſeats, fell upon their faces and worſhipped God,

17 Saying, We give thee thankes, O Lord, God Almighty, which art, and waſt, and art to come: for thou haſt received thy great might, and haſt reigned.

18 And the Nations were angry, and thy wrath is come, and the time of the dead that they ſhould be judged, and that thou ſhouldſt give reward unto thy ſervants the Prophets and Saints, and to them that feare thy Name, ſmall and great, and ſhouldeſt deſtroy them which deſtroy the earth.

19 And the Temple of God was opened in heaven, and there was ſeene in his Temple the Arke of his Teſtament: and there followed lightnings, and voyces, and thunderings, and earthquake, and much haile.

MARGINALL NOTES. CHAP. XI.

RHEM. 1. 2 Two and forty.] *Three yeeres and a halfe; which is the time of Antichriſts reigne and perſecution.*

The time of Antichriſts reigne.

FULK. 1. That is a ſhort time, in compariſon of the eternall reigne of Chriſt. The ſame ſeaſon is called a time, and times, and halfe a time, *Chap.* 12. 14. and in this Chapter 1260 dayes, and three dayes and an halfe. Therefore it cannot be meant of three common yeeres and an halfe, more then of three uſuall dayes and an halfe. But it is numbred by moneths and dayes, for the comfort of the faithfull, that they may bee aſſured it is limited by God, and but ſhort in compariſon of the everlaſting kingdome of Chriſt. *Hentenius*, a Papiſt, in his Preface to his tranſlation of *Arethas*, ſaith: *It is not poſſible, that Antichriſt in ſo ſhort a time of three common yeeres and an halfe, ſhould obtaine ſo many kingdomes and provinces.* Yet our Remiſh Papiſts force not of impoſſibilities, ſo they might have an argument to prove, that the Pope is not Antichriſt.

RHEM. 2 8 Great city, which.] *He meaneth Hieruſalem, named Sodome and Egypt, for the imitation of them in wickedneſſe. So that we ſee his chiefe reigne ſhall be there, though his tyranny may extend to all places of the world.*

Rome the City of Antichriſt.

FULK. 2 Hieruſalem is not the city of Antichriſt, but Rome, by authority of which city Chriſt himſelfe (as you confeſſe, *Chap.* 17. *Sect.* 9.) was put to death, ſo alſo he is often crucified in his members. S. *Hierome, Epiſt.* 17. contendeth, that this place cannot be underſtood of Hieruſalem in Iewry. The Comment in S. *Auguſtine*, interpreteth the ſtreets of the great city, the midſt of the Church. *Beda* the city of the ungodly, but all the ancient Interpreters agree, that the chiefe raigne of Antichriſt ſhall be at Rome.

RHEM. 3 18 To render reward.] *To repay the hire or wages (for ſo both the Greek word and the Latine ſignifie) due to holy men, proveth againſt the Proteſtants, that they did truly merit the ſame in this life.*

Merit.

FULK. 3 God repayeth the reward which he promiſeth of his meere mercy, not which men deſerve by the merit of their workes. For all his Saints are juſtified freely by his grace, through faith, without reſpect of the merit of their workes, *Rom.* 3. 24. *There is no hire* (ſaith *Hilarie*) *of a gift, becauſe it is due of the works, but God hath given a free reward to all men, by juſtification of faith, In Mat. chap.* 20.

ANNOTATIONS. CHAP. XI.

Enoch and Elias yet alive, ſhall preach in the time of Antichriſt.

RHEM. 4 3 My two witneſſes.] Enoch and Elias, *as it is commonly expounded; for, that* Elias *ſhall come againe before the latter day*, it is a moſt notorious knowen thing (*to uſe S.* Auguſtines *words*) in the mouthes and hearts of faithfull men. *See* lib. 20. de Civit. Dei, cap. 29. Tract. 4. in Ioan. *and both of* Enoch *and* Elias, lib. 2. de pec. merit. cap. 3. *So the reſt of the Latine Doctors, as* S. Hierom ad Pammach. epiſt. 61. cap. 11. *and in* Pſal. 108. Ambroſ. in Pſa. 45. S. Hilarie, 20 can. in Matth. Proſper lib. ultimo de promiſſionibus cap. 13. S. Gregorie lib. 14. Moral. cap. 11. & hom. 12. in Ezech. *Beda* in 9. Marc. *The Greeke Fathers alſo, as* S. Chryſoſtome, hom. 58. in Mat. & hom. 4. in 2. Theſſ. & hom. 21. in Gen. & hom. 22. in epiſt. ad Heb. Theophylact. *and* Oecumen. in 17. Mat. S. Damaſc. l. 4. de Orthodoxa fide, cap. 27.

Furthermore, that they live yet in Paradiſe, it is partly gathered out of the Scripture, Eccleſi. 44. 16. *where it is plainely ſaid of* Enoch, *that he is tranſlated into* Paradiſe, *as all our Latine examplars reade; and of* Elias, *that he was taken up alive it is evident,* 4 King. 2. *And* S. Irenæus *ſaith, it is the tradition of the Apoſtles, that they be both there,* lib. 5. in initio. Dicunt Preſbyteri (*ſaith he*) qui ſunt Apoſtolorum Diſcipuli. So ſay the Prieſts or Ancients that are the Scholers of the Apoſtles. *See S.* Iuſtine, q. 85. ad Orthodoxos. *Finally, that they ſhall returne into the company of men in the end of the world, to preach againſt Antichriſt, and to convert the Iewes and*

Gentiles

[illegible]

FULK. 4 [illegible] Enoch and Elias, [illegible] before the [illegible] of Chriſt [illegible] Church [illegible] S. Auguſtines words. [illegible] before Moſes, the other in [illegible] And concerning the [illegible] hath no ground in the Scripture. For the Prophecie of *Malachie* [illegible] confeſſeth that there is no mention of *Enoch* in the Scripture, [illegible] his comming againe. And where you ſay, that they live in Paradiſe, [illegible] upon this text, *Many thinke this to be* Micheas, *or* Heliſeus, *or* Moſes, *but they are both dead, but the death of* Ieremie *is not found. For all our Ancients have delivered by* [illegible] what credit is to be given to ancient tradition, without the Scripture, and how [illegible] S. *Auguſtine* ſaith not, *it is a moſt* [illegible] thing. But [illegible] the day of judgement. Ticonius [illegible] *It is a matter they* [illegible] commonly ſaid and thought of the faithfull. But that opinion true or falſe, pertai[illegible] Iewes are not converted, but Antichriſt [illegible] the teſtimony of [illegible] place is the ſame opinion of *Elias* to come before the judgement. In the third place he ſaith: [illegible] *and Elias remaine in their mortall body*: but of their comming to preach [illegible] ſome alſo thinketh they are not dead: but of their comming [illegible] nothing [illegible] But in [illegible] he ſaith the remnant of the Iewes ſhall beleeve in the end [illegible] in hand. *Ambroſe* indeed underſtandeth theſe witneſſes to be *Enoch* and *Elias* [illegible] commendeth that they muſt be *Moſes* and *Elias*. *And theſe two Prophets* (ſaith he) *we underſtand to be thoſe that ſhall* [illegible] *comming, whom the* Apocalypſe *of* Iohn *ſaith, that they ſhall be ſlaine by Antichriſt, although there be divers opinions of many men, either of* Enoch, *or of* Ieremie, *becauſe that one of them* [illegible] *die as* Elias. *But we cannot* [illegible] *with the opinion of* [illegible] *the faith of the truth which the Lord hath revealed to the three* [illegible] *witneſſes, neither thinke that any other ſhall come, than they which were ſeene* [illegible] *for the confirmation of faith.* You ſee what certaine judgement is to be taken of the authority and opinions of the Fathers, without the Scripture. On the other ſide, *Proſper* maketh no queſtion, but they ſhall be *Enoch* and *Elias*. Likewiſe *Gregorie*, and *Beda* in *Mar.* 9. ſpeaketh of the comming againe of *Elias*, but never a word of Enoch. *Chryſoſtome* alſo thinketh, that *Elias* ſhall come againe to convert the Iewes: but of *Enoch* he is ſo farre from affirming that he ſhall come, that he condemneth it of curioſity, to enquire what is become of him, or to what end he was tranſlated, *in ep. ad Heb. hom.* 22. *in Gen. hom.* 21. The later Writers, *Oecumenius* and *Theophylact*, follow *Chryſoſtome* for *Elias*, but of *Enoch* they ſay nothing. *Damaſcen* will have them both. Thus you ſee the matter is not ſo cleare in the opinion of antiquity, as the Papiſts would have it ſeeme by the multitude of quotations.

But you will prove *that they be alive in Paradiſe*: But what place is Paradiſe but heaven? as the Apoſtle declareth, 2 *Cor.* 12. 2. & 4. for earthly Paradiſe, either by the Flood, or before was defaced. Now, what doctrine it is to affirme, that men in mortall bodies aſcended into heaven, and that before the Aſcenſion of Chriſt, I leave it to the learned to conſider. As for your proofes, are like your doctrine: for firſt *Eccleſiaſticus* is no Canonicall Scripture, neither if it were, is it truly tranſlated in your vulgar Latine text: for in the Greeke there is no mention of Paradiſe. It is evident indeed, that *Elias* was taken up alive, but not that he continueth alive. Yea becauſe it is ſaid expreſly, that he was taken up into heaven, it is certaine that his body was not carried into heaven: for Chriſt was the firſt, that in his whole humanity aſcended into heaven. That which *Irenæus* ſaith cannot be true, becauſe he ſaith they were tranſlated into the earthly Paradiſe, where *Adam* was firſt placed, and that S. *Paul* was rapt up into that Paradiſe, who ſaith expreſly, that he was rapt into the third heaven, which is figuratively called Paradiſe, becauſe it is a place of felicity, as was that earthly garden which God planted in Eden. The teſtimony of the Ancients, which he alledgeth for a proofe, is no better then the like tradition of theirs, that our Saviour Chriſt was *about 50 yeres of age, l.* 2. *c.* 39. *Iuſtin*, or whoſoever was author of thoſe queſtions, thinketh not only *Enoch* & *Elias* to be alive, but alſo all thoſe whoſe bodies aroſe at the reſurrection of Chriſt, to be changed together at his comming: by which opinion, he overthroweth your opinion, who hold that they ſhall be ſlaine by Antichriſt. The teſtimonies of Scripture which you alledge, are altogether againſt you. For *Malachie* ſpeaketh but of one comming of *Elias*, which the Angel, *Luk.* 1. 17. and Chriſt himſelfe, *Mat.* 11. 14. & 17. 12. doth interpret of *Iohn Baptiſt*. So doth *Hierome* upon *Malachie*, aſcribing the opinion of his comming in the fleſh to Iewes and Iewiſh heretikes.

And that which deceived *Chryſoſtome*, and other of the ancient Fathers, to thinke that he ſhould come in perſon, was the corrupt tranſlation of the Septuagint, where in ſtead of *Elias* the Prophet (as it is in the Hebrew) they did reade *Elias* the Theſbite: upon which addition, S. *Chryſoſtome* groundeth that opinion in *Mat. hom.* 58. As though the Prophet muſt needs meane *Elias* in perſon, and not in ſpirit and office onely, becauſe he nameth his countrey, whereas *Malachie* hath not that addition, *the Theſbite*: neither in the Hebrew, nor in the vulgar Latine, nor in S. *Hieromes* tranſlation. Of the former place of *Eccleſiaſticus*, I have ſpoken before. In the latter he muſt be underſtood according to the Prophecie of *Malachie*, expounded of *Iohn the Baptiſt*, or elſe he hath no ground of his ſaying. *Hyppolitus* hath more fables then that of *Enoch* & *Elias*: for he holdeth that Antichriſt ſhall be a devill incarnate, and that not onely *Enoch* and *Elias*, but *Iohn* the Divine, the Writer of this *Apocalypſe*, ſhall alſo come with them before the ſecond comming of Chriſt. Let the indifferent Reader therefore judge, whether we be contentious and rebellious, becauſe we yeeld not to theſe various, inconſtant, and fabulous opinions of many of the ancient Fathers. Or rather whether you would not make the world ſecure of the ſecond comming of Chriſt, which conceive ſuch fantaſies, that it might be thought Antichriſt is not yet come.

CHAP.

CHAP. XII.

4 The great [illegible] (the Devill) [illegible] away [illegible] to himselfe, and [illegible] in the desert. 7 [illegible] Dragon [illegible] him. 13 [illegible] throwne [illegible] sea.

AND [illegible] a great signe [illegible] in heaven: A woman clothed with the Sunne, and the Moone under her feet, and on her head a crowne of twelve starres:

2 And being with childe, she cryed travailing, and is in anguish to bee delivered.

3 And there was seene another signe in heaven: and behold a great red Dragon having seven heads, and ten hornes: and on his heads seven Diademes.

4 And his taile drew ‡ the third part of the Starres of heaven, and cast them to the earth, and the Dragon stood before the woman which was ready to be delivered: that when shee should bee delivered, hee might devoure her sonne.

5 And she brought forth a man childe, who was * to governe all Nations in an iron rod: and her sonne was taken up to God, and to his Throne.

6 And ‖ the woman fled into the wildernesse, where shee had a place prepared of God, that there they might feed her a thousand two hundred sixty dayes.

7 And there was made ‖ a great battell in heaven, Michael and his Angels fought with the Dragon, and the Dragon fought and his Angels:

8 And they prevailed not, neither was their place found any more in heaven.

9 And that great Dragon was cast forth, the old Serpent, which is called the Devill and Satan, which seduceth the whole world: and he was cast into the earth, and his Angels were throwne downe with him.

10 And I heard a great voyce in heaven saying: Now is there made salvation and force and the kingdome of our God, and the power of his Christ: because the accuser of our brethren is cast forth, who accused them before the sight of our God day and night.

11 And ‡ they overcame him by the blood of the Lambe, and by the word of their testimony, and they loved not their lives even unto the death.

12 Therefore rejoyce, O heavens, and you that dwell therein. Woe to the earth and to the sea, because the Devill is descended to you, having great wrath, knowing that hee hath a little time.

13 And after the Dragon saw that hee was throwne into the earth, hee persecuted the woman which brought forth the man childe.

14 And there were given to the woman, two wings of a great Eagle, that she might flie

[illegible] is pro[illegible] and principally spoken [illegible] Church: [illegible] by allusi[illegible] our blessed Lady also. [illegible] great [illegible] Lucifer. The spirits [illegible] fall from their first state into Apostasie with him, and by his meanes.

* Psalm. 2, 9. Apoc. 2, 27.

The Devils endeavour against the Churches children, and specially our blessed Ladies onely Son, the head of the rest.

‡ When the Angels or we have the victorie, we must know it is by the blood of Christ, and so all is referred alwaies to him.

AND there appeared a great † wonder in heaven, A woman clothed with the Sunne, and the Moone under her feet, and upon her head a crowne of twelve starres.

† Or, signe.

2 And she being with childe, cryeth, travailing in birth, and pained ready to be delivered.

3 And there appeared another wonder in heaven, for behold a great red Dragon, having seven heads and ten hornes, and seven crownes upon his heads.

4 And his taile drawith the third part of the starres of heaven, and hee cast them to the earth: And the Dragon stood before the woman which was ready to bee delivered, for to devoure her childe as soone as it were borne.

5 And shee brought forth a man childe, which shall rule all Nations with a rod of iron: and her sonne was taken up unto God: and to his Throne.

6 And the woman fled into the wildernesse, where shee hath a place prepared of God, that they should feed her there a thousand, two hundred, and threescore dayes.

7 And there was a battell in heaven, Michael and his Angels fought with the Dragon, and the Dragon fought with his angels.

8 And prevailed not, neither was their place found any more in heaven.

9 And the great Dragon, that old Serpent, called the Devill and Satanas, was cast out, which deceiveth all the world: and he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voyce saying in heaven: Now is come salvation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 And they overcame him by the blood of the Lambe, and by the word of their testimony, and they loved not their lives unto the death.

12 Therefore rejoyce yee heavens, and yee that dwell in them. Woe to the inhabiters of the earth, and of the sea: for the Devill is come downe unto you, which hath great wrath, because hee knoweth that hee hath but a short time.

13 And when the Dragon saw that he was cast unto the earth, hee persecuted the woman which brought forth the man childe.

14 And to the woman were given two wings of a great Eagle, that she might flee into the wildernesse

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[illegible]

16 And the earth holpe the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was angry against the woman: and went to make battell with the rest of her seed, which keepe the commandements of God, and have the testimony of Iesus Christ.

18 And he stood upon the sand of the sea.

[illegible]

16 And the earth holpe the woman, and the earth opened her mouth, and swallowed up the river, which the Dragon cast out of his mouth.

17 And the Dragon was wroth with the woman, and went and made warre with the remnant of her seed, which keepe the Commandements of God, and have the testimony of Iesus Christ.

18 And † I stood on the sea sand.

† Some read and he stood.

MARGINALL NOTES. CHAP. XII.

RHEM. 1 14. A time and times.] *This often infinuation that Antichrists reigne shall be but three yeeres and a halfe (Dan. 7, 25. Apoc. 11, 2, 3, and in this chap. v. 6. & 13, 5.) [illegible], which hath ruled so many ages.*

FULK. 1. You may as well say that Antichrists reigne shall be but three dayes and an halfe. But the whole comprehending generally all the persecution that Satan shall raise against the Church, from the Ascension of Christ to the end, doth manifestly [illegible] of three common yeeres and an halfe [illegible] the holy Ghost [illegible] of halfe a mysticall or propheticall weeke, the measure whereof is knowne onely to God. And therefore it is sometime numbred by 1260. dayes, sometime by 42 moneths, sometime by three dayes and an halfe, [illegible] indefinitely a time and times, and halfe a time.

The time of Antichrists reigne.

ANNOTATIONS. CHAP. XII.

RHEM. 2 [illegible] The woman fled.] *The great persecution that the Church shall flee from, is in the time of Antichrist, and shall endure but three yeeres and a halfe, as is noted v. 14. in the margent. In which time for all that, she shall not want our Lords protection, nor true Pastors, nor be so secret, but all faithfull men shall know and follow her: [illegible] shee decay, erre in faith, or degenerate and follow Antichrist, as [illegible] the Church Catholike [illegible] in England in this time of persecution, because it hath no publike [illegible] of [illegible] may be said to be fled into the desert, yet is it neither unknowne to the faithfull that follow it, nor the enemies that persecute it: as the bad company that the Protestants talke of, [illegible] to their friends nor foes, because there was indeed none such for many ages together. And this is true; if we take this flight for a very corporall retiring into wildernesse. Where indeed it may be, and is of many expounded, to be a spirituall flight, by forsaking the joyes and solaces of the world, and giving her selfe to contemplation and penance, during the time of persecution under Antichrist. And by enlarging the sense, it may also very well signifie the desolation and afflictions that the Church suffereth and hath suffered from time to time in this wildernesse of the world, by all the forerunners and ministers of Antichrist, tyrants and heretikes.*

The Church shall flee as to a desert in Antichrists time, but not decay or be unknowne, no nor for so short a time.

FULK. 2 The Author of the Comment in S. Augustine saith, that the time mentioned in vers. 14. signifieth a yeere and an hundred yeeres, by whose accompt, the persecution of Antichrist should be three hundred and fifty yeeres. And indeed from the time of the chasing away of the Church into desert places, when the Pope by cruell warres and tyranny, banished the faithfull whom he persecuted by the names of Waldenses, Albigenses, Pauperes de Lugduno, Picardi, &c. unto the time that the Gospel began againe to be openly professed by *Wicleffe* and others, it is about the time of 350 yeeres [illegible] not rashly judge. Beda saith: *By the number of these dayes which maketh three yeeres and an halfe, the holy Ghost comprehendeth all the times of Christianitie, because Christ whose body the Church is, preached so long in the flesh.* And upon vers. 14. he saith: *He designeth the whole time of the Church [illegible] before in the number of dayes.* Ambrosius Ansbertus saith: *The number of 1260. dayes, in which the woman tarieth and is fed in the wildernesse, [illegible] the course of preaching or end of persecution, in which the old enemy [illegible] against the holy Church by [illegible] which he shall possesse: [illegible] comprehendeth the beginning either of the preaching or of the persecution in which Christ began to preach and suffer: yea the whole time of this present life which is [illegible] the beginning and the end.* Rupertus [illegible] these dayes for so long time, as the Church being a stranger in the world, suffereth persecution. *Haymo* saith, it may be referred unto all the time from the Ascension of Christ to the end of the world. But in this desert you say, the true Church *shall not decay, &c. nor faile, or degenerate and follow Antichrist.* No verely, the true Church of Gods elect, shall alwaies continue constant and sound in faith, in all articles necessary to salvation: neither doe we ever say otherwise. But the greatest part of the visible Church shall be seduced by Antichrist, as it is manifest here, and 2 Thess. 2. Where you say, *the bad company that we speake of, was for some worldes knowen neither to their friends nor foes.* It is false, for to the true members of the church they were knowen, though not alwaies to their enemies. For this flight into the wildernesse, is granted to the Church for her preservation from the tyranny of Antichrist, who would not cease to persecute her, if she were within his reach and knowledge. But that there were such companies, it is manifest by this, that they have bin openly knowen in those daies to have had their communitie in Moravia, Bohemia, Calabria, Piemont, and other places. If you follow other allegoricall senses, you must be enforced to give over your fantasie of three vulgar yeeres and an halfe, to be the time of Antichrists raigne, which yet before you make to be so plaine, that you count us exceedingly blind with malice that will not see it.

The time of Antichrists persecution.

RHEM. 3 7. A great battell.] *In the Church there is a perpetuall combat betwixt S. Michael (protector of the Church militant as he was sometimes of the Iewes Synagogue, Dan. 10, 21.) and his Angels, and the divell and his ministers. The perfect victory over whom, shall be at the judgement. Marke here also the cause why S. Michael is commonly painted fighting with a dragon.*

S. Michael fighting with the Dragon.

Michael

4 [illegible] vaile [illegible] whole Ch[illegible] [illegible] deviſed in every age, and to do [illegible]

The picture of S. Michael.

Antichriſts attempts to draw from the true faith.

CHAP. XIII.

[illegible] out of the ſea, having ſeven heads and ten hornes [illegible] warreth againſt the Saints and deſtroyeth them. And another beaſt riſing out of the earth with [illegible] altogether for the foreſaid beaſt, conſtraining men to make and adore the image thereof, and to have the character of his name.

AND I ſaw || a beaſt comming up from the ſea, having ſeven heads and ten hornes, and upon his hornes ten diademes, and upon his heads names of blaſphemy.

2 And the beaſt which I ſaw, was like to a libard, and his feet as of a beare, and his mouth, as the mouth of a lion. And the Dragon gave him his owne force and great power.

3 And I ſaw one of his heads as it were ſlaine to death: and the wound of his death was cured. And all the earth was in ‡ admiration after the beaſt.

4 And they adored the Dragon which gave power to the beaſt: and they adored the beaſt, ſaying, Who is like to the beaſt? and who ſhall be able to fight with it?

5 And there was given to it a mouth ſpeaking great things and blaſphemies: and power was given to it to work two and forty moneths.

6 And he opened his mouth unto blaſphemies toward God, ‡ to blaſpheme his Name, and his Tabernacle, and thoſe that dwell in heaven.

7 And it was given unto him || to make battel with the Saints, and to overcome them. And power was given him upon every tribe and people, and tongue, and nation,

Apoc. 3, 5.

8 And all that inhabite the earth, adored it, * whoſe names be not written in the book of life of the Lambe, which was ſlaine from the beginning of the world.

9 If any man have an eare, let him heare.

Gen. 9, 6. Matth. 26, 52.

10 He that ſhall leade into captivity, goeth into captivity: * hee that ſhall kill in the ſword, hee muſt bee killed with the ſword; here is the patience and the faith of Saints.

11 And I ſaw ‡ another beaſt comming up from the earth: and he had two hornes like to a lambe, and he ſpake as a dragon.

12 And all the power of the former beaſt he did in his ſight: and he made the earth and the inhabitants therin, to adore the firſt beaſt, whoſe wound of death was cured.

13 And

AND I ſaw a beaſt riſe out of the ſea, having ſeven heads, and ten hornes, and upon his hornes ten crownes, and upon his heads the name of blaſpheme.

2 And the beaſt which I ſaw was like a Leopard, and his feet were as the feet of a Beare, and his mouth as the mouth of a Lion, and the Dragon gave him his power, and his ſeat, and great authority.

3 And I ſaw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beaſt.

4 And they worſhipped the Dragon which gave power unto the beaſt, and they worſhipped the beaſt, ſaying, Who is like unto the beaſt? Who is able to warre with him?

5 And there was given unto him a mouth ſpeaking great things, and blaſphemies, and power was given unto him, to doe forty and two moneths.

6 And hee opened his mouth unto blaſphemie againſt God, to blaſpheme his Name, and his Tabernacle, and them that dwell in heaven.

7 And it was given unto him to make warre with the Saints, and to overcome them: And power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth, ſhall worſhip him, whoſe names are not written in the booke of life of the Lambe, which was killed from the beginning of the world.

9 If any man have any eare, let him heare.

Gen. 9. 6. matth. 26. 5.

*10 * He that leadeth into captivity, ſhall goe into captivity: Hee that killeth with a ſword, muſt be killed with a ſword. Here is the patience and the faith of the Saints.*

11 And I beheld another beaſt comming up out of the earth, and he had two hornes like a lambe, and he ſpake as did the Dragon.

12 And he doth all that the firſt beaſt could doe in his preſence, and he cauſed the earth and them which dwell therein, to worſhip the firſt beaſt, whoſe deadly wound was healed.

13 And

13 And hee did [illegible] made [illegible] to [illegible] unto the earth in the [illegible]

14 And hee ſeduced [illegible] the earth through the [illegible] given him to doe in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make || the image of the beaſt which hath the ſtroke of the ſword, and lived.

15 And it was given him to give ſpirit to the image of the beaſt, and that the image of the beaſt ſhould ſpeake: and ſhould make that whoſoever ſhall not adore the image of the beaſt, be ſlaine.

16 And he ſhall make all, little and great, and rich, and poore, and free-men, and bond-men, to have a character in their right hand, or in their foreheads:

17 And that no man may buy or ſell, but he that hath || the character, or the name of the beaſt, or the number of his name.

18 Here is wiſedome. He that hath underſtanding, || let him count the number of the beaſt. || For it is the number of a man: and || the number of him is ſix hundred ſixty ſix.

13 And hee did [illegible] [illegible] perth in the ſight of men.

14 And deceived them that dwell on [illegible] by the meanes of thoſe ſignes which hee had power to doe in the ſight of the beaſt, ſaying to them that dwell on the earth, that they ſhould make an image to the beaſt which hath the wound of a ſword, and did live.

15 And hee had power to give a ſpirit unto the image of the beaſt, that the image of the beaſt ſhould both ſpeake, and ſhould cauſe that as many as would not worſhip the image of the beaſt ſhould be killed.

16 And he cauſeth all, both ſmall and great, rich and poore, free and bond, that hee ſhould give them a marke in their right hand, or in their foreheads.

17 And that no man might buy or ſell, ſave he that had the marke, or the name of the beaſt, or the number of his name.

18 Here is wiſedome, let him that hath wit, count the number of the beaſt: For it is the number of a man, and his number is ſix hundred threeſcore and ſix.

MARGINALL NOTES. CHAP. XIII.

Rhem. 1 3 In admiration.] *They that now follow the ſimpleſt and groſeſt heretikes that ever were without ſeeing miracles, would then much more follow this great ſeducer working miracles.*

Fulk. 1 This is the univerſality that the Papiſts brag of, when all the earth is in admiration of the lying ſignes and falſe miracles of Antichriſt: whereas the doctrine of the Goſpel, being confirmed by the miracles of Chriſt and his Apoſtles, hath no need of any other miracles.

Popiſh univerſality and miracles.

Rhem. 2 6 To blaſpheme his name.] *No heretikes ever liker Antichriſt then theſe in our dayes, ſpecially in blaſphemies againſt Gods Church, Sacraments, Saints, Miniſters, and all ſacred things.*

Fulke. 2 The whole religion of Popery, is nothing but blaſphemy againſt God and Chriſt, and his Church, and the bleſſed Angels and Saints, that dwell in heaven: while they teach that God onely doth not properly remit ſins, is not onely to be ſerved, Chriſt is not one onely high Prieſt after the order of *Melchiſedech*. The Maſſe is a ſacrifice propitiatory for the quicke and the dead, the Angels and Saints are mediatours and advocates, the Virgine *Mary* may command her Sonne by her motherly authority. The blood of *Thomas* is meritorious of the kingdome of heaven, for all men that will pray to aſcend thither by it, with innumerable like blaſphemies. And the true Church of God that aſcribeth all honour and glory of our ſalvation to God onely and Chriſt our Saviour, the Antichriſtians blaſpheme to be hereticall, and perſecute with fire and ſword.

The blaſphemies of Antichriſt.

Rhem. 3 11 Another beaſt.] *Another falſe prophet inferiour to Antichriſt, ſhall worke wonders alſo, but all referred to the honour of his maſter Antichriſt. So doth* Calvine *and other Arch-heretikes pervert the world to the honour of Antichriſt, and ſo doe their ſcholers alſo for the honour of them.*

Fulk. 3 You know that *Calvine* and the reſt, whom you blaſphemouſly call Arch-heretikes, doe worke no miracles, therefore they cannot be this falſe prophet.

Calvine no falſe prophet.

ANNOTATIONS. CHAP. XIII.

Rhem. 4 1 A beaſt comming up.] *This beaſt is the univerſall company of the wicked, whoſe head is Antichriſt: and the ſame is called (Apoc. 17.) the whore of Babylon. The ſeven heads be expounded (Apoc. 17.) ſeven Kings: five before Chriſt, one preſent, and one to come. The ten hornes be alſo there expounded to be ten Kings that ſhall reigne a ſhort while after Antichriſt. The Dragon is the Devill, by whoſe power the whore, or beaſt, or Antichriſt worketh: for in the words following (verſ. 3. & 4.) Antichriſt is called the beaſt, to whom the Dragon, that is, the Devill giveth that power of feined miracles; and as we adore God for giving power to Chriſt and his followers, ſo they ſhall adore the Devill for aſſiſting Antichriſt and giving him power.*

Many myſteries expounded.

Fulk. 4 This beaſt (by conſent of the moſt ancient Interpreters, and other Fathers of the Primitive Church) is the Romane Empire, as it is enemy to God and Chriſt: one of the heads whereof is Antichriſt. *The whore of Babylon*, Apoc. 17. is the city of Rome, upholden by this beaſt, where the ſeven heads be alſo expounded to be ſeven hils upon which the woman ſitteth, which woman is there alſo ſaid to be the *great city, which hath dominion over the kings of the earth*, which can be none other but the city of Rome: For Rome onely had the kingdome at that time. Theſe ſeven kings are the ſeven principall heads of governement of the Romane Empire, whereof five were aboliſhed before Chriſt, one, (which was of the heathen Emperours) was preſent, and the ſeventh then to come is the Pope, which is Antichriſt. They that worſhip Antichriſt, worſhip the devill, not in their intent (for Antichriſt boaſteth himſelfe to be God) but becauſe they worſhip him who hath his power of the devill, and ſerveth the devill in deceiving the world.

Rome the Sea of the Pope which is Antichriſt.

Rhem. 5 7 To make battell with the Saints.] *He ſhall kill the Saints then living, Elias and Enoch, and infinite more that profeſſe Chriſt; whereby we muſt learne not to marvell when we ſee the wicked perſecute and prevaile againſt the juſt in this life. Then ſhall his great perſecution and cruelty try the Saints patience, as his wonderfull meanes to ſeduce, ſhall try the ſtedfaſtneſſe of their faith, which is ſignified by theſe words following*, Here is the patience and the faith

Great perſecution by Antichriſt and his miniſters.

of

[illegible] And where it is said, [illegible] the beast, whose names are not written in the booke of life of the
[illegible] it [illegible] and [illegible] all them that shall not yeeld to such [illegible], that they are of Gods elect,
[illegible] their names [illegible] in the booke of life.
The two witnesses spoken of chap. 11. have beene slaine long agoe, [illegible] raised up in spirit, while other
succeed in their place. Of Enoch and Elias. See Chap. 11. Sect. 4.

Their blessednesse that continue constant.

6 14 The image of the beast.] They that now refuse to worship C[illegible] and then worship Antichrists:
And we may note here, that as the making or honouring of this image was [illegible] the honour of Antichrist, but
wholly for it, as also the image of Nabuchodonosor [illegible] the worship thereof was altogether for the honour of himselfe: so is
the worship of Christs image, the honour of Christ himselfe, and not against him, as Protestants madly imagine.

The honour of Christs image is for the honour of Christ.

6 They that refuse to worship Christs images, because God hath forbidden to worship any images, Exod. 20.
will never worship the image of Antichrist: no though it be not a dead image, but have a spirit and doe speake,
as the Popes Legates and Deputies in every country do, which be nothing else but the image of Antichrist. But it
is a very strange argument that you make in defence of the worshipping of Christs image: As the making and
honouring of Antichrists image, is not against the honour of Antichrist, but wholly for it, and likewise of Nebuchad-
nezzars image: so is the honour of Christs image, the honour of Christ himselfe, and not against him. A very good
similitude, if Christ had commanded, and not forbidden such honour to be given unto him: You shall not doe so
to the Lord your God, Deut. 4. 23. and Cap. 12. 4. Therefore you might better conclude. As the worship of
Antichrists image, and of Nebuchad-nezzars image is idolatry and false worship, so is the worshipping of the
image of Christ, or any of his Saints. It is therefore a mad imagination of the Papists, to thinke that Christ will
be worshipped with images, which he hath expresly forbidden to be made in any use of Religion. And if they
were not made like to those things which they worship (as the Prophet denounceth to idolaters) that is void of
sense and understanding, (as their images be which they worship) they would not for shame defend such grosse
idolatry, to be true worship of God.

Worshipping of Images.

RHEM. 7 17 The character or the name.] *As belike for the perverse imitation of Christ, whose image (specially as on
the Rhood or Crucifix) hee seeth honoured and exalted in every Church, hee will have his image adored (for that is
Antichrist in emulation of like honour, adversary to Christ) so for that he seeth all true Christian men to beare the
badge of his Crosse in their foreheads, hee likewise will force all his to have another marke, to abolish the signe of
Christ. By the like emulation also and wicked opposition, hee will have his name and the letters thereof to be sacred,
and to be worne in mens caps, or written in solemne places, and to bee worshipped, as the Name of* IESVS *is and
ought to be among Christian men. And as the ineffable name of God was among the Iewes expressed by a certaine num-
ber of foure characters (therefore called* Tetragrammaton*) so it seemeth the Apostle alludeth here to the number of
Antichrists names.*

Antichrists triple honour against the honour of Christ.

יהוה

*And here it is much to be noted, that the Protestants pulling downe the image of Christ out of all Churches, and his
signe of the Crosse from mens foreheads, and taking away the honour and reverence of the Name* IESVS, *doe make
roome for Antichrists image, and marke, and name. And when Christs images and ensignes or armes shall be abolished,
and the idoll of Antichrist set up in stead thereof, as it is already begun: then is the abomination of desolation which was
foretold by* Daniel *and our Saviour.*

The Protestants by abolishing of Christs image, and crosse, and reverence to the name Iesus, make a ready way to the honour of Antichrist.

FULK. 7 Antichrist by his triple crowne, signifieth the triple honour he usurpeth against the honour of Christ. The tri-
ple honour of Christ, is that he is our onely soveraigne King, high Priest, and Prophet in religion. Of all which
honour the Pope doth goe about to spoile him, while he challengeth that he himselfe is the supreame head of
the universall Church, the highest Priest in the same, and the onely Prophet that cannot erre. In stead of which
triple honour due to Christ onely, he assigneth him to a Rhood or Crucifix, a superstitious marke of his Crosse,
and the wearing of the name of IESVS in mens caps, the power and vertue whereof he hath driven out of
their hearts. So usurping the true honour of Christ, he scorneth him rather then honoureth him, with dead
images, vaine signes, and superstitious abusing of his holy and mighty Name: as the souldiers did when they
crowned him with thornes, clothed him in a robe of purple, and gave him a reed in his hand in stead of a
Scepter. And yet the Pope alloweth none of these counterfeit honours to be proper to Christ. For every Saint
hath his Image, many Saints have their characters, especially *Peter* his crosse keyes, and *Mary* hath her name
commonly, where IESVS hath his. Finally, he brought the world to that state, that no man might have
any worldly affaires therein, except he acknowledged the Popes crosse keyes, that is his authority, or his sove-
raignty, or himselfe to be a member of the Romish, Italian or Latine Church. In which is contained the num-
ber of his name. But the Protestants in defacing the idols, and abolishing the superstitious abuse of the signe of
the Crosse, and name of IESVS, have taken away the derision and mockery of Antichrist, which is contrary
to the word of God, that they might restore to Christ his true honour that is due to him, as King, Priest, and
Prophet, according to the holy Scriptures.

The Pope spoileth Christ of his true honour.

RHEM. 8 18 Let him count.] *Though God would not have it manifest beforehand to the world, who in particular this An-
tichrist should be: yet it pleased him to give such tokens of him, that when he commeth, the faithfull may easily take no-
tice of him, according as it is written of the event of other Prophecies concerning our Saviour.* That when it is come
to passe, you may beleeve. *In the meane time we must take heed that we judge not over rashly of Gods secrets, the ho-
ly writer here signifying, that it is a point of high understanding, illuminated extraordinarily by Gods Spirit, to reckon
right and discipher truly beforehand, Antichrists name and person.*

Antichrists name secret. Ioh. 14, 29.

FULK. 8 As rashnesse is alwayes condemned, so are we here exhorted with wisedome and understanding to count
the number of the beast, which is not innumerable, but the number of a man, such as by mans understan-
ding may be found out, especially when we see the Prophecie in all other notes of Antichrist, to be fulfilled in
the Pope.

RHEM. 9 18 It is the number of a man.] *A man he must be, and not a devill or spirit, as here it is cleare, and by S. Paul,*
2 Thess. 2. *where he is called,* The man of sinne. *Againe, he must be one particular person, and not a number, a succes-
sion or whole order of any degree of men: because his proper name, and the particular number, and the characters thereof
be (though obscurely) insinuated. Which reproveth the wicked vanity of heretikes, that would have Christs owne Vicars,
the Successors of his chiefe Apostle, yea the whole order of them for many ages together, to be this Antichrist. Who by
his description here, & in the said Epistle to the Thessalonians, must be one speciall man, and of a particular proper name,
as our Lord Iesus is. And whosoever he be, these Protestants undoubtedly are his precursors, for as they make his way by
ridding away Christs images, crosse, and name, so they exceedingly promote the matter by taking away Christs chiefe
Minister, that all may be plaine for Antichrist.*

Antichrist shall be one speciall man and of a peculiar name.

*If the Pope had beene Antichrist, and had beene revealed now a good many yeeres since, as these fellowes say he is
to them, then the number of this name would agree to him, and the prophecie being now fulfilled, it would evidently
appeare that he hath the name and number here noted. For (no doubt) when hee commeth, the name of the letters
or number of his name which before is so hard to know, will be easie. For he will set up his name in every place, even*
as

The Pope cannot be Antichrist.

[illegible]

FULK. 9 [illegible] by the description in Daniel, and by the [illegible] But taking the beast as you doe, for the
[illegible], the number of whose name is here offered to be counted. [illegible]
[illegible] persons [illegible] more
[illegible] of the Romane Emperours [illegible] then Emperours of Rome [illegible]
[illegible] there is no way for you to avoid, [illegible]
[illegible] Pope of Rome is the [illegible]
That you say the Pope is Christs Vicar, and Successour of the chiefe of the Apostles, it is nothing but beggerly
[illegible] whole matter in controversie. Neither doth the [illegible] of Antichrist, 2 Thes. 2. prove that
[illegible] as I have shewed in that place. Neither doth the abolishing of idolatry and [illegible]
[illegible] is defaced, make way for Antichrist, who [illegible] invented such meanes to [illegible] honour
[illegible] himselfe. *But if the Pope had beene Antichrist* (you say) *and revealed so long agoe, we should
have knowne the number of his name agreeing unto him.* So we doe, and it was found out soone after this Prophecie
was [illegible] as is testified by *Irenæus*. That Antichrist shall set up his name in every place, as you set up the
[illegible] of Iesus, is a vaine phantasie, and hath no proofe out of the Scriptures. We have found indeed the whole
order of Popes since they have usurped that Antichristian name, to be Antichrist, even by the judgement of *Gre-
gorie* Bishop of Rome. And many of his Predecessours foreworkers toward his kingdome, especially those that
forged the decree of the Bishop of Romes primacie, which was dis[illegible] in the Councell of Africa. Yet that all
the rest from [illegible] were foreworkers toward the kingdome of Antichrist, we neither say nor thinke, for many
of them doubtlesse were true Bishops, faithfull teachers, and constant Martyrs.

RHEM. 10 18 The number 666.] *For as much as the ancient Expositors and other doe thinke (for certaine knowledge thereof
no mortall man can have without an expresse revelation) that his name consisteth of so many, and such letters in Greeke
as according to the manner of numbering by the alphabet make 666, and for as much as the letters making that num-
ber may be found in divers names both proper and common: (as S. Irenæus findeth them in* Lateinos *and* Teitan, *Hip-
polytus in* [illegible], *Aretas in* Lampetis, *and some of this age in* Luderus, *which was Luthers name in the Almaine
tongue) therefore we see there can be no certainty, and every one frameth and applieth the letters to his owne purpose.
And most absurd folly it is of the heretikes, to apply the word* Lateinos *to the Pope: neither the whole order in common, nor
ever any particular Pope being so called. And S. Iren. the first that observed it in that word, applied it to the Empire and
state of the Romane Emperours, which then was heathen, and not to the Pope of his dayes, or after him: and yet prefer-
red the word* Teitan *as more agreeable with this admonition, that it were a very perilous and presumptuous thing to
define any certainty beforehand of that number and name. And truly whatsoever the Protestants presume herein of the
Pope, we may boldly discharge Luther of that dignity. He is undoubtedly one of Antichrists precursors, but not Anti-
christ himselfe.*

All framing of letters to Antichrists [illegible] is uncertaine. Iren. li. 5. [illegible]

FULK. 10 [illegible] many names may be invented, whose letters make this number, but the Spirit of God speaketh
[illegible] of fained names, nor biddeth men to faine names that have this number in it, for thereof can come nothing
but uncertainty. But he willeth him to count the number of his name, which then the beast had: which name
many of the faithfull before *Irenæus* time judged to be Lateinos. And *Irenæus* affirmeth that it was very like to
be so indeed, because the most true kingdome hath that name: *for they be Latines* (saith he) *which now doe raigne.*
By which we note first, that his judgement was, that Antichrist should be no singular man, but an order and suc-
cession of men. Secondly, that the beast then raigned in the heathen Emperours which afterwards should raigne
in Antichrist. The toy of *Luthers* name is worthy to be laughed at, seeing it is no hard matter to draw any mans
name almost to it: if you may change the letters at your pleasure, and take upon you to know a mans name better
then himselfe. But you say it is *most absurd folly to apply the word* Lateinos *to the Pope*. And why so I pray you? is not
a Latine, as well as the Romane Emperour? Your reason is, that neither the whole order, nor any particular
Pope was so called. For any particular Pope we strive not, but is not the Pope head of the Latine Church, as the
Emperour was of the Latine Empire? Therefore if the Emperour might be called *Lateinos* (by *Irenæus* judgement)
much more the Pope, who is so much a Latine, that he will allow no exercise of religion but in Latine. Which hath
condemned the Greeke Church, because it will not be subject to his Latine law. Which hath caused all private
men to pray in Latine. Which alloweth no translation of the Scripture as authenticall, but his Latine, no not the
originall of Hebrew and Greeke, which he blasphemeth to be corrupted: and therefore must give place to his La-
tine. In so much that the setter forth of the Complutense Edition, in his Preface to it saith, *He placed the La-
tine text betweene the Hebrew and the Greeke, as Christ betweene two theeves.* Finally, which is so notorious
that he is the head of the Latines, that the ignorant people know no other proper difference of his religion but
that it is Latine. That *Irenæus* applied *that name to the state of the heathen Emperours*, it was right, for then the
sixth King raigned: and Antichrist the seventh head of the Latine beast was not come, as he is now in the Pa-
pacie. That he preferred the name Teitan, it was because he saw not the fulfilling of this Prophecie in the com-
ming of Antichrist, the accomplishment whereof he willed men to wait for, [illegible]
[illegible] now that Antichrist is come and discovered, we see plainly that *Lateinos* is his name,
[illegible] of the beast signifying *Romane*, hath the same number, and it is
Yea we see that [illegible] the Hebrew name [illegible] of the Greeke letters, fulfilleth the same number. The time of
not by chance that [illegible] in the account [illegible] especially the compilation of the Latine Service
[illegible] falling about that yeere of our Lord 666: [illegible]
[illegible] in all regions subject to the Romish tyranny. What time also Constans the
Emperour having removed the chiefe ornaments of the ancient Empire of Rome to Constantinople, left the city
of Rome to the Popes pleasure, maketh for the better understanding of this number. That you discharge Luther
of the dignity of Antichrist, he is much beholding to you. But if you will make him undoubtedly one of his Pre-
cursors, you must prove his doctrine against Popery, to be contrary to the Scriptures: but that you will never be
able to doe.

CHAP.

CHAP. XIIII.

[illegible]

1 AND I looked, and behold [illegible] and with him an hun-dred [illegible] thousand, hauing his [illegible] and the name of his Father written in their foreheads.

2 And I heard a voyce from heauen, as the voyce of many waters, and as the voyce of great thunder: and the voyce which I heard, as of harpers harping on their harpes.

3 And they sung as it were a new song before the seat and before the foure beasts, and the Seniors, and no man could ‖ say the song, but those hundred forty foure thousand, that were brought from the earth.

4 These are they which were not defiled with women. For they are ‡ virgines. These follow the Lambe whithersoeuer he shall go. These were bought from among men, c the first fruits to God and the Lambe:

5 And in their mouth there was found no lie; for they are without spot before the Throne of God.

6 And I saw another Angel flying thorow the middes of heauen, hauing the eternall Gospel, to euangelize vnto them that sit vpon the earth, and vpon euerie nation, and tribe, and tongue, and people.

7 Saying with a loud voyce, Feare our Lord, and giue him honour, because the houre of his iudgement is come: and adore ye him * that made heauen and earth, the sea and all things that are in them, and the fountaines of waters.

Psal.145. Acts 14.

8 And another Angel followed, saying, * Fallen, fallen is that great ‡ Babylon, which of the wine of the wrath of her fornication made all nations to drinke.

Esay 21. Ier.51. Apoc.18.

9 And the third Angel followed them, saying, with a loude voyce, If any man adore the beast and his image, and receiue the character in his forehead, or in his hand:

10 ‡ He also shall drinke of the wine of the wrath of God, which is mingled with pure wine in the cup of his wrath, and shall be tormented with fire and brimstone in the sight of the holy Angels, and before the sight of the Lambe.

‡ The great damnation that shall follow them that forsake Christ & the Church and worship Antichrist or his image.

11 And the smoake of their torments shall ascend for euer and euer: neither haue they rest day and night, which haue adored the beast, and his image, and if any man take the character of his name.

12 Here is the patience of Saints, which ‡ keepe the Commandements of God and the faith of IESVS.

13 b And

AND I looked, and loe, a Lambe stood on the mount Sion, and with him an hundreth, forty, and foure thousand, ha-uing his fathers name written in their fore-heads.

2 And I heard a voyce from heauen, as the sound of many waters, and as the voyce of a great thunder: and I heard the voyce of Harpers harping with their harpes.

3 And they sung as it were a new song before the throne, and before the foure beastes, and the Elders, and no man could learne that song, but the hundred and forty and foure thousand, which were redeemed from the earth.

4 These are they which were not defiled with women, for they are virgines: These are they which follow the Lambe whithersoeuer he goeth: These were redeemed from men, being the first fruits unto God, and to the Lambe.

5 And in their mouth was found no guile: for they are without spot before the throne of God.

6 And I saw another Angel flee in the mids of heauen, hauing the euerlasting Gospel to preach unto them that dwell on the earth, and to all nations, and kindreds, and tongues, and people,

*7 Saying with a loude voyce, * Feare God and giue glory to him, for the houre of his iudgement is come: and worship him that made heauen and earth, and the sea, and fountaines of waters.*

Act.14.15. psal.146.6.

*8 And there followed an other Angel, saying, * Babylon is fallen, is fallen, that great city, for she made all nations drinke of the wine of the wrath of her fornication.*

Esa.21.9. Ier.51.8.

9 And the third Angel followed them, saying with a loud voice, If any man worship the beast and his image, and receiue his marke in his forehead, or in his hand:

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine which is powred in the cup of his wrath, and he shall be punished in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment ascendeth up euermore: and they haue no rest day nor night, which worshippe the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of the Saints: here are they that keepe the commandements of God, and the faith of Iesus.

b The Spirit [illegible] the dead.

13 b And I heard a voyce from heauen, [illegible] follow them.

13 [illegible] from their labours, and their workes follow them.

14 And I saw, and behold a white cloud, and vpon the cloude one sitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a sharpe sickle.

15 And an other Angel came forth from the temple, crying with a loud voyce to him that sate vpon the cloud, * Thrust in thy sickle, and reape, because the houre is come to reape, for the haruest of the earth is dry.

Ioel 3. Mat.13.

16 And he that sate vpon the cloude, thrust his sickle into the earth, and the earth was reaped.

17 And an other Angel came forth from the Temple which is in heauen, himselfe also hauing a sharpe sickle.

18 And an other Angel came forth from the altar, which had power over the fire: and he cryed with a loud voyce to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth: because the grapes thereof be ripe.

19 And the Angel thrust his sharpe sickle into the earth, and gathered the vineyard of the earth, and cast it into the great c presse of the wrath of God:

c λῆνὸν lacum, fat, trough, lake.

20 And the presse was troden without the city, and blood came foorth out of the presse up to the horse bridles, for a thousand sixe hundred furlongs.

14 And I looked, and behold, a white cloud, and vpon the cloud one sitting like vnto the Son of man, hauing on his head a golden crowne, and in his hand a sharpe sickle.

*15 And another Angel came out of the temple, crying with a loude voyce to him that sate on the cloud, * Thrust in thy sickle and reap, for the time is come to reape, for the haruest of the earth is ‖ ripe.*

Ioel 3.

‖ Or, dried.

16 And he that sate on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And an other Angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power over fire, and cryed with a loud cry to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vineyard of the earth, for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vineyard of the earth, and cast it into the great winefat of the wrath of God.

20 And the winefat was troden without the city, and blood came out of the fat, euen vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

MARGINALL NOTES. CHAP. XIIII.

RHEM. 1. 4 Virgins.] *One state of life is more excellent then another, and virgins for their purity passing the rest, and alwayes accompanying Christ according to the Churches Hymne out of this place.* Quocunque pergis, virgines sequuntur, &c.

FVLK. 1. This place prooveth not one state of life more excellent then another, for all the elect are such virgins as be here spoken of, as you confesse in your note upon the first verse.

RHEM. 2. 4 The first fruits.] c *This the Church applyeth to the holy Innocents that dyed first for Christ.*

FVLK. 2. Your Church applyeth it fondly to those Innocents, which is common to all Saints.

RHEM. 3. 8 Babylon.] *The city of the devill, which is the universall society of the wicked mis-beleevers, and ill livers in the world.*

FVLK. 3. Rome, the second Babylon saith *Ambr. Ansbertus*, as in the seventeenth chapter it is plainely declared, which is the city of Antichrist.

RHEM. 4. 12 Keepe the.] *Faith is not ynough to salvation, without fulfilling of Gods commandements.*

FVLK. 4. Faith without works doth iustifie before God: yet the keeping of Gods commandements is necessary for them that shall be saved after they beleeve, though no man in this life fulfill them perfectly.

ANNOTATIONS. CHAP. XIIII.

RHEM. 5. 13 From henceforth now.] *This being specially spoken of Martyrs (as not onely S.* Augustine *seemeth to take it, but the Calvinists themselves, translating* in Domino, for our Lords cause) *the Protestants have no reason to use the place against Purgatory or prayer for the departed, seeing the Catholike Church and all her children confesse that all Martyrs are straight after their death in blisse, and neede no prayers. Whereof this is S.* Augustines *knowen sentence,* He doeth injury to the Martyr, that prayeth for the Martyr. Ser. 17. de verb. Apost. cap. 1. *And agayne to this purpose he writeth most excellently,* tract. 84. in Ioan. We keepe not a memory of Martyrs at our Lords table, as we do of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray for us. *But if we take the words generally for all deceased in state of grace, as it may be also, then we say that even such, though they be in purgatory and Gods chastisement in the next life, and neede our prayers, yet (according to the foresaid words of S. Augustine) do rest in peace: being discharged from the labours, afflictions, and persecutions of this world, and (which is more) from the daily dangers of sinne and damnation, and put into infallible securitie of eternall ioy with unspeakeable comfort of conscience, and such in deed are more happy and blessed then any living, who yet are usually in the Scriptures called blessed, even in the middes of the tribulations of this life. Whereby we see that these words, from henceforth they shall rest from their labours, may truely agree to them also that are in Purgatory, and so here is nothing proved against Purgatory. Lastly, this adverbe,* amodo, *in Latine, as in Greeke,* ἀπάρτι, *doth not properly*

Be[illegible] Praying for the dead and unto Saints, as the [illegible] The place [illegible] against Purgatory, answered.

c ἀπάρτι. amodo.

Iiii

signifie

[illegible] as though the Apoſtle had ſaid, [illegible] there is [illegible] with [illegible] Chriſts [illegible] to bliſſe, except the impediment be in themſelues. [illegible] that die now in this ſtate of grace, and of the new Teſtament, in compariſon of [illegible] good [illegible].

Limbus patrum.

FVLK. 5. Though Beza doth tranſlate it ſo as it ſeemeth to pertaine onely to Martyrs, yet the phraſe doth not neceſſarily [illegible], for then he would haue ſaid rather, which are killed or ſlaine for the Lord. And ſeeing to liue in the Lord, or in Chriſt Ieſus is a phraſe of Scripture, ſignifying to liue godly, and in the faith of Chriſt, 2 *Tim* 3.12. ſo to die in the Lord, ſignifieth to die in the faith of Chriſt, as 1 *Theſ.* 4.16. the dead in Chriſt, are called all that haue died in the faith of Chriſt before his comming to iudgement. Therefore they that die in the Lord, are not they onely that die for the Lords cauſe; but all that die in the faith of Chriſt, who are to be comforted againſt the troubles of this life, and the perſecution of Antichriſt, and not they onely whom Antichriſt ſhall kill and murther, but euen they alſo that for the Lords cauſe are killed all the day long, and accounted as ſheepe of the ſlaughter, which is the condition of all Gods children in this life. Seeing then this bleſſedneſſe pertaineth to all that die in the faith of Chriſt, there is no purgatory paines for them after this life, nor any need of prayers. By that which S. *Auguſtine* ſaith of the memory of Martyrs uſed in his time, if we compare it with the elder uſage, in which they offered ſacrifice for Patriarkes, Prophets, Martyrs, and all the elect departed: as appeareth by *Cyp. Ep.* 38. *Epipha. hær.* 75. and the old Liturgies: it is eaſie to gather, that the ancient memories and oblations for the dead, were neither Maſſes nor prayers, but praiſes and thankſgiving, though afterward by little and little, the ſuperſtition of praying for the dead, and the opinion of purgatory began to be receiued. And yet purgatory was not confirmed in Saint *Auguſtines* time, as it appeareth by his doubting thereof in ſome places. *Euch. ad Laurent. cap.* 69. *De fide & oper. cap.* 16. *De octo Quæſt. Dulc. q.* 1. and his utter denying of a third place: *Hypognoſtic. lib.* 5. *De verb. Apoſt. ſer.* 14. But ſeeing you confeſſe the place may be underſtood of all that die in the fauour of God; you ſay, that though they be in purgatory, they reſt in peace according to S. *Auguſtines* wordes. But thoſe wordes of S. *Auguſtine* doe confute your purgatory, where there is no more reſt then is in hell, if we beleeue your fables of the torments of purgatory, which tell us that they differ onely, in that the one is temporall, the other eternall. They that prayed for the dead therefore in Saint *Auguſtines* time, counted them to reſt in peace, yet to be delayed of their bleſſed felicity for a ſeaſon: as the Greekes doe at this day which deny your purgatory, yet pray for the dead. But (ſay you) they reſt in peace, becauſe *they be diſcharged of the trouble of this life, &c.* A miſerable reſt, to be diſcharged of the common afflictions of this life (whereof they ſuffer leaſt, whom you affirme to goe to purgatory) to be tormented with helliſh paines after this life, and that for ſo many thouſand yeeres as the Popes pardons are able, to releaſe them, and yet will not of his charity giue them, but couetouſly ſelleth them. *But it is more* (you ſay) *that they are diſcharged from daily danger of ſinne and damnation, and put to infallible ſecurity of eternall joy, with unſpeakeable comfort of conſcience.* Verely, the elect that are juſtified by faith, though they be ſubject to ſinne of infirmity, yet are out of danger of damnation, euen while they are in this life. *Rom.* 8.1. and of ſinning unto death, 1 *Iohn* 5.18. and as for the infallible certainty of eternall joy, with unſpeakable comfort of conſcience, they haue alſo in this life by the teſtimony of Gods ſpirit, *Rom.* 8.16. Therfore although their ſtate were ſuch in purgatory, as you ſay, yet it were worſe then the ſtate of this life, in which be all the good things that you can ſay of purgatory, and yet there is not that terrible flame and torment which you ſay is in Purgatory.

Purgatory. Prayers for the dead.

But ſeeing they be ſoules and not bodies that be in Purgatory: I marvaile how they can haue ſuch unſpeakeable comfort of minde, wherein they ſuffer ſuch untollerable torments, as you hold their paines to be, or what pains they can ſuffer in their ſoules, which enjoy unſpeakeable comfort of their conſciences. For the unſpeakeable comfort of conſcience, will overcome all other griefes of body or minde: and the diſcomfort of conſcience, is the greateſt torment that the ſoule can ſuffer. As for your fables of burning, and ſcalding, whipping, and racking, yea, freezing of ſoules in the yce, and ſuch like, whereof your Legends and promptuaries are full, you may tell to olde wiues on winter nights by the fire ſide: but men indued with knowledge and underſtanding, will not be perſwaded that the conſcience feeling unſpeakeable comfort (as you ſay,) can be tormented with any ſuch things. Seeing therefore the holy Ghoſt ſaith, that the dead in Chriſt doe reſt from their labours, it is certaine they feele no purgatory paines, which are infinitly greater then any labours of this life, if they be ſuch as you would make men beleeue they are. *Laſtly* (you ſay) *the Adverbe doth not ſignifie properly from this time forward, but it noteth together the time paſt with the time preſent.* Verely S. *Iohn* uſeth it to ſignifie from this time forward, not onely in this place, but alſo in his Goſpell, *Iohn* 1.51. Where Chriſt ſaith to *Nathaniel*, from henceforth, you ſhall ſee heaven open, &c. Where he doth not note and joyne the time paſt with the time preſent, but ſpeaketh altogether of the time to come: ſo he meaneth, that from their death forward they are bleſſed, and reſt from their labours. *Amodo tum, id eſt, à tempore mortis requieſcere, docet* Beda *in hunc locum.* But that the Apoſtle doeth not meane they ſhould be bleſſed, becauſe they goe not into *Limbus patrum*, it is manifeſt by this reaſon, that all that went to *Limbus patrum* by your owne confeſſion were bleſſed, were in *Abrahams* boſome, and in happy reſt, and reſted from their labours, therefore they enjoyed that happineſſe, which is heere pronounced of the dead in the Lord. That you ende *Limbus patrum* at Chriſts aſcenſion, and hold that Chriſt by deſcending into hell, delivered the Fathers from thence, I marvaile where you place them, for thoſe fourty daies that were betweene his reſurrection and aſcenſion.

And if any of the elect died in that meane time, how they were delivered out of *Limbus patrum*, except you faine that Chriſt deſcended to hell after his reſurrection. But you ſay further, *that ſuch as haue died ſince Chriſts aſcenſion, are in caſe to goe ſtraight to bliſſe, except the impediment be in themſelues.* But the ſpirit acknowledgeth no impediment of bliſſe of them that die in the Lord, but ſaith they are bleſſed, that are dead in the Lord. Whereas if there had bin any other impediment, he could not haue pronounced them abſolutely bleſſed: but ſhould haue added the exception of that impediment, which might keepe them from bleſſedneſſe. Which ſeeing the ſpirit neither heere, nor any where in the Scriptures hath declared, it is but a forged impediment, that taketh away the joy and comfort which the ſpirit giveth to all them that die in the Lord. This bleſſedneſſe therefore is abſolute, and not in compariſon, nor with exception: and the reaſon of their bleſſedneſſe is added, for that they reſt from their labours and troubles. And their works follow them unto everlaſting reward, according to Gods promiſe, by whoſe grace they haue bin juſtified by faith, exerciſed in good works, and ended their courſe in the Lord.

CHAP.

CHAP. XV.

[illegible] that had overcome the beaſt and his image, and the number of his name, [illegible] glorifie God. 6 To ſeven Angels having the ſeven laſt plagues, are given ſeven cups full of the wrath of God.

The 4. Part. Of the 7. laſt plagues, and finall damnation of the wicked.

AND ‡ I ſaw an other ſigne in Heaven great and marveilous, ſeven Angels having the ſeven laſt plagues. Becauſe in them the wrath of God is conſummate.

2 And I ſaw as it were a ſea of glaſſe mingled with fire, and them that overcame the beaſt and his image and the number of his name, ſtanding upon the ſea of glaſſe, having the harps of God:

‡ The ſong of Moſes and Chriſt, is the new teſtament and the old.

3 And ſinging the ‡ ſong of Moſes the ſervant of God, and the ſong of the Lambe, ſaying, Great and marveilous are thy works Lord God omnipotent: juſt and true are thy waies King of the ‖ worlds.

‖ Saints.

4 Who ſhall not feare thee O Lord, and magnifie thy name? becauſe thou onely art holy, becauſe all nations ſhall come, and adore in thy ſight, becauſe thy judgements be manifeſt.

The fifth VISION.

5 And after theſe things I looked, and behold the temple of the tabernacle of teſtimony was opened in heaven:

6 And there iſſued foorth the ſeven Angels, having the ſeven plagues from the Temple: reveſted with cleane and white ‖ ſtone, and girded about the breaſts with girdles of gold.

‖ linnen. λίνον. λίθον.

7 And one of the foure beaſts gave to the ſeven Angels ſeven vials of gold full of the wrath of the God that liveth for ever and ever.

8 And the temple was filled with ſmoke at the majeſty of God, and at his power: and no man could enter into the Temple, till the ſeven plagues of the ſeven Angels were conſummate.

AND I ſaw another ſigne in heaven great and marveilous, ſeven Angels having the ſeven laſt plagues, for in them is fulfilled the wrath of God.

2 And I ſaw as it were a glaſſy Sea mingled with fire, and them that had gotten the victory of the beaſt, and of his image, and of his marke, and of the number of his name, ſtand on the glaſſie ſea, having the harpes of God.

3 And they ſing the ſong of Moſes the ſervant of God, and the ſong of the Lambe, ſaying, great and marveilous are thy works, Lord God Almighty, juſt and true, are thy waies thou King of Saints.

4 Who ſhall not feare thee, O Lord, and glorifie thy Name? For thou onely art holy: and all Gentiles ſhall come, and worſhip before thee: for thy judgements are made manifeſt.

5 And after that I looked, and behold, the temple of the tabernacle of the teſtimony was open in heaven.

6 And the ſeven Angels came out of the Temple, having the ſeven plagues, clothed in pure and bright linnen, and having their breaſts girded with golden girdles.

7 And one of the foure beaſtes gave unto the ſeven Angels ſeven golden vialles, full of the wrath of God which liveth for evermore.

8 And the Temple was full of the ſmoke of the glory of God, and of his power, and no man was able to enter into the Temple, till the ſeven plagues of the ſeven Angels were fulfilled.

MARGINALL NOTES. CHAP. XV.

RHEM. 1. 1. And I ſaw.] *The tribulations about the day of judgement.*

FVLK. 1. Theſe ſeven plagues are all before the day of judgement, as it is manifeſt in the next Chapter.

RHEM. 2. 2. A ſea of glaſſe.] *Baptiſme.*

FVLK. 2. Inward Baptiſme rather, which is by the holy Ghoſt and fire, not the outward Sacrament thereof, which many reprobates haue to their damnation.

CHAP. XVI.

Upon the powring out of the ſeven cups of Gods wrath, on the land, the ſea, the fountaines, the ſeate of the beaſt, [illegible] [illegible], and the aire, there ariſe ſundry plagues in the world.

AND I heard a great voyce out of the Temple, ſaying to the ſeven Angels: Goe, and powre out the ſeven vials of the wrath of God upon the earth.

2 And the firſt went and powred out his viall upon the earth; and there was made a cruell and very ſore wound upon men that had the character of the beaſt: and upon them that adored the image thereof.

3 And the ſecond Angel powred out his viall upon the ſea, and there was made blood

as

AND I heard a great voyce out of the Temple, ſaying to the ſeven Angels, Goe your wayes, powre out the vials of the wrath of God upon the earth.

2 And the firſt Angel went and powred out his viall upon the earth, and there fell a noyſome and a ſore botch upon the men which had the marke of the beaſt, and upon them which worſhipped his image.

3 And the ſecond Angel ſhedde out his viall upon the ſea, and it turned as it were into

the

as it were of one dead: and every living ſoule died in the ſea.

4 And the third powred out his viall upon the rivers and the fountaines of waters: and there was made blood.

5 And I heard the Angel of the waters, ſaying: Thou art juſt O Lord which art, and which waſt the holy one, becauſe thou haſt judged theſe things:

6 ‡ Becauſe they have ſhed the blood of the Saints and Prophets, and thou haſt given them blood to drinke: for they are worthy.

7 And I heard another, ſaying, Yea Lord God omnipotent, true and juſt are thy judgements.

8 And the fourth Angel powred out his viall upon the Sunne, and it was given unto him to afflict men with heat and fire:

9 And men boyled with great heate, and ‡ blaſphemed the Name of God, having power over theſe plagues, neither did they penance to give him glory.

10 And the fift Angel powred out his viall upon the ſeat of the beaſt: and his kingdome was made darke, and they together did eate their tongues for paine.

11 And they blaſphemed the God of heaven becauſe of their paines and wounds, and c did not penance from their workes.

12 And the ſixth Angel powred out his viall upon that great river Euphrates: and dried up the water thereof, that a way might be prepared to the Kings from the riſing of the Sunne.

13 And I ſaw from the mouth ‡ of the dragon, and from the mouth of the beaſt, and from the mouth of the falſe prophet, || three uncleane ſpirits, in manner of frogges.

14 For they are the ſpirits of Devils, working ſignes, and they goe foorth to the Kings of the whole earth to gather them into battell at the great day of the omnipotent God.

15 Behold * I come as a thiefe: Bleſſed is he that watcheth, & keepeth his garments, that he * walke not naked, and they ſee his turpitude.

16 And he ſhall gather them into a place which in Hebrew is called c *Armagedon*.

17 And the ſeventh Angel powred out his viall upon the aire, and there came foorth a loude voyce out of the Temple from the throne ſaying: It is done.

18 And there were made lightnings, and voices, and thunders, and a great earthquake was made, ſuch an one as never hath bin ſince men were upon the earth, ſuch an earthquake, ſo great.

19 And ‡ the great city was made into three parts: and the cities of the Gentiles fell. And Babylon the great came into me-

morie

the blood of a dead man: and every living thing died in the ſea.

4 *And the third Angel ſhed out his viall upon the rivers and fountaines of waters, and they turned to blood.*

5 *And I heard the Angel of the waters ſay, Lord which art, and waſt, thou art righteous, and that holy one, becauſe thou haſt given ſuch judgements:*

6 *For they have ſhedde out the blood of Saints and Prophets, and therefore haſt thou given them blood to drinke: for they are worthie.*

7 *And I heard another out of the altar ſay, Even ſo Lord God almighty, true and righteous are thy judgements.*

8 *And the fourth Angel powred out his viall on the Sunne, and power was given unto him to vexe men with fervent heate of fire.*

9 *And men boyled in great heate, and blaſphemed the Name of God, which hath power over theſe plagues, and they repented not, to give him glory.*

10 *And the fifth Angel powred out his viall upon the ſeate of the beaſt, and his kingdome waxed darke, and they gnew their tongues for ſorrow,*

11 *And blaſphemed the God of heaven, for their ſorrowes, and for their ſores, and repented not of their deeds.*

12 *And the ſixt Angel powred out his viall upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the Eaſt ſhould be prepared.*

13 *And I ſaw three uncleane ſpirits like frogs come out of the mouth of the Dragon, and out of the mouth of the beaſt, and out of the mouth of the falſe prophet.*

14 *For they are the ſpirits of Devils, working miracles, to goe out unto the Kings of the earth, and of the whole world, to gather them to the battell of that great day of God Almighty.*

15 * *Behold, I come as a thiefe. Happy is he that watcheth, and keepeth his garments, leſt he walke naked, and men ſee his filthineſſe.*

16 *And he gathered them together into a place, called in the Hebrew tongue, Armageddon.*

17 *And the ſeventh Angel powred out his vial into the aire: and there came a great voice out of the temple of heaven, from the throne ſaying, It is done.*

18 *And there followed voyces, thundrings, and lightnings: and there was a great earthquake, ſuch as was not ſince men were upon the earth, ſo mighty an earthquake, and ſo great.*

19 *And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierce-*

neſſe

c See chap.9. 20. in the margent.

‡ The dragon is the devill: the beaſt antichriſt, or the ſociety whereof he is head: the falſe prophet, either Antichriſt himſelfe, or the company of heretikes and ſeducers that follow him.

|| *iſſue foorth three.*

Apoc.3.3.

2 Cor.5.3.

c *The hill of theeves*: by S. *Hieromes* interpretation.

Mat.24.43.
luke 12.39.

Ier.25.5.

mory before God, * to give her the cup of wine of the indignation of his wrath.

20 And every Iland fled, and mountaines were not found.

21 And great haile like a talent came downe from heaven upon men: and men blaſphemed God for the plague of the haile: becauſe it was made exceeding great.

fierceneſſe of his wrath.

20 *Every Ile alſo fled away, and the mountaines were not found.*

21 *And there fell a great haile, as it had beene talents, out of heaven, upon the men, and the men blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceeding great.*

Iere.25.15.

MARGINALL NOTES. CHAP. XVI.

Rhem. 1 6 Becauſe they have.] *The great revenge that God will doe at the latter day upon the perſecutors of his ſaints.*

Fulk. 1. This revenge is before the latter day, whereof let the bloody Papiſts make their account to taſte.

Rhem. 2. 9 Blaſphemed the name.] *The deſperate and damned perſons ſhall blaſpheme God perpetually, which ſhall be ſuch onely as doe not repent in this life.*

Fulk. 2. He ſpeaketh of the reprobate limmes of Antichriſt being alive, for they that are dead, are not in caſe to repent.

Rhem. 3 19 The great city.] *The city or common wealth of the wicked divided into three parts: into infidels, heretikes, and evill Catholikes. This city is here called Babylon, whereof ſee the Annot. upon the next* chap.v.5.

Fulke. 3 The city is Rome, and the communalty of Papiſts, that hold their faith and religion of that city, as in the next chapter it is manifeſt.

CHAP. XVII.

The harlot Babylon clothed with divers ornaments, 6 and drunken of the blood of Martyrs, ſitteth upon a beaſt that hath ſeven heads and ten hornes: 7 all which things the Angel expoundeth.

AND there came one of the ſeven Angels, which had the ſeven vials, and ſpake with me, ſaying, Come, I will ſhew thee ‡ the damnation of the great harlot, which ſitteth upon b many waters,

2 With whom the Kings of the earth have fornicated, and they which inhabite the earth, have beene drunke of the wine of her whoredome.

3 And he tooke me away in ſpirit into the deſert. And I ſaw a woman ſitting upon a ſcarlet coloured beaſt, full of names of blaſphemie, having ſeven heads, and ten hornes.

4 And the woman was cloathed round about with purple and ſcarlet, and gilted with gold and precious ſtone, and pearles, having a golden cup in her hand, full of the abomination and filthineſſe of her fornication.

5 And in her forehead a name written, || *Myſtery*: || Babylon the great, mother of the fornications and the abominations of the earth.

6 And I ſaw the woman || drunken of the blood of the Saints, and of the blood of the Martyrs of IESUS. And I marvelled when I had ſeene her, with great admiration.

7 And the Angel ſaid to me, Why doeſt thou marvell? I will tell thee the myſterie of the woman, and of the beaſt that carrieth her, which hath the ſeven heads and the ten hornes.

8 The beaſt which thou ſaweſt, ‡ was, and is not, and ſhall come up out of the bottomleſſe depth, and goe into deſtruction: and the inhabitants on the earth (whoſe names are not written in the booke of life

from

AND there came one of the ſeven Angels, which had the ſeven vials, and talked with me, ſaying unto me, Come, I will ſhew unto thee the judgement of the great whore, that ſitteth upon many waters.

2 *With whom have committed fornication the Kings of the earth, and the inhabiters of the earth are drunken with the wine of her fornication.*

3 *So hee carried mee away in the ſpirit into the wilderneſſe: and I ſaw a woman ſit upon a ſcarlet coloured beaſt, full of names of blaſphemie, having ſeven heads, and ten hornes.*

4 *And the woman was araied in purple and ſcarlet colour, and decked with gold, precious ſtone and pearles, having a cup of gold in her hand, full of abominations and filthineſſe of her fornication.*

5 *And in her forehead was a name written, A myſtery, great Babylon, the mother of whoredome and abominations of the earth.*

6 *And I ſaw the woman drunken with the blood of the Saints, and with the blood of the Martyrs of Ieſus: and when I ſaw her, I wondred with great marvell.*

7 *And the Angel ſaid unto me, Wherefore marvelleſt thou? I will ſhew thee the myſterie of the woman, and of the beaſt that beareth her, which hath ſeven heads and ten hornes.*

8 *And the beaſt that thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomleſſe pit, and goeth into perdition, and they that dwell on the earth ſhall wonder, (whoſe names are not written in the book of life from the beginning of*

the

b These many waters are many people, 6.v.15.

from the making of the world) ſhall marvell, ſeeing the beaſt that was, and is not.

9 And heere is underſtanding, that hath wiſedome. The ſeven heads are ‖ ſeven hils, upon which the woman ſitteth, and they are ſeven kings.

10 Five are fallen, one is, and another is not yet come: and when he ſhall come, hee muſt tarry a ſhort time.

11 And the beaſt which was and is not: ‖ the ſame alſo is the eight; and is of the ſeven, and goeth into deſtruction.

12 And the ten hornes which thou ſaweſt: are ‡ ten Kings; which have not yet received kingdome; but ‖ ſhall receive power as kings one houre after the beaſt.

‖ doe.

13 Theſe have one counſell and force: and their power they ſhall deliver to the beaſt.

14 Theſe ſhall fight with the Lambe, and the Lambe ſhall overcome them; becauſe * he is Lord of lords, and King of kings; and they that are with him, called, and elect, and faithfull.

1 Tim. 6. 15. Apo. 19. 16.

15 And he ſaid to me, The waters which thou ſaweſt where the harlot ſitteth: are peoples and nations and tongues.

16 And the ten hornes which thou ſaweſt in the beaſt: theſe ſhall hate the harlot, and ſhall make her deſolate and naked, and ſhall eate her fleſh, and her they ſhall burne with fire.

17 For ‡ God hath given into their hearts, to doe that which pleaſeth him: that they give their kingdome to the beaſt, till the words of God be conſummate.

‡ Not forcing or mooving any to follow Antichriſt, but by his juſt judgment, and for puniſhment of their ſins, permitting them to beleeve and conſent to him.

18 And the woman which thou ſaweſt: is ‖ the great city, which hath kingdome over the kings of the earth.

the world) when they behold the beaſt that was, and is not, and yet is.

9 And heere is a meaning that hath wiſedome. The ſeven heads, are ſeven mountaines, on which the woman ſitteth: They are alſo ſeven kings.

10 Five are fallen, and one is, and the other is not yet come: and when he commeth, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, is even the eight, and is one of the ſeven, and goeth into deſtruction.

12 And the ten hornes which thou ſaweſt, are ten kings which have received no kingdome as yet: but receive power as kings at one houre with the beaſt.

13 Theſe have one mind, and ſhall give their power and ſtrength unto the beaſt.

*14 Theſe ſhall fight with the Lambe, and the Lambe ſhall overcome them: * for he is the Lord of lords, and King of kings, and they that are on his ſide, are called, and choſen, and faithfull.*

1 Tim. 6. 15. Apoc. 19. 16.

15 And he ſaith unto me, The waters which thou ſaweſt, where the whore ſitteth, are people, and folke, and nations, and tongues.

16 And the tenne hornes which thou ſaweſt upon the beaſt, are they that ſhall hate the whore: and ſhall make her deſolate and naked, and ſhall eate her fleſh, and burne her with fire.

17 For God hath put in their hearts to fulfill his will, and to doe with one conſent, for to give their kingdome unto the beaſt, untill the words of God ſhall be fulfilled.

18 And the woman which thou ſaweſt, is that great city which reigneth over the kings of the earth.

MARGINALL NOTES. CHAP. XVII.

Rhem. 1 1. The damnation.] *The finall damnation of the whole company of the reprobate, called here the great whore.*

Fulk. 1. The finall damnation of the whole company of the reprobate is deſcribed, c. 20. 14. &c. Therefore the great whore in this Chap. ſignifieth the congregation of Antichriſt, the members whereof be all ſpirituall Citizens of Rome: their whole faith and religion, depending upon the See of Rome, and their head uſurping all his tyranny, by pretenſe of right of that city. A lively image of which viſion God made manifeſt to the whole world, when a whore was made head of the Romiſh Church, called *Iohn* the 7. and of ſome the 8. commonly Pope Ione. Which ſo wringeth the Papiſts at the heart, that they have no way to ſhift it of, but by impudent denying of that which is ſo notorious, even in their owne ſtories of their Popes lives.

Pope Ione a lively image of the whore of Babylon.

Rhem. 2. 8 Was, and is not.] *It ſignifieth the ſhort reigne of Antichriſt, who is the chiefe horne or head of the beaſt.*

Fulk. 2. The reigne of Antichriſt is ſhort in compariſon of the eternall reigne of Chriſt. He ſpeaketh of the Roman Empire which had bin glorious, but then was in declining, and yet was not aboliſhed, but ſhould be aboliſhed in the Emperours, and raiſed out of hell by Antichriſt.

Rhem. 3 12 Ten kings.] *Some expound it of tenne ſmall kingdomes, into which the Roman Empire ſhall be divided, which ſhall all ſerve Antichriſt, both in his life and a little after.*

Fulke. 3 When the Roman Empire was aboliſhed to make roome for Antichriſt, theſe ſmall kingdomes were erected which were made ſubject to the Pope, but at length ſhall hate the whore of Babylon, and make her deſolate, &c. as ver. 16. which is begun to be accompliſhed in theſe daies.

ANNOTATIONS. CHAP. XVII.

Rhem. 4. 5 Babylon.] *In the end of S. Peters firſt Epiſtle, where the Apoſtle dateth it at Babylon, which the auncient writers (as we there noted) affirme to be meant of Rome: the Proteſtants will not in any wiſe have it ſo,* [illegible] *they would not be driven to confeſſe that Peter ever was at Rome: but here for that they thinke it maketh for their opinion, that the Pope is Antichriſt, and Rome the ſeat and city of Antichriſt, they will needs have Rome to be this Babylon, this great whore, and this purple harlot: for ſuch fellowes, in the expoſition of holy Scriptures, be led onely by their prejudicate opinions and hereſies, to which they draw all things without all indifferency and ſincerity.*

The Proteſtants here will needs have Babylon to be Rome, but not in Saint Peters Epiſtle.

The

[illegible] *Tertullian alſo taketh it* [illegible] *Rome, being ſo great, ſo proud of* [illegible] *Which is plainely ſpoken of that City when it was Heathen,* [illegible] *the perſecutours of the Apoſtles, and their ſucceſſours, the ſeate of* [illegible] *the ſinke of idolatry, ſinne, and falſe worſhip of the Pagan* [illegible] *wrote this and then was* Nero *and the reſt figures of Antichriſt, and that* [illegible] *(whereſoever it be) that Antichriſt ſhall reigne in about the latter end of the world.*

[illegible] *to the Roman Church and Apoſtolike ſee, either now or then, which was ſpoken onely of the* [illegible] *as it was the ſeate of the Emperour, and not of* Peter, *when it did ſlay above thirty* [illegible] *one after another, and endevoured to deſtroy the whole Church: that is moſt blaſphemous and* [illegible]

[illegible] *and Babylon in Rome an other thing.* Peter *ſate in Rome, and* Nero *ſate in Rome:* [illegible] Nero, *as in the Babylon of Rome. Which diſtinction the Heretikes* [illegible] *1. Pet. 5. writing thus,* The Church ſaluteth you, that is in Babylon, [illegible] *Church was in Rome, when Rome was Babylon, whereby it is plaine,* [illegible] *heere ſignifie Rome to us; yet it cannot ſignifie the Church of Rome,* [illegible] *the terrene Empire of the ſame. And if as in the beginning of the Church,* [illegible] *perſecuting Emperours (which were figures of Antichriſt) did principally ſit in Rome, ſo alſo the great Antichriſt ſhall have his ſeate there, as it may well be (though others thinke that Hieruſalem rather ſhall be his principall city:) yet even then ſhall neither the Church of Rome nor the Pope of Rome be Antichriſt, but ſhall be perſecuted by Antichriſt, and driven out of Rome, if it be poſſible: for to Chriſts Vicar and the Roman Church, he will beare as much good will as the Proteſtants now doe, and he ſhall have more power to perſecute him and the Church, then they have.*

The Church of Rome is never called Babylon.

[illegible] Hierome Epiſt. 17. cap. 7. to Marcella, *to draw her out of the City of Rome to the holy land, warning her of the manifolde allurements to ſinne* [illegible] *that he in ſo great and populous a city alludeth at length to thoſe words of the* Apocalypſe, *and* [illegible] *to be Babylon, and the purple whore: but ſtraightway, leaſt ſome* [illegible] *perſon might thinke that he* [illegible] *that of the Church of Rome, which he ſpake of the ſociety of the wicked, he addeth:* There is there in deede the holy Church, there are the triumphant monuments of the Apoſtles and [illegible] there is the true confeſſion of Chriſt, there is the faith prayſed * of the Apoſtle, and Gentility [illegible] under foote, the name of Chriſtian daily advancing it ſelfe on high. *Whereby you ſee that whatſoever may be ſpoken or interpreted of Rome, out of this word Babylon, it is not meant of the Church of Rome, but of the terrene ſtate, in ſo much, that the ſaid holy Doctour,* lib. 2. adverſ. Iovinian. c. 19.) *ſignifieth that the holineſſe of the Church there, hath wiped away the blaſphemy written in the forehead of her former iniquity. But of the difference of the olde ſtate and dominion of the Heathen there, for which it is reſembled to Antichriſt, and the Prieſtly ſtate which now it hath, reade a notable place in S. Leo,* Serm. 1. in natali Petri & Pauli.

Rom. 1.

Fulk. 4. In the end of S. *Peters* Epiſtle, for a poore helpe to proove that *Peter* was at Rome, you will needs have Babylon to be taken for Rome, whereunto indeed the conſent of ancient Writers, mooved with the light of this chapter, agreeth. Yet can it neither neceſſarily nor probably be gathered out of that Epiſtle, ſeeing there appeareth no reaſon why he ſhould not call it Rome, being that City whereof he was Biſhop, (if we believe the Papiſts) and which ſhould be the head of Chriſtian religion, and the Ieruſalem of Chriſtians, as the Papiſts affirme. There appeareth, I ſay, no reaſon why he ſhould refuſe to call it Rome: (eſpecially ſeeing there is no other teſtimony in the *Acts* of the Apoſtles, of his comming thither) and why he ſhould call it by the odious and infamous name of Babylon, which was the old enemy of the Church, and the ſeate of Antichriſt, rather then S. *Paul* writing to the Romanes, or to *Timothie* of his perſecution at Rome. Except perhaps by the ſpirit of prophecy he did foreſee how his ſucceſſours in that place ſhould abuſe his name, and the dignity of that See, to ſet up the kingdom of Antichriſt there: and for that cauſe would admoniſh the faithfull, that they ſhould take Rome not for the Ieruſalem of Chriſtians, but for Babylon the city of Antichriſt, which in time to come, was to be revealed in that place. But in this Chapter where Rome is moſt plainely deſcribed under the name of Babylon, the Papiſts by all meanes would avoid the application, becauſe they ſee manifeſtly, that Babylon which is Rome, is heere deſcribed to be the ſeat and city of Antichriſt.

Babylon is Rome

Theſe are the fellowes that in expoſition of the holy Scriptures, be led onely by their prejudicate opinions and hereſies to which without any reaſon and ſincerity, they draw all things. And if you marke their notes from the beginning to the end, you ſhall ſee that in very few they have any colour out of the words of the text, to conclude their notes, but for the moſt part they bring their prejudicate opinions to the text, and ſo draw not their notes out of the Scripture, but draw the Scriptures to their opinions, which can never be concluded out of the Scripture. As for *Peters* being at Rome, we affirme it cannot be prooved out of the Scriptures: yet for the conſent of ancient Writers, we yeeld unto it, as to a matter of ſtory, but no article of our faith. And if *Peters* being at Rome were as certaine out of the Scriptures as *Pauls* comming thither, and being there, it could make nothing for the Antichriſtian authority, which the Pope claimeth under colour of his being there. Who if he were there, was the chiefe Apoſtle of the circumciſion, and not of the Gentiles, as it is manifeſt by the holy Scripture, *Galatians* 2. And what prerogative ſo ever he had, being an Apoſtle, it ceaſed with the death of his perſon, as the Apoſtleſhip of *Paul*, and of the reſt: although the fruit of their labours in preaching and writing, ſhall continue to the end of the world.

But S. *Augustine* (you ſay) and *Arethas* expound not this place of Rome, but of the ſociety of the ungodly. Saint *Augustine* indeed ſaith often, that Babylon repreſenteth the ſociety of the ungodly, as Ieruſalem the Church of the faithfull, but yet he acknowledgeth the old City of Babylon in Aſſyria, to have beene the head City of that ſociety before Chriſt, and Rome to be the head City of the ſame ſociety ſince the comming of Chriſt: and this he doth commonly inſinuate in his bookes *De civit. Dei*, as I have ſhewed before. Among which this one teſtimony ſhall ſerve us to repeat: *We ought where need is to make report of the Aſſyrian kings, that*

it may appeare how Babylon which was the first Rome, commeth [illegible] *the world* [illegible]
And the affaires which we must enter into this booke, for the [illegible] *the earthly and* [illegible]
ly, we must take out of the Greekes and Latines, where Rome is [illegible] *the second Babylon.* You see therefore
most evidently, that as old Babylon of the Assyrians was the head of the society of the [illegible], against the Church of
Church of the Iewes: so Rome of the Latines, is the head of the society of the ungodly, against the Church of
the Christians. For this cause he calleth Rome another Babylon, the second Babylon, the Westerne Babylon,
the daughter of the elder Babylon.

Concerning *Arethas*, as he tooke his Commentary out of the ancient Greeke Writers, so he cannot dissemble
their judgement, that by Babylon is signified old Rome. But being a Grecian living far from Italy, and out of the
tyranny of the Romish Antichrist, and knowing more disorder in Constantinople, in his time, then he did in
Rome, he declareth that in his opinion, it signifieth rather Constantinople, which was called new Rome, then old
Rome in Italy. Yet because all things could not agree to Constantinople, he inclineth to that opinion, that Ba-
bylon signifieth the world of wicked men. Neverthelesse he confesseth: *That other writers having discussed this*
Revelation, have interpreted it to be olde Rome, or an universall Kingdome, which extendeth to the second comming of
our Lord. And in the end he leaveth it to the Readers discretion to take it for old Rome or new Rome, or the
time of the life of Antichrist. Therefore neither S. *Augustine* nor *Arethas* deny it to be expounded of Rome, but
rather confirme that most ancient exposition; which also is cleere by the text it selfe, *verse* 9. and 18. As for
later Writers, that lived under the tyranny of the Romish Antichrist, were glad to wrest it any whither, rather
then to incurre the hatred of Rome, by discyphering it, to be the City of Antichrist. Yet sometime there have not
wanted they, that have bin bold to tell the Pope openly, that Rome is Babylon. For the Church of Leodium be-
ing miserably afflicted by Pope *Paschall* the second, doth thus write against him. *In times past I was wont to inter-*
prete, that Peter by Babylon would signifie Rome, because Rome at that time was confused with Idolatry and all filthi-
nesse. But now my sorrow doth interpret unto me, that Peter calling the Church gathered together in Babylon, fore-
saw (by spirit of prophecy) the confusion of dissention, wherewith the Church at this day is rent in peeces. As for the
poore men of Lyons, whom they called by the name of Waldenses, Leonistæ, and such like opprobrious names,
did plainely affirme, and constantly beleeue, that the Church of Rome is this whore of Babylon, and the Pope
Antichrist, as *Reinerius* an inquisitor witnesseth of them, which lived more then three hundred yeeres agoe. And
saith they were more pernicious to the Romish Church, then all other Sects, for three causes. *The first, Because*
it hath bin of longer continuance. For some say [illegible] *hath endured since the time of* Silvester. *Other say it hath endured*
since the Apostles time. The second cause is, because it is more generall. For there is almost no Land, in which this Sect
doth not creepe. The third cause, for that all other sects doe bring in an horror with the beinousnesse of their blasphe-
mies against God. This sect of the Leonists, hath a great shew of godlinesse, because they live justly before men, and be-
leeue all things well concerning God, and all the articles which are contained in the Creed, they blaspheme and hate on-
ly the Church of Rome. This is the testimony of a cruell enemy and persecutor of them, by which you may see,
that Antichrist after he was disclosed, was acknowledged by many true Christians, to be that he is, although ma-
ny also were deceived by him (though none of the Elect finally) to their destruction.

The Author of the Commentary in Saint *Ambrose* name, and *Tertullian*, you confesse to understand this
Babylon to be Rome, to whom afterward you adde Saint *Hierome*: so might you have done *Primasius*, and
Victorinus, elder then Saint *Hierome*, and *Ambrosius Ansbertus*, who did write about seven hundred yeares
agoe. But you say Rome was Babylon when it was Heathen, as in *Tertullians* time, and when Saint *Iohn*
wrote this. Very good, that which was Babylon in Saint *Iohns* time, is the same that he prophecieth to
be the chiefe city and seate of Antichrist, as it is manifest to all that reade the Prophecy. But Rome
was then Babylon, *ergo*, Rome is the City which he prophecieth that it should be the seate of Antichrist. But
in the dayes of *Victorinus*, *Ambrose*, *Augustine*, *Hierome*, *Primasius*, *&c.* Rome was not heathen, yet
of them taken to be Babylon, therefore of them taken to be the City where Antichrist (when he was revea-
led) should sit, and not a resemblance onely of it. *Fucherius de spiritualibus formulis cap.* 10. *Babylon aut*
mundus, aut Roma in Apocalypsi: Et Babylon magna venit; &c. Paulinus Epist. 10. *ad Severum*, calleth Rome
Babylon, and the daughter of Babylon. *Epist.* 31. *Peteret Romæ latentes sibi illas in Apocalypsi minas non ti-*
mere, si talia semper edernnt [illegible] *Senatoris tui, ad Alethium.* *But to apply that to the Romane Church, and*
Apostolike See, either now or then (you say) *it is most blasphemous and foolish.* Indeed to apply it to the true
Romane Church, or the right succession in the Apostolike See, which was in the dayes of Saint *Iohn*, or in
the time of the Christian Emperours, it were both folly and blasphemy: but to apply it to the Church of
Rome, and counterfeit succession of Popes, it is wisedome and holinesse. For Saint *Iohn* prophecieth not
onely of the cruelty of the terrene estate of that City, but also of the false prophets and Antichrist, which
should usurpe an Ecclesiasticall state and dignity in that City. The Church of Rome in deede, was one
thing, and Babylon in Rome was another thing, while the Church of God was at Rome, and was persecuted
by the heathen Emperours. But when the Emperour of Rome was Christian, one of the heads of the beast
was wounded to death, as c. 13. even that sixt head, which was the persecutor in the time of Saint *Iohn*. But this
head was healed in *Constantius* the heretike Emperour, *Valens*, and *Iulian* the Apostata, &c. And still the se-
venth head was to come. But great preparation was made for him, while the Bishop of Rome grew beyond
the limits of a Christian Ministery, into forraine and heathenish dominion, as *Socrates* testifieth, *lib.* 7. *cap.* 11.
in the time of the Christian Emperours. And when the mystery of iniquity wrought not so closely in that See,
but the forgery of the Bishops was discovered in the Africane Councell, unto which they obtruded a coun-
terfet Cannon of the Councell of Nice for their primacy. And while *Leo* Bishop of Rome will not obey the
decree of the generall Councell of Chalcedon, which gave equall priviledge of dignity to the Bishop of Con-
stantinople, which was new Rome, with those which the Church of Rome before had claimed as peculiar to
her alone, *sess. ultim.* In the best and most Christian times of Rome therefore, when the head of the Heathen
Empire was wounded to death, it was counted of the Ancient Fathers to be Babylon heere spoken of, because
of the seventh head, which is the kingdome of Antichrist, that was looked for, to come in place of the sixth
head, which was the terrene state of heathenish, hereticall, and persecuting Emperours. Therefore not the
true Church in Rome, but Rome the persecutor of the Saints, first in the Heathen and hereticall Emperours,
afterward in the proude Popes and the Kings subject to them, is Babylon the mother of all abhominations.
And so great is the force, and so manifest is the light of truth, that you are compelled to confesse in the end,
that Antichrist shall have his seat in Rome, though upon the eleventh Chapter you were resolute of Ierusalem.
But that you would discharge the Pope and the Popish Church, to whom all the Prophecies doe so aptly
agree to be Antichrist and his Citie, you labor in vaine. For the blasphemous pride and heresies of the Pope
and his Church, with the most abhominable lives of both, will easily convince that hee is the seventh head of
the

th[illegible]
that [illegible]
he [illegible]
have [illegible]
of [illegible]
[illegible], but the [illegible] of [illegible]
[illegible] his Epistle to *Ageruchia* [illegible] 11. he saith was Rome [illegible] of the king-
this in respect of the true Church onely that was there in his time, and [illegible] in the first place: *The curse*
dome of Antichrist, and the fall of Babylon to be fulfilled there. He [illegible] *the example of*
which our Saviour hath threatned to thee in the Apocalypse, thou mayest [illegible] whore of Babylon to be behind, not
the [illegible]. Yet so he doeth acknowledge the damnation of the heathen was altogether subverted. The Sermon of *Leo*
yet [illegible] in his time, when the dominion of the heathen [illegible] by the preaching of *Peter* and *Paul*; but this
extolleth the conversion of Rome from Gentility to Christianity, he doeth not once touch.
question of Antichrist and his seate, he doeth not once touch.

RHEM. 5. 5 Mystery.] *S. Paul calleth this secret and close working of abhomination, the mystery of iniquity,* 2. Thess. 2. *and*
it is called a little after in this chap. ver. 7. the Sacrament *(or mystery) of the woman, and it is also the marke of repro-*
bation and damnation.

Mysterie.

FVLK. 5. Beda sayth: *It is declared that this name is mysticall, because it is discerned onely by wisedome.* As for the marke
of reprobation it is not openly carried in the forehead, where this mysticall name is written, which S. *Hierome* in-
terpreteth to be that inscription, *Roma æterna.* To Rome eternall. So the heathen writers called the city com-
monly, *Urbs æterna*, The eternall city, supposing that the Empire of Rome should be eternall. Whom the Papists
succeeded when the civill Empire was removed from thence, setting up the [illegible] of Antichrist
under the colour of *Peters* See, and the eternall rocke of the Church, [illegible] hell shall not
prevaile. So blasphemously perverting the most comfortable promise of [illegible] of his Ca-
tholike Church, builded upon the doctrine, faith, and confession of [illegible], to the
Bishops personall succession of *Peter* in the pontificall See of Rome. Where [illegible] example of
Peters life is to be found, nor any such power was ever in *Peters* person [illegible] which he had,
descended not by succession to any other, more then *Pauls* prerogative, or that which [illegible], or that which some
enjoyned in their Apostleship, did descend to any of the Bishops that afterward succeeded in those Churches
which they planted or instructed.

The name of blasphemy.

Peters prerogatiue descended not.

RHEM. 6 6 Drunken of the blood.] *It is plaine, that this woman signifieth the whole corps of all the persecutors that*
have and shall shedde so much blood of the just, of the Prophets, Apostles, and other Martyrs from the beginning of
the world to the end. The Protestants foolishly expound it of Rome, for that there they put heretikes to death, and
allow of their punishment in other countreys. But their blood is not called the blood of Saints, no more then the blood
of theeves, mankillers, and other malefactours: for the shedding of which by order of justice, no Common wealth
shall answere.

This woman signifieth all persecutors of Saints.

Putting heretikes to death, is not to shed the blood of Saints.

FVLK. 6. The great abundance of blood that Rome hath shed, first under the heathen Emperours, and then under the
Antichristian Popes, more then ever Babylon of the East did powre out, is sufficient to make her drunke with the
blood of the Saints. For which cruelty she deserveth as well as Ierusalem, that all the righteous blood that hath
beene shedde since the blood of righteous *Abel*, should be imputed to her, and required at her hands. They whom
you call heretikes for the most part, and that are in any great number put to death at Rome, and by the tyranny
of the Romish Inquisition: are the true Christians and Saints heere spoken of, whose godly way you call Here-
sie, as the persecuting Iewes called it in S. *Paul. Act.* 24. 14. Therefore though we allow the punishment of He-
retikes, both in our owne countrey and in others, yet we abhor the cruelty of Antichrist and his Church, which
condemneth true Christians, and murthereth them under colour of heretikes, himselfe and his false prophets be-
ing the greatest and most blasphemous heretikes that ever were.

Rome drunke with the Saints blood.

RHEM. 7. 9 Seven hils.] *The Angel himselfe here expoundeth these seven hilles to be all one with the seven heads and the*
seven kings: and yet the heretikes blinded exceedingly with malice against the Church of Rome, are so madde to take
them for the seven hilles literally, upon which in old time Rome did stand: that so they might make the unlearned
beleeve, that Rome is the seate of Antichrist. But if they had any consideration, they might marke that the Prophets
visions here are most of them by sevens, whether he talke of heads, hornes, candlestickes, Churches, kings, hilles, or other
things: and that he alludeth not to the hilles, because they were just seven, but that Seven is a mysticall number
sometime Ten is, signifying universally all of that sort whereof he speaketh, so that the seven heads, hilles, or kingdomes
(which are here all one) should be all the kingdomes of the world that persecute the Christians: being heads and
mountaines for their height in dignity above others. And some take it, that there were seven speciall Empires, king-
domes, or States, that were or shall be the greatest persecutors of Gods people, as of Ægypt, Chaldæa, Babylon, the Per-
sians, and Greekes, which be five. Sixtly, of the Romane Empire which once persecuted most of all other, and which (as
the Apostle here saith) yet is, or standeth, but the seventh, then when S. Iohn wrote this, was not come, neither is
yet come in our daies, which is Antichrists state, which shall not come so long as the Empire of Rome standeth, as Saint
Paul did Prophesie. 2. Thess. 2.

The Protestants madnesse in expounding the seven hils of Rome, the Angel himselfe expounding it otherwise.

FVLK. 7 The Angel doth not expound those seven hilles to be all one with the seven heades, and the seven kings, but
sheweth most plainely, that the seven heads of the beast doe signifie seven hilles, upon which the woman sit-
teth, that is, the city is builded: For the woman *vers.* 18. is interpreted to be a city. Also these seven heads
doe signifie seven kings. Therefore hilles are taken literally for hilles in one signification, as kings are in the
other. For both these wordes hilles and kings, are the interpretation of this word, heades. And it had
beene very superfluous to have added, that they are hilles, and upon which the woman sitteth, when he [illegible]
meane nothing thereby, but they are kings, upon which the city doth not sit, but rather kings upon [illegible]
For every interpretation must be more plaine and cleare, then that which is interpreted. Therefore it [illegible]
be a monstrous interpretation, to say the seven heads doe signifie seven hilles, when he meaneth no [illegible]
kings: for it is more plaine to understand that heads are kings, then that hilles are kings. This is [illegible]
brutish wrangling against so cleare light of truth, seeing you have also confessed before, that it may well be,
Antichrist shall have his seate at Rome. sect. 4. And if we be blinded with malice against the Church [illegible]
and so madde to take them for seven hilles literally, what were so many of the ancient Fathers, as [illegible] Saint
Rome to be the sea of Antichrist, by the cleare description of her in this Chapter? Especially *Victorinus* [illegible]
Hierome. The seven heads (saith Victorinus) are seven hils, upon which the woman, that is, the city of Rome doth sit.
The other saith, *Ep.* 17. *I suppose this place is holier then the Tarpejan rocke: which having beene so often stricken*
with thunder and lightnings from heaven, sheweth that it displeaseth the Lord. Reade the Apocalypse of Iohn, and
consider

Rome is described plainely.

conſider what is [illegible] ſaid of the [illegible] people, and the blaſphemy written in her forehead, the ſeven [illegible],
[illegible] Fathers alſo unlearned? that thus [illegible] god,
[illegible] the ſeven hils to be taken [illegible]ly for thoſe famous
and [illegible] city [illegible] to be [illegible] ſeate of Antichriſt [illegible] cities, even when it hath not beene [illegible]: as
hils by [illegible] diſcerned [illegible] circumdedit arces. She being but one, hath compaſed ſe-
Virgil in his Ge[illegible] of all men, to be the city of Rome, although the Poet doth not there ex-
ven [illegible] Rome did ſtand upon thoſe hils, whereby you would inſinuate, that
preſſe her name. But in old time, you ſay, [illegible] for feare of another ſequell, &c.
Rome doth not n[illegible] upon [illegible] (for what ſhould he feare, that was not afraid to raiſe warre,

Doctor *Sanders* [illegible] that conſequence (for what ſhould he feare, that was not afraid to raiſe warre, by the ſeven hilles to
againſt his Soveraigne in her owne realme of Ireland) counteth it a childiſh argument, *and ſtandeth in the plaine*
proove the See of Antichriſt to be at Rome: *becauſe the city is now gone from the hilles, upon the hill Vaticane hard by S. Peters,*
of Campus Martius, *and the Pope ſitteth on the other ſide of the river, not at all deriving his power from the ſeven hilles, &c.* [illegible] if the Pope ſit
Church, by whom he holdeth his chayre, how will *Sanders* perſwade us that he ſitteth in the chayre
now in another Rome then *Peter* the Apoſtle ſate, was builded upon the ſeven hilles, and not gone downe into the
of *Peter*? For that Rome where *Peter* ſate, Therefore, if the Pope doe not at all derive his power from
plaine of *Campus Martius*, not over the river. for that was in the city builded upon ſeven hilles,
the ſeven hilles, he deriveth it not at all from *Peters* ſeate, of late time have removed their habitations from
Beſides this, it is plaine, that although many of the people unto the other ſide of the river: yet hath he not
the hilles into the plaine, and the Pope his palace of pleaſure his Churches, Monaſteries, and Courts. For on
removed his ſeate from them: for on them be ſtill to this day, builded by himſelfe, where his fa-
the Mount Cælius is the Monaſtery of S. *Gregory* the firſt, Biſhop of Rome, inhabited by divers Popes in times
thers houſe ſtood: the Church of S. *Iohn* and *Paul*, where was a ſtately palace The Church of S. *Stephen* the
paſt. There is the Hoſpitall of S. *Saviour*, the Church of S. *Mary in Dominica*. The manaſtery of *Eraſmus*,
round. The Church of the foure crowned, with a notable palace belonging to it. the heads of the Apoſtles *Peter*
The great Cathedrall Church or Minſter of Laterane, which is ſaid to keepe *And that palace* (ſaith *Blondus*) *as it is the principall*
and *Paul*, where are the goodlieſt buildings of the world. *even untill the dayes of Pope Nicholas*
ſeate of the Popes of Rome, ſo of moſt of them it was in times paſt inhabited,
the ſecond, which was almoſt 1100. yeares after Chriſt.

On the ſame hill did *Eugenius* the fourth build a moſt ſumptuous Monaſtery, and repaired the olde palace, as
the principall ſeate of his Popedome. There is alſo an houſe of Charterhouſe Monkes, with the Church of Saint
Croſſe in Hieruſalem. Beſides this, there is not one of the hils at this day, in which the Popes religion is not
practiſed in Churches and Abbeyes. The mount of Aventine hath three Monaſteries, of *Sabine*, *Boniface*, and
Alexius. The mount Exquilinus, hath the famous Minſter of S. *Maria major*, the Churches of *Antony*, *Praxidis*,
Vitus, *Euſebius*, the forty Martyrs, *Clemens*, *Peter ad Vincula*, and *Martin in montibus*. Beſides the olde ruines of
S. *Cyriacus* Church, which is yet a title of a Cardinallſhip. The mount Viminalis hath the Churches of S. *Lau-*
rence in Paliſperna & Potentiana. The mount Tarpeius or Capitoline hath a houſe of Friers called *Ara Cœli*,
and a bricke houſe builded by *Boniface* the ninth, for keeping Courts. The mount Palatine hath the Churches
of S. *Nicholas* and S. *Andrew*. To the mount Quirinalis, belongeth S. *Maria De populo, &c. But if we had any*
conſideration, we might mark (you ſay) *that the prophets viſions are moſt by ſevens & that, he alluded not to the hilles,*
becauſe they were juſt ſeven. We know ſeven to be a myſticall number of perfection as tenne, ſignifying Univer-
ſality, of the thing ſpoken of: but when the Prophet himſelfe expoundeth the number of heads, of ſeven hilles,
and knowing that the ſaid great city ſate upon ſeven hilles, wee muſt underſtand that hee calleth them ſeven
hils, becauſe they were juſt ſeven: as the ſeven candleſtickes, and the ſeven ſtarres doe ſignifie the ſeven Churches,
and the ſeven Biſhops of them to whom he writeth, becauſe they were juſt ſeven, as they be rehearſed by name,
c. 1. 11. & c. 2. & 3.

Likewiſe the ſeven kings or kingdomes, which is another interpretation of the ſeven heads, are called ſeven,
becauſe they are juſt ſeven in number, as it is manifeſt by the account that the Angel maketh of them; ſaying,
Five are fallen, one is, and the ſeventh is not yet come. And although ſome take it for ſeven ſpeciall kingdomes
that perſecuted Gods people, yet it is manifeſt by the whole diſcourſe of the Chapter, that the Apoſtle meaneth
of ſeven heads, or principall Rulers of the Roman Empire, as Kings, Conſuls, *Decem viri*, *Tribuni militum*, Dicta-
tors, Emperours, Popes: whereof five were fallen before S. *Iohns* time, the Emperour then was, the Pope was yet
to come: which is the tyranny of Antichriſt, long ſince diſcovered, and is now not a little conſumed with the
ſpirit of the Lords mouth, which is his holy word, preached in theſe daies, and ſhall be utterly aboliſhed by the
comming of our Saviour Chriſt to judgement, as S. *Paul* did prophecy, 2 *Theſſ.* 2.

RHEM. 8 11 The ſame is the eight.] *The beaſt it ſelfe* [illegible] *the congregation of all theſe wicked perſecutors, though it* [illegible] *may be called the eight. Or, Antichriſt him-*
conſiſt of the [illegible]*, yet for that the malice of all is complete* [illegible] *be counted the odde perſecutor, or the ac-*
ſelfe, though he be [illegible] *the ſeven, yet for his extraordinary wickedneſſe,* [illegible]
complement of all [illegible]*er and therefore is named the eight. Some take this beaſt called the eight, to be the devill.*

What is the eight beaſt.

FVLK. 8 The kingdome of Antichriſt being one of the ſeven, that is a Romane tyranny, yet for that it is after another
ſort then the other ſix, perſecuting the true Church under the colour of the head of the Catholike Church, is alſo
called the eigth kingdome.

RHEM. 9. 18 The great city.] *If it be meant of any one city, and not of the univerſall ſociety of the reprobate (which is the*
city of the devill, as the Church and the univerſal fellowſhip of the faithful is called the city of God) it is moſt like to be
old Rome, as ſome of the Greekes expound it, from the time of the firſt Emperours, till Conſtantines *dayes, who made an*
end of the perſecution. For by the authority of the old Romane Empire, Chriſt was put to death firſt, and afterward the
two chiefe Apoſtles, and the Popes their ſucceſſours, and infinite Catholike men thorowout the world by leſſer Kings
which then were ſubject to Rome. All which Antichriſtian perſecution ceaſed, when Conſtantine *reigned, and yeelded*
up the city to the Pope, who holdeth not the kingdome or Empire over the world, as the heathen did, but the fatherhood
and ſpirituall rule of the Church. Howbeit, the more probable ſenſe is the whole of the city of the devill, as the Author
of the homilies upon the Apocalypſe in S. Auguſtine declareth.

The double interpretation of Babylon.

FVLK. 9. Without all peradventure the great city which in S. *Iohns* time had the dominion over the Kings of the
earth, was none other but the city of Rome, and ſo it is expounded, not onely of ſome Greekes, but of the
[illegible] of the Latine Writers, as *Ireneus*, *Tertullian*, *Ambroſe*, *Victorinus*, *Hierome*, *Auguſtine*, *Primaſius*, as
ha[illegible] beene ſhewed before. *Proſper* alſo a Latine Writer *De prom. & pred. cap.* 7. ſaith: *Who cannot underſtand*
[illegible] *city be, ſith ſhe doth carry a cup full of the abhominations of uncleanneſſe, and fornication of the whole earth?*
[illegible] *it is called eternall which is temporall, verily it is a name of blaſphemy: where mortall men, though Kings,*
[illegible] *are called* Divi*, that is, Gods, and their ſuppliants ſay unto them: to your Divine power, to your* [illegible] *ears,*

Rome plainly deſcribed.

[illegible]
[illegible] were called [illegible]
of [illegible]
[illegible] tokens of [illegible]
[illegible] ders, [illegible]
[illegible] the Churches higher then the [illegible]ers, and ſuch like blaſphemous pompe of [illegible]
[illegible] pride. *Ambroſius Ansbertus* alſo a Latine writer 700. yeares ſince, in his commentary upon Chapter 14.
verſ. 8. calleth Rome the ſecond Babylon, and upon this Chapter verſ. 3. he writeth thus: *The Angell admo-*
niſhed us to know, that by the ſenſe of wiſedome following, the ſeven heads are ſeven hils, and ſeven kings, that he
might ſhew that were the ſimilitude of thoſe kings, he had brought Rome, which ſitting aloft upon ſeven hils, ſome-
times governed the monarchy of the whole world: that in the name of that city he had figured the power of the whole
earthly kingdome.

Seeing therefore the conſent of moſt ancient writers, and your owne confeſſion added to the clearneſſe of
the text, acknowledgeth that the city here ſpoken of, is the city of Rome: you cannot avoyde but the ſame city
is the ſeate of Antichriſt the ſeventh head, as well as it was of the heathenish perſecutors that were the ſixth
head. And although thoſe heathenish perſecutions did ceaſe while *Conſtantine* reigned, in whom the ſixth head
was wounded to death, yea were they renued in his ſonne *Conſtantius* the Arrian, and his nephew *Iulian* the Apo-
ſtata, who raiſed perſecution afreſh againſt the Church of God, though not ſo cruell as before. Where you ſay
that *Conſtantine* yeelded the city of Rome to the Pope, in your meaning it is falſe, for he and his ſucceſſors for
many yeeres after, held the dominion of that city. But in truth, by remooving the ſeat of the Empire partly to
Conſtantinople, he yeelded place for the myſtery of iniquitie, to worke more eaſily, toward the open manifeſta-
tion of Antichriſt. But *the Pope* (you ſay) *holdeth not the kingdome or empire over the world as the heathen did,*
but the fatherhood and ſpirituall rule of the Church. That the Pope hath held the Empire over the kings of the
earth, and practiſed as great pride and tyranny even againſt them that beare the name of the Romane Empe-
rours, and againſt other kings of the earth: the ſtories are full of examples. And that he ſtill claimeth the ſame
Empire and kingdome, his blaſphemous bull given out againſt the QVEENE of England, with other his anti-
chriſtian practiſes againſt her crowne and dignity, doe manifeſtly declare. It is not therefore a fatherhood and a
ſpirituall rule, which he claimeth moſt blaſphemouſly over all the Church: but under colour and pretence thereof,
a temporall kingdome, and an earthly Empire over the kings of the earth. And as his predeceſſours the heathen
Emperours, under title of their earthly Empire, uſurped the authority over all religion, and were called *Pontifices*
maximi, that is, the chiefe governours of religion: So the Popes under the title of the chiefe government of reli-
gion, uſurpe all ſoveraignty of earthly dignity and temporall dominion. And ſeeing you confeſſe that by the au-
thority of the Romaine Empire Chriſt was put to death, it is eaſie to conclude, that not Ieruſalem, but Rome
which is ſpiritually called Sodoma and *Ægypt*, is that great city ſpoken of *chap.* 11. which as it crucified our
Lord, ſo alſo it killeth his Prophets and Saints. Therefore without controverſie Babylon is Rome, the head
and chiefe of all perſecutors of the Church of Chriſt, as old Babylon was of his people the Iewes, as Saint *Au-*
guſtine himſelfe plainely teacheth. And ſo may the author of thoſe homelies in Saint *Auguſtine* be underſtood;
that one city is principall in perſecution of the Church, though the Church hath many enemies beſide that city,
and them that hold of it.

CHAP. XVIII.

The fall of Babylon, her judgement, plagues and revenges: for the which, 9 the kings, 16 and merchants of the earth that ſometime did cleaue unto her, ſhall mourne bitterly: 20 but heaven, and the Apoſtles and Prophets ſhall rejoyce.

AND after theſe things I ſaw another Angel comming downe from heaven, having great power: and the earth was illuminated of his glory.

2 And he cryed out in force, ſaying, *Fallen fallen is Babylon the great: and it is become the habitation of Divels, and the cuſtody of every uncleane ſpirit, and the cuſtody of every uncleane and hatefull bird:

Apoc. 14, 8.

3 Becauſe all nations have drunke of the wine of the wrath of her fornication: and the Kings of the earth have fornicated with her: and the merchants of the earth were made rich by the vertue of her delicacies.

4 And I heard another voyce from heaven ſaying, Goe out from her my people: that you be not partakers of her ſinnes, and receive not of her plagues.

5 Becauſe her ſinnes are come even to heaven, and God hath remembred her iniquities.

6 Render to her as ſhe alſo hath rendred to you: and double ye double according to her

AND after that, I ſawe another Angell come from heaven, having great power, and the earth was lightned with his glorie.

*2 And hee cryed mightily with a ſtrong voyce, ſaying, *Great Babylon, is fallen, is fallen, and is become the habitation of Devills, and the holde of all foule Spirits, and a cage of all uncleane and hatefull birds:*

Eſai. 21. 9.
Iere. 51. 8.

3 For all Nations have drunken of the wine of the wrath of her fornication, and the Kings of the earth have committed fornication with her, and the Merchants of the earth are waxed rich of the abundance of her pleaſures.

4 And I heard another voyce from heaven ſaying, Come away from her, my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.

5 For her ſinnes are gone up to heaven, and God hath remembred her wickedneſſe.

6 Reward her even as ſhe rewarded you, and give her double according to her workes, and powre her workes: in the cuppe wherein ſhe hath mingled, mingle ye double unto her.

7 As much as ſhe hath glorified her ſelfe, and hath beene in delicacies, ‡ ſo much give her torment and mourning: becauſe ſhe ſaith in her heart, * I ſit a Queene, and Widow I am not, and mourning I ſhall not ſee.

8 Therefore in one day ſhall her plagues come, death, and mourning, and famine, and with fire ſhe ſhall be burnt: becauſe God is ſtrong that ſhall judge her.

9 And ‡ the kings of the earth, which haue fornicated with her, and haue lived in delicacies, ſhall weepe, and bewaile themſelues upon her, when they ſhall ſee the ſmoke of her burning:

10 Standing farre off for the feare of her torment, Saying, Woe, woe, that great city Babylon, that ſtrong city: becauſe in one houre is thy judgement come.

11 And the merchants of the earth ſhall weepe, and mourne upon her: becauſe no man ſhall buy their merchandiſe any more,

12 Merchandiſe of gold and ſilver and precious ſtone, and of pearle and fine linnen, and purple, and ſilke, and ſcarlet, & all Thyne wood, and all veſſels of yvorie, and all veſſels of precious ſtone and of braſſe and yron and marble,

13 And cynamon, and of odours, and ointment, and frankincenſe, and wine, and oyle, and floure, and wheate and beaſts, and ſheepe, and horſes, and chariots, and ſlaues, and ſoules of men.

14 And the apples of the deſire of thy ſoule are departed from thee, and all fat and goodly things are periſhed from thee, and they ſhall no more finde them.

15 The merchants of theſe things which are made rich, ſhall ſtand farre from her for feare of her torments, weeping and mourning,

16 And ſaying, Woe, woe that great city, which was clothed with ſilke and purple, and ſcarlet, and was gilded with gold, and precious ſtones, and pearles:

17 Becauſe in one houre are ſo great riches made deſolate: and every governour, and every one that ſaileth into the lake, and the ſhipmen, and they that worke in the ſea, ſtood afarre off,

18 And cryed ſeeing the place of her burning, ſaying, what other is like to this great citie?

19 And they threwe duſt upon their heads, and cryed weeping and mourning, ſaying: Woe, woe, that great city, in the which all were made rich that had ſhippes in the ſea, of her prices: becauſe in one houre ſhe is deſolate.

20 ‡ Rejoyce over her, heaven, and ye holy Apoſtles and Prophets: becauſe God hath

[illegible] people [illegible] their [illegible] life to [illegible] and riot. [illegible] 47,8. [illegible] ngs and [illegible] ants are [illegible] ſt encombred, dange- [illegible] and drowned in the Meaſures of this world: whoſe whole life and trafick is (if they be not exceeding vertuous) to find variety of earthly pleaſures. Who ſeeing once the extreme end of their joyes and of all that made their heaven heere, to be turned into paines and damnation eternall, then ſhall houle and weep too late.

‡ The Angels and all Saints ſhall rejoyce and laud God to ſee the wicked confounded, and Gods juſtice executed upon their oppreſſors and perſecutors and this is that which the Martyrs praied for. chap.6.

powre ye double to her in the ſame cup which ſhe filled unto you.

7 *As much as ſhe glorified her ſelfe, and lived wantonly, ſo much powre ye in for her of puniſhment and ſorrow: for ſhe ſaid in her heart, I ſit being a Queene, * and am no widowe, and ſhall ſee no ſorrow.*

Iſai.47.8.

8 *Therefore ſhall her plagues come in one day, death, and ſorrow, and hunger, and ſhe ſhall be utterly burnt with fire, for ſtrong is the Lord which judgeth her.*

9 *And they ſhall bewaile her, and the kings of the earth ſhall lament for her, which haue committed fornication with her, and haue lived wantonly with her, when they ſhall ſee the ſmoke of her burning:*

10 * *Standing afarre off, for feare of her puniſhment, ſaying, Alas, alas, the great city Babylon, that mighty city, for at one houre is thy judgement come.*

Iere.51.

11 *And the merchants of the earth doe weepe and waile over her; for no man buyeth their ware any more.*

12 *The ware of gold and ſilver and precious ſtones, and of pearle, and raines, and purple, and ſilke, and ſcarlet, and all Thyne wood, & all maner veſſels of yvorie, and all maner veſſels of moſt precious wood, and of braſſe, and yron, and marble,*

13 *And cinamon, and odours, and ointments, and frankincenſe, and wine, and oyle, and fine floure, and wheate, and beaſtes, and ſheepe, and horſes, and charets, and bodies, and ſoules of men.*

14 *And the apples that thy ſoule luſted after, are departed from thee, and all things which were dainty, and had in price, are departed from thee, and thou ſhalt finde them no more at all.*

15 *The merchants of theſe things which were waxed rich ſhall ſtand a farre off from her, for feare of the puniſhment of her, weeping and wailing,*

16 *And ſaying,* * *Alas, alas that great city that was clothed in raines, and purple, and ſcarlet, and decked with gold and precious ſtones, and pearles:*

Iere.51.

17 *For at one houre ſo great riches is come to naught. And every ſhippe governour, and all they that occupie ſhippes, and ſhipmen, and as many as worke in the ſea, ſtood a farre off,*

18 *And cryed, when they ſaw the ſmoke of her burning, ſaying, What city is like unto this great city?*

19 *And they caſt duſt on their heades, and cryed, weeping and wayling, and ſaying,* * *Alas, alas that great city, wherein were made rich all that had ſhippes in the ſea, by reaſon of her coſtlineſſe, for at one houre is ſhee made deſolate.*

Iere.51.

20 *Rejoice over her thou heaven, and ye holy Apoſtles & Prophets: for God hath given your judge-*

hath judged your judgement of her.

21 [illegible] lon that great city be throwen, and ſhall not be [illegible] no more.

Iere.51,63.

[illegible] And the voyce of harpers, and of Muſicians, and of them that ſing on ſhalme and trumpet, ſhall no more be heard in thee, and every artificer of every art ſhall be found no more in thee, and the noyſe of the mill ſhall no more be heard in thee,

23 And the light of the lampe ſhall no more ſhine in thee, and the voice of the bridegrome and the bride ſhall no more be heard in thee: becauſe thy merchants were the princes of the earth, becauſe all nations have erred in thine inchantments.

24 And in her is found the bloud of the Prophets and Saints, and of all that were ſlain in the earth.

[illegible] Babylon be caſt, and ſhall be found no more at all.

22 *And the voyce of harpers, and muſitians, and of pipers, and trumpetters, ſhall be heard no more at all in thee: and no craftſman, of whatſoever craft he be, ſhall be found any more in thee: and the ſound of a mill ſhall bee heard no more at all in thee.*

23 *And the light of a candle ſhall ſhine no more at all in thee, and the voice of the bridegrome, and of the bride ſhal be heard no more at all in thee: for thy Merchants were the great men of the earth, and with thine inchantment were deceived all nations.*

24 *And in her was found the bloud of the Prophets, and of the Saints, and of all that were ſlaine upon the earth.*

MARGINALL NOTES. CHAP. XVIII.

RHEM. 1

21 Babylon that great.] *By this it ſeemeth cleare, that the Apoſtle meaneth not any one citie, but the univerſall company of the reprobate, which ſhall periſh in the day of judgement: The old Prophets alſo naming the whole number of Gods enemies myſtically, Babylon, as* Ierem. c.52.

FVLK. 1.

The Angel ſheweth, that whereas Babylon boaſted that ſhe was eternall, ſhe ſhall be utterly deſtroyed, and never riſe againe. Therefore here is nothing to prove, that he meaneth not any one citie, but rather this hee meaneth the citie and kingdome of Rome, the See of Antichriſt, of whoſe utter deſtruction the Angel ſpecially propheſyeth. For the deſtruction of the univerſall company of the reprobate, in the day of judgement, is deſcribed afterward, *cap.* 20.11. and ſo to the end of the chapter. And *Ierem. c.*52. doth nothing elſe but hiſtorically deſcribe the captivitie of Babylon, by *Nebuchadnezzar* and his power, and the advancing of *Iehoiachim* by *Evilmerodach* king of Babylon, as every man will confeſſe that readeth the Chapter.

Rome is Babylon.

CHAP. XIX.

1 The Saints glorifying God for the judgement pronounced upon the harlot, 7 the mariage of the Lambe is prepared. 10 The Angel refuſeth to be adored of S. John. 11 There appeareth one (who is the word of God, and the King of kings, and Lord of lords) ſitting on a horſe, with a great army, and fighting againſt the beaſt and the kings of the earth and their armies: 17 the birds of the aire being in the meane time called to devoure their fleſh.

The Epiſtle for many martyrs. Alleluia.

AFter theſe things I heard as it were the voice of many multitudes in heaven ſaying, *Allelu-ia*, Praiſe, and glorie, and power, is to our God:

2 Becauſe true and juſt are his judgements which hath judged of the great harlot that hath corrupted the earth in her whoredome, and hath revenged the bloud of his ſervants, of her hands.

3 And ‡ againe they ſaid, *Allelu-ia*. And her ſmoke aſcendeth for ever and ever.

4 And the foure and twenty Seniors fell downe, and the foure beaſts, and adored God ſitting upon the Throne, ſaying: ‖ *Amen, Allelu-ia.*

5 And a voice came out from the throne, ſaying: Say praiſe to our God all yee his ſervants: and you that feare him, little and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, ſaying, *Allelu-ia*: becauſe our Lord God the omnipotent hath raigned.

7 Let us bee glad and rejoice, and give glory

AND after theſe things, I heard a great voice of much people in heaven, ſaying, Alleluia: ſalvation, and glory, and honour, and power be aſcribed to the Lord our God:

2 *For true and righteous are his judgements, for hee hath judged the great whore which did corrupt the earth with her fornication, and hath throughly avenged the bloud of her ſervants of her hand.*

3 *And againe they ſaid, Alleluia: and her ſmoke roſe up for evermore.*

4 *And the foure and twenty Elders, and the foure beaſts fell downe, and worſhipped God that ſate on the throne, ſaying, Amen, Alleluia.*

4 *And a voice came out of the throne ſaying, Praiſe our Lord God all ye that are his ſervants, and yee that feare him both ſmall and great.*

6 *And I heard as it were the voice of much people, even as the voice of many waters, and as the voice of ſtrong thunderings, ſaying, Alleluia: for the Lord God omnipotent raigneth.*

7 *Let us be glad and rejoice, and give honour*

[illegible] ioined [illegible] Christ in [illegible] infe- [illegible] 22. [illegible] 14.

‖ That is the [illegible] of eternal [illegible] prepared for his spouse the Church.

Apoc. 22, 9.

glorie to him: because the [illegible] of the Lambe [illegible] come, [illegible] his wife [illegible] prepared her selfe.

8 And it was [illegible] to her [illegible] cloth her selfe with silke glittering and white. For the silke are ‖ the iustifications of Saints.

9 And he said to me, Write, *Blessed be they that are called to the supper of the marriage of the Lambe. ☞ And he said to mee, These words of God be true.

10 ‖ And * I fell before his feet, to adore him. And he saith to me, See thou doe not: I am thy fellow-servant, and of thy brethren that haue the testimonie of IESVS. Adore God. For the testimonie of IESVS is the spirit of prophecie.

11 And I saw heaven opened, and behold a white horse; and hee that sate upon him, was called Faithful and True, and with iustice he judgeth and fighteth.

12 And his eyes as a flame of fire, and on his head many diademes, having a name written which no man knoweth but himselfe.

Esa. 63, 1.

13 * And he was clothed with a garment sprinkled with bloud: and his name is called, c THE WORD OF GOD.

c The second person in Trinitie, the Son or the word of God, which was made flesh, Ioh. 1.

14 And the hosts that are in heaven followed him on white horses, clothed in white and pure silke.

Apoc. 2. 27.

15 And out of his mouth proceedeth a sharpe sword: that in it hee may strike the Gentiles. And *he shall rule them in a rod of yron: and he treadeth the winepresse of the furie of the wrath of God omnipotent.

Apoc. 17. 14.

‡ Even according to his humanitie also.

16 And he hath in his garment and in his thigh written, *‡ KING OF KINGS, AND LORD OF LORDS.

17 And I saw one Angel standing in the Sunne, and he cried with a loud voice saying to all the birds that did flie by the middes of heaven, Come and assemble together to the great Supper of God:

18 That you may eat the flesh of Kings, and the flesh of Tribunes, and the flesh of valiants, and the flesh of horses, and of them that sit on them, and the flesh of all freemen and bondmen, and of little and great.

19 And I saw the beast and the kings of the earth, and their armies gathered to make warre with him that sate upon the horse and with his armie.

20 And the beast was apprehended, and with him the false Prophet: which wrought signes before him, wherewith hee seduced them that tooke the character of the beast, and that adored his image. These two were cast alive into the poole of fire burning also with brimstone.

21 And the rest were slaine by the sword of him that sitteth upon the horse, which proceedeth out of his mouth: and all the birds were filled with their flesh.

nour to him: for the marriage of the Lambe is come, and his wife hath made her selfe readie.

8 *And to her was granted that she should be arayed with pure and goodly raines: for the raines is the righteousnesse of Saints.*

Matt. 22. Luke 14.

9 *And he said unto me, Write: *Happy are they which are called unto the Supper of the Lambes mariage. And he said unto me: These are the true sayings of God.*

10 *And I fell at his feete to worship him: and hee said unto mee, See thou doe it not: for I am thy fellow servant, and of thy brethren that haue the testimonie of Iesus. Worship God: for the testimonie of Iesus is the spirit of prophecie.*

11 *And I saw heaven open, and behold a white horse, and he that sate upon him was called Faithfull and True, and in righteousnes he doth judge and make battaile.*

12 *His eyes were as a flame of fire, and on his head were many crownes, and hee had a name written, that no man knew but hee himselfe.*

Esa. 63.

13 * *And hee was clothed in a vesture dipt in bloud: and his name is called the word of God.*

14 *And the armies which were in heaven followed him upon white horses, cloathed with white and pure raines.*

15 *And out of his mouth goeth a sharpe sword, that with it he should smite the heathen, and he shall rule them with a rod of yron: and hee treadeth the winefat of the fiercenesse and wrath of almighty God.*

16 *And hee hath on his vesture, and on his thigh, a name written, King of kings, and Lord of lords.*

17 *And I saw an Angel stand in the Sunne, and he cryed with a loud voice, saying to all the foules that flie by the middest of heaven, Come, and gather your selves together unto the Supper of the great God:*

18 *That yee may eat the flesh of kings, and the flesh of high captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all freemen, and bondmen, and of small and great.*

19 *And I saw the beast, and the kings of the earth, and their armies gathered together, to make battaile against him that sate on the horse and against his armie.*

20 *And the beast was taken, and with him that false Prophet, which wrought miracles before him, with which hee deceived them that received the beasts marke, and them that worshipped his image. These both were cast quicke into a pond of fire burning with brimstone.*

21 *And the remnant were slaine with the sword of him that sate upon the horse, which sword proceedeth out of his mouth: and all the foules were filled with their flesh.*

MARGI-

MARGINALL NOTES. CHAP. XIX.

RHEM. 1. [illegible] The often singing of Alleluia [illegible] of reioycing, the Church doth follow [illegible]

FVLK. 1 The [illegible] of Alleluia, [illegible] of the Saints in heaven, [illegible] neither the [illegible] [illegible] people, understand what [illegible] Alleluia.

ANNOTATIONS. CHAP. XIX.

RHEM. 2. 4. Amen, Alleluia.] *These two Hebrew words (as other els-where) both in the Greeke and Latin text are kept religiously, and not translated, unlesse it bee once or twise in the Psalmes. Yet doe the Protestants themselues keepe them in the Text of their English Testaments in these places.* And [illegible] why they use them not in all places, but sometimes turne Amen, into Verily, whereof see the Annotation Iohn 8. v. 34. and in their Service bookes they translate, Alleluia, into Praise yee the Lord: *As though* Alleluia *had not as good a grace in the act of serving God (where it is indeed properly used) as it hath in the text of the Scripture.*

אמן
חללויה

The Church Catholike doth often and specially use this sacred word, to ioyne with the Church triumphant, [illegible] *of Angels and Saints, who here are said to laude and praise God with great reioycing, by this word* Alleluia, [illegible] *often repeating thereof: as the Catholike Church also useth, namely in Easter time even till* Whitsontide, [illegible] *of Christs resurrection, which (as S. Augustine declareth* epist. ad Ianuarium.) *was the generall use of the Primitive Church, making a greater mysterie and matter of it then our Protestants now doe. At other times of the yeare also the* [illegible] *saith it was sung in some Churches, but not in all. And S.* Hierome *counteth it among the heresies of* Vigilantius, *That* Alleluia *could not be sung but at* Easter. Advers. Vigilant. cap. 1.

Alleluia often used in the Church, specially in Easter time. *Epist. ad Ian.* 17. & cap. 15.

The truth is, by the use of the Scriptures it hath more in it then Praise yee the Lord, *signifying with laude, glorifying and praysing of God, a great reioycing, with all mirth, and exultation of heart in the singers thereof, and that is the cause why the holy Church saith,* Laus tibi Domine, Praise bee to thee, O Lord, *in Lent, and times of penance and mourning, but not* Alleluia; *Which (as S. Augustine also declareth) is a terme of signification and mysterie, ioyned with that time, and then used specially in the Church of God, when shee representeth unto us in her service, the ioyes and beatitude of the next life: which is done specially at Easter, by the ioyfull celebrating of Christs glorious Resurrection and Ascension after the penall time of Lent which representeth the miserie of this life. See S. Augustine* Ser. 2. & 5. chap. 9. and 6. c. 9. de Diversis tom. 10. *And in his enarration upon the* 148. Psalm. *For in the titles and ends of divers holy* Psalmes *this* Alleluia *is full of mysterie and sacred signification. Where wee must aske the Protestants, why they haue left it out altogether, being in the Hebrew, saying neither* Alleluia, *nor,* Praise yee the Lord, *in the Bible* 1577. *and that nine times in the five last Psalmes.*

It signifieth more then (as the Protestants translate it) *Praise yee the Lord.*

False translation.

Moreover, the said holy Doctor (lib. 2. de doct. Christ. c. 11.) *affirmeth that* Amen *and* Alleluia *be not translated into any other language* propter sanctiorem authoritatem, *for the more sacred authoritie of the words so remaining, and* epist. 178. *he saith that it is not lawfull to translate them.* Nam [illegible] est, &c. *for it is to bee knowen (saith he)* that all Nations doe sing Amen *and* Alleluia in the Hebrew words, which neither the Latine man nor the Barbarous may translate into his owne language. See S. Hierome *also* epist. 137. *And namely for our Nation,* Saint Gregory *will beare us witnesse that our Countrey received the word* Alleluia *with their Christianitie, saying thus,* lib. 27. Moral. c. 6. Lingua Britanniae quae nihil aliud noverat quam barbarum frendere, iamdudum in Divinis laudibus Hebraeum coepit resonare Alleluia. *That is,* The Britan tongue, which knew nothing else but to mutter barbarously, hath begun of late in Gods divine laudes and praises to sound the Hebrew Alleluia. *And for* Iurie, *Saint* Hierome epist. 17. cap. 7. *writeth, that the Husbandmen at the plough sung* Alleluia *which was not their vulgar speech. Yea hee saith that in Monasteries the singing of* Alleluia *was in stead of a bell to call them together* ad Collectam. in Epitaph. Paulae cap. 10.

Amen and Alleluia should not bee translated into vulgar tongues.

All Nations in the Primitive Church sung *Amen* & *Alleluia.*

This word is a sacred, Christian, mysticall and angelicall song: and yet in the new Service booke it is turned into, Praise yee the Lord, *and* Alleluia *is quite gone, because they list neither to agree with the Church of God, nor with the use of holy Scriptures, no nor with their owne translations. But no marvaile that they cannot* sing the song of our Lord, *and of Angels* in a strange Countrey, *that is, out of the Catholike Church, in the captivitie of schisme and heresie. Lastly, wee might aske them whether it be all one to say* Matth. 21. Hosanna, *and* Saue us we beseech thee: *whereas* Hosanna *is withall a word of exceeding great congratulation and ioy which they expressed toward our Saviour. Even so* Allelvia *hath another manner of feast and signification in it, then can be expressed by,* Praise ye the Lord.

The Protestants profane this word by translating it, and diminish the signification thereof. *Epist.* 136.

Vaine cavilling confuted.

FVLK. 2 For the Latine text, it is not to bee regarded, nor the Greeke of the old Testament, how it pleased the Interpreters to leaue these words untranslated. But in the Greeke of the new Testament, which is indited by the holy Ghost, it is materiall to consider, that these wordes (as commonly understood, and easie to bee understood of all Christians (are many times kept in their naturall sound, and not translated into Greeke. Partly because they were as well understood of them that professed the religion, either of the Iewes or Christians, as the Greeke words themselues: partly to expresse in relation of things done, more liuely the zeale of them that either affirmed any thing, or prayed God in these termes. But where you say, *they bee not translated unlesse it be once or twise in the Psalmes*, it is false: For Amen is used but in the end of foure *Psalmes*, which are according to your account *Psal.* 40. 71. 88. 105. And in every one of these places it is translated in the Greeke γένοιτο, γένοιτο, in the Latine *Fiat, Fiat*, which is in English, So be it, So be it, where in the Hebrew it is Amen, Amen: except in the last, where Amen is but once in the Hebrew. So is *Alleluia* twise at the least translated in the Greeke and Latine, *Psalm.* 134. 3. and 146. 1. αἰνεῖτε τὸν κύριον, in Latine, *Laudate Dominum*, which is in English, Praise yee the Lord. And wee also retaine those tearmes in many places of the new Testament, where they cannot conveniently bee translated, because they are so left in the originall. Why wee translate Amen sometimes Verily, in the place by you quoted, I haue declared enough to stay your marveyling. *But in our Service bookes* (you say) *we translate* Alleluia *into Praise yee the Lord, as though it hath not as good a grace in the act of serving God, as in the text of the Scripture.* Surely wee are perswaded, that Praise yee the Lord, which every man understandeth, hath a better grace and more agreeable to the doctrine of Saint *Paul*, 1. *Cor.* 14. in the act of the publike service of God, then *Alleluia* not understood but of the learned, although it bee in the text of the Scripture. As wee thinke of all other Hebrew words, which are to bee translated into the vulgar tongue, that the Church may take edifying by them. Wee may rather marvaile what mooved the Greeke and Latine Translatours, to leaue it so often in the *Psalmes* untranslated, and yet sometimes to translate it. And if *Alleluiah* in the act of serving God, haue such a grace aboue Praise yee the Lord, it hath the same aboue *Laudate Dominum*, which you your selues use in your daily service. But it is a great matter that you use this holy word *Alleluiah*, to ioyne with the Church triumphant, betweene Easter and Whitsontide: by which reaſon you are diſioyned from the Church triumphant, from [illegible] to Eaſter, in which time you [illegible] not uſe it, as *Durand* ſaith. But what [illegible] this is [illegible] the Church [illegible] by vſing this tearme, wee may conſider a little. [illegible], [illegible], *Beda*, and other Interpreters, vnder[illegible] the praiſe giuen to God, to bee of the Church militant [illegible] the Church triumphant. Which Church militant is ſaid to bee in heauen, becauſe the [illegible] on [illegible] in earth, [illegible] in heauen. Secondly, admit it ſhould bee meant of the Church triumphant, ſeeing the Angels [illegible] no ſound of wordes in praiſing of God, why [illegible] you [illegible] the [illegible] *Hallelu-iah*, rather then in the ſound of *Laudate Dominum*, or Praiſe yee the Lord? Thirdly, if the Angels [illegible] Spirits did uſe the ſound of the Hebrew word, yet they uſe [illegible] ſpeech which they all vnderſtand. But moſt times your Prieſts, yea and Biſhops, are ignorant of the vnderſtanding of that word, as appeareth by *Durand*, which hath ſo many fond interpretations of it, as would [illegible] hath but ſmall ſight in the Hebrew tongue. How much more therefore are your people ignorant [illegible]? Wherefore vſing that terme which you vnderſtand not, you ioyne not with the Church triumphant, which vnderſtandeth the tongue of the Angels, and praiſeth not God without vnderſtanding. But Saint *Auguſtine ad Ian.* maketh a greater matter of it [illegible].

Verily hee ſheweth that it was vſed in his time, being as commonly vnderſtood, as the reſt of the publike Seruice, but what neceſſary matter hee maketh not of it, neither thinketh the ſound to bee holier in Hebrew, then in Latine. If *Vigilantius* thought *Alleluiah* might neuer be ſung but at Eaſter, hee held a ſuperſtitious opinion: but the matter is not of ſuch weight to make an hereſie of it. More like it is, that *Vigilantius* miſliked the innouation attempted to be brought in by *Hierome*, who as ſome write, brought the common uſe of *Alleluiah* from Ieruſalem. *But the truth is* (ſay you) *that by the uſe of the holy Scriptures, it hath more in it then, Praiſe yee the Lord*: which if it be true, your vulgar Latine tranſlation hath erred as much as the Proteſtants, in tranſlating it *Laudate Dominum*: for that hath no more in it, then, Praiſe yee the Lord. And whereas this terme hath but two words in it, the Verbe and the Nowne; Your vulgar Tranſlator doth commonly (and for ought I know) alwayes tranſlate the Hebrew Verbe, by the Latine Verbe, *Lauda, Laudate, Laudet, Laudent, Laudas*, &c. In all which hee hath ſhamefully erred, if our tranſlation of *Alleluiah* be not right to ſay, Praiſe yee the Lord. As for that thing wherewith the praiſe of God ought to be ſet foorth in his Church, muſt be taught by Preachers, but cannot bee expreſſed by Tranſlators. If you would reply, becauſe it cannot be expreſſed, therefore the word muſt not be tranſlated, it is eaſie to reioyne upon you, that then the ſame Verbe muſt be left vntranſlated, ſo often as it is vſed in the Scripture, which were too great an abſurditie. Wherefore this is nothing elſe but a malicious, fooliſh, and vnlearned quarrell, againſt the vſage of our Church, in praiſing the Lord in that ſound of words, which the people vnderſtandeth. As for your ſuperſtitious and childiſh difference betweene *Alleluiah* and *Laus tibi Domine*: the one for Lent, the other for Eaſter, I leaue to your ſelues, as meete for your hypocriticall ſeruice, which is in ſound of lips and outward ſhew, not in ſpirit and truth.

The new found Sermons of Saint *Auguſtine de diverſis*, are matter meete for ſuch a queſtion. In *Pſalme* 148. hee maketh no ſuch fond difference, betweene *Laus tibi Domine*, and *Alleluiah*, but ſheweth that the Church before Eaſter, ſpending the time in faſting and prayer, did celebrate the ſtate of this life, but in praiſing God at Eaſter, did ſignifie the life to come, which yet was not in poſſeſſion: *For this is* Alleluiah, *which wee ſing* (ſaith hee) *which is interpreted as you know*, Laudate Dominum, *Praiſe yee the Lord*. Here you ſee all the people vnderſtood *Alleluiah*, as well as *Laudate Dominum*, and as well as our people vnderſtand, Praiſe yee the Lord. But it is a queſtion to bee asked, why we leaue it out altogether, no leſſe then nine times in the Bible 1577. in the fiue laſt *Pſalmes*. To anſwere you (for my part) I know no ſuch tranſlation, that leaueth it out as you ſay: for that Bible which I haue, printed 1577. hath Praiſe yee the Lord, ten times in the fiue laſt *Pſalmes*: for ſo many times *Halleluiah* is in the Hebrew. But in *Pſalme* 145. it is not in the Hebrew, and therefore not in the Engliſh; except peraduenture in ſome bookes of *Pſalmes*, printed for the ſpeciall uſe of reading and ſinging in the Church, it is omitted by the Printer, as all other titles and inſcriptions of the *Pſalmes*, which are not vſually read or ſung in the Church ſeruice. Which if it be ſo great a matter, we muſt aske the Papiſts, why they haue left out *Alleluiah* altogether in their Portuis *ſecundum vſum Eccleſiæ Sarum*, in euery *Pſalme* where it is both in the Hebrew, and in their owne vulgar Latine tranſlation, not onely in thoſe fiue laſt *Pſalmes*, but alſo in twelue other *Pſalmes*, namely, *Pſalme* 104. 105. 106. likewiſe *Pſalme* 110. 111. 112. 113. 114. 115. 116. Finally, *Pſalme* 134. and 135. But Saint *Auguſtine* (you ſay) *affirmeth, that* Amen *and* Alleluiah *bee not tranſlated into any other language for the more holy authoritie of the words ſo remaining*. Indeed hee ſaith, that the knowledge of the Hebrew and Greeke tongues is needfull for men of the Latine ſpeech, to vnderſtand ſuch words which are often found vntranſlated, as *Amen, Alleluiah, Racha, Hoſanna*. Of which hee ſaith, the antiquitie of the two former is kept for a more holy authoritie: meaning that they doe ſet forth more liuely the godly affection of them that vſed them in the Scriptures: as if men in Engliſh will tell a ſtory of a French man or German, when it commeth to his ſpeech, they will expreſſe a word or two of his Countrey language to make the narration ſeeme more liuely. But hee doth not affirme, that they bee not tranſlated into any language, for then hee ſhould ſpeake vntruely, as I haue proued in the beginning, ſeeing they were in his time tranſlated into Greeke and Latine; and hee himſelfe in *Pſalme* 148. tranſlateth *Alleluiah, Laudate Dominum*. *Eucherius Alleluiah in Latinum ſonat, Laudate Dominum*. Iuſt. lib. 2. cap. 2. *Amen, vere ſiue fideliter*. Remigius in *Pſalm.* 104. *Interpretatur Alleluiah, Laudate Dominum*. Neither doth hee meane, that there is more holineſſe in the ſound of Hebrew ſyllables, then of the Latine. But as the Hebrew tongue is called the holy tongue, becauſe the holy Scriptures of the old Teſtament were firſt written in it, which yet may be and haue beene in all good times of the Church, tranſlated into any other languages. In the ſecond place, *Epiſt.* 178. anſwering the like quarrels of the Arian Paſcentius (which cauilled that the Greeke word *Homouſion* was not found in the Scripture) Saint *Auguſtine* proueth, that the ſenſe and meaning thereof is found in the Scriptures, and this terme he vſeth, becauſe it was agreed upon in the Councell of *Nice*, where Greeke Biſhops were the chiefe that confuted the hereſie of *Arius*.

Now ſeeing the Church had receiued this Greeke terme, hee thought it meete to be vſed, and not to be altered, ſo long as it were vnderſtood and knowen to haue the ſenſe in the Scriptures. As for example, when the Church of all nations had receiued to ſing *Amen* and *Alleluia* in the Hebrew tongue, it was not *lawfull for the Latine man, or the Barbarous man, to tranſlate them into their owne language*: he meaneth in the publike ſeruice, ſeeing the people vnderſtood them, and the cuſtome of the Church is not without cauſe to be broken. But that they might not bee tranſlated into other ſpeeches, or pronounced in other languages, if the people vnderſtood them not, it is farre from S. *Auguſtines* meaning.

S. *Hierome ep.* 137. rendring a reaſon why theſe words and ſuch other, were reteined in the Scriptures, ſaith: *That the Septuaginta, or the Apoſtles prouided, that ſeeing the firſt Church was gathered together of the Iewes, they*

[illegible] *of euery language, that* [illegible] *owne* [illegible] *them* [illegible]

[illegible] of [illegible], *Hoſanna*, and *Alleluia*, [illegible], Praiſe yee the Lord. [illegible] maſſe, [illegible] our Nation, with their [illegible], receiued the Hebrew word *Alleluia*. [illegible] what of [illegible] long as they vnderſtood it? That the ploughmen in Paleſtine [illegible], [illegible] which they vnderſtood, becauſe it is all one in the Hebrew and Syriac language, which was their [illegible] tongue: and therefore they might well vnderſtand it in the [illegible], which was [illegible] in all the world abroade. *But it is a ſacred, Chriſtian, myſticall, and angelicall ſong; and yet in the new ſeruice it is* [illegible] *Praiſe yee the Lord.*

Why Sir? is not Praiſe yee the Lord a ſacred, Chriſtian, myſticall, and Angelicall ſong? doth nothing pleaſe you but that which the people vnderſtand not? That which the Angels ſung in the Syrian tongue to the Shepheards at the Natiuitie of Chriſt, was a ſacred, Chriſtian, myſticall and Angelicall ſong: yet you ſing it in your Maſſe, neither in the Syrian tongue in which they pronounced it, nor in the Greeke tongue, in which S. *Luke* did write it, but in Latine, and yet not in the Latine of your authenticall tranſlation, nor in deede truely tranſlated: for you ſing in *Excelſis*, and not in *Altiſſimis*, and yet I thinke it were but a ſmall matter to picke a quarell againſt you.

Therefore *Alleluiah* is not quite gone, as you ſay falſely, when wee haue the full ſenſe and meaning of it in our language, much better then you haue of that Angels ſong, which you call *Gloria in Excelſis*. Wee ſing therefore the Lords ſongs (his name be prayſed for euer) in our owne Countrey, and in our owne language, and in the middle of the Church of God, out of the filthy ſtinke of Babylonicall ſuperſtition.

But laſt of all you thinke you may aske us whether it be all one to ſay Mat. 21. Hoſanna, *and ſaue us wee beſeech thee*. And we thinke wee may anſwere you, that it is not all one: for *Hoſanna* ſignifieth, Saue we beſeech thee, not ſaue us. The people therefore prayed for the proſperitie and increaſe of the kingdome of Chriſt, as the Prophets taught them long before. And the Apoſtle to expreſſe their godly zeale, vſeth the very word which they uttered. That it was a word of exceeding congratulation and ioy, it is not in the ſignification of the Verbe, but in that ſpeciall uſe of it, and ſo in the word *Alleluia*. It is one thing to tranſlate, another thing to giue the ſenſe, according to the circumſtance of the text tranſlated.

Therefore *Alleluia* is as truly tranſlated, and may as well bee expreſſed in Engliſh by, Praiſe yee the Lord: as it is in Latine by, *Laudate Dominum*: witneſſe S. *Auguſtine*, S. *Hierome*, and your owne vulgar Latine Interpreter, who profane and diminiſh the ſignification thereof, by *Laudate Dominum*, as much as we doe, by Praiſe yee the Lord. I doubt not but your owne friends will bee aſhamed in their hearts, to ſee you thus wrangle, without any iuſt cauſe about ſo vaine a quarrell.

Beza.
Iuſtifications are good workes, not as the effects of faith iuſtifying, but becauſe they [illegible] with faith iuſtifie a man.

Rhem. 3. 8 Iuſtifications of Saints.] *Here the Heretikes in their tranſlations could not alter the word iuſtifications into ordinances, or conſtitutions, as they did falſely in the firſt of Saint* Luke, *whereof ſee the Annotation there, verſe* 6. *but they are forced to ſay in Latine, iuſtificationes, as* Beza: *and in Engliſh, righteouſneſſe, for iuſtifications they will not ſay in any caſe for feare of inconuenience.) Yea and they cannot deny but theſe iuſtifications bee the good workes of Saints. But where * they make this gloſe, that they bee ſo called, becauſe they are the fruites or effects of faith, and of the iuſtice which we haue by onely faith, it is moſt euidently falſe, and againſt the very text, and nature of the word. For there is no cauſe why any thing ſhould be called a mans iuſtification, but for that it maketh him iuſt. So that iuſtifications be the vertues of faith, hope, charitie, and good deedes, iuſtifying or making a man iuſt, and not effects of iuſtification, neither faith onely, but they altogether be the very ornaments and inward garments, beauty, and iuſtice of the ſoule, as here it is euident.*

Iuſtification by faith onely.

Fulk. 3. For our tranſlation of this word *δικαιώματα Luke* the firſt, the Reader may bee reſolued in that place. Wee tranſlate a word that hath diuers ſignifications, diuerſly, as the vnderſtanding of euery place requireth: So here wee tranſlate it iuſtifications, righteouſneſſe, or iuſt deedes, as the authour of the Homilies in Saint *Auguſtine* tranſlateth them *Iuſte facta*, or any thing that hath the ſame ſenſe. And we feare no inconuenience to tranſlate it iuſtifications in Engliſh: for our iuſtification before God by faith onely, will neuer bee ouerthrowne by that tearme, though we deny not, but theſe iuſtifications be the workes of Saints. But where we ſay they *be ſo called, becauſe they are the fruites of faith, and of the iuſtice which wee haue by faith onely*, (you ſay) *it is moſt euidently falſe, and againſt the very text and the nature of the word*. Concerning the text it is this. To her was granted, that ſhe ſhould bee clothed with fine linen or ſilke, cleane and ſhining: for the fine linen or ſilke are the iuſtifications of Saints.

This text compared with *Apocalypſe chap.* 7. *ver.* 14. ſheweth whence the beauty of this garment commeth, verily, not of the iuſtice of men, but of the blood of the Lambe, and the merite of his ſacrifice. Therefore the text hath no euidence for you. But the nature of the word affordeth you a ſtrong argument: *for there is no cauſe* (you ſay) *why any thing ſhould be called a mans iuſtification, but for that it maketh him iuſt*. Here you reaſon childiſhly of the etymologie of the Latine word *iuſtifico*, which ſignifieth indeed properly to make iuſt, but in Scripture is often vſed to account iuſt, to declare iuſt, to acquit in iudgement, as infinite words are vſed unto other ſignifications, then can be taken out of their preciſe etymologie, or deriuation.

Therefore you muſt reaſon (if you will gaine any thing) of the nature of the Greeke word *δικαιώματα*, except you will allow iuſtifications to be taken in as many ſignifications as *δικαιώματα* be. If you will doe ſo as reaſon will enforce you, there is cauſe why a thing may bee called a mans iuſtification, which doth not make him iuſt, but declare him to bee iuſt. In the *Pſalmes* oftentimes your vulgar Latine tranſlation vſeth this word *Iuſtificationes tuas*, for Gods iuſtifications, and *Luke* 1. *Iuſtificationibus Domini*, in the iuſtifications of the Lord. Might you not as well ſay, *there is no cauſe why any thing ſhould be called the Lords iuſtification, but for that it maketh him iuſt.*

If there be cauſe why any thing may be called the Lords iuſtification, which doth not make him iuſt, there is alſo cauſe, why a thing may be called a mans iuſtification, which doth not make him iuſt, but declare him to bee iuſt: and ſo are good workes the iuſtifications of Saints, becauſe they declare them to be iuſt, not becauſe they make them iuſt before God, as wee haue proued more at large *Iames* 2. Wiſedome is iuſtified of her owne children, and yet ſhee is not made iuſt by them. The Publicans and ſinners iuſtified God, yet they made not God iuſt. Ieruſalem hath iuſtified her ſiſter Sodoma, yet ſhe hath not made her iuſt. Wicked Iudges ſometimes doe iuſtifie the ungodly men, yet they make them not iuſt. The Phariſees iuſtified themſelues, yet they made not themſelues iuſt. The Lawyers call that a mans iuſtification, which maketh neither the man nor his cauſe iuſt, but declareth them to be iuſt.

[illegible] you may as well [illegible] two [illegible] of C[illegible], and are the ornament and outward garment, [illegible] the inward [illegible] of the ſoule. For garments are all without the thing clo-thed [illegible], and are not called inward, in reſpect of the thing clothed, but in reſpect of more outward gar-ments. Therefore this pure ſhining garment is the light of good workes, proceeding from inward faith, and ſhi-ning outwardly, the glory of their heauenly Father.

M. 4. 10 And I fell.] *The Proteſtants abuſe this place, and the example of the Angels forbidding* Iohn *to adore him be-ing but his fellow ſeruant, and appointing him to adore God, againſt all honour, reuerence, and adoration of Angels, Saints, or other ſanctified creatures, teaching that no religious worſhip ought to be done unto them. But in truth it maketh for no ſuch purpoſe, but only warneth us that Diuine honour and the adoration due to God alone, may not bee giuen to any Angell, or other creatures.* S. Auguſtine De vera relig. cap. ultimo. *And when the Aduerſaries reply that ſo great an Apoſtle, as* Iohn *was, could not be ignorant of that point, nor would haue giuen diuine honour, unto an Angell (for ſo hee had beene an Idolater) and therefore that he was not reprehended for that, but for doing any reli-gious reuerence or other honour whatſoeuer to his fellow ſeruant: we anſwere, that by the like reaſon, Saint* Iohn *be-ing ſo great an Apoſtle, if this later kinde of reuerence had beene unlawfull and to be reprehended, as the Proteſtants hold it is no leſſe then the other, could not haue beene ignorant thereof, nor would haue done it.*

S. Iohns adoring of the Angel, ex-plicated againſt the Proteſtants abuſing the ſame. The Proteſtants are refelled by their owne reaſon

Therefore they might much better haue learned of Saint Auguſtine (q.61. in Geneſ.) *how this fact of Saint* Iohn *was corrected by the Angell, and wherein the errour was. In effect it is thus, That the Angell being ſo glorious and full of maieſtie preſenting Chriſts perſon, and in his name uſing diuers words proper to God, as,* I am the firſt and the laſt, and aliue and was dead, *and ſuch like, might well be taken of Saint* Iohn, *by errour of his perſon, to bee Chriſt himſelfe, and that the Apoſtle preſuming him to be ſo indeed, adored him with diuine honour: which the Angell cor-recting, told him hee was not God, but one of his fellowes, and therefore that he ſhould not ſo adore him, but God. Thus then we ſee,* Iohn *was neither ſo ignorant, to thinke that any undue honour might be giuen to any creature: nor ſo ill, to commit idolatrie by doing undue worſhip to any Angell in heauen: and therefore was not culpable at all in his fact, but onely erred materially (as the Schoolemen call it) that is, by miſtaking one for another, thinking that which was an Angell, to haue beene our Lord: becauſe he knew that our Lord himſelfe is alſo * called an Angell, and hath often appeared in the viſions of the faithfull.*

S. Iohn erred onely in the per-ſon, miſtaking the Angell to bee Chriſt himſelfe, and ſo adoring him as God. Apoc. c. 1.

* Eſa. 9. in Græc. Mala. 3.

And the like is to be thought of the Angell appearing in the 22. of the Apoc. *whether it were the ſame or another: for that alſo did ſo appeare, that* Iohn *could not tell whether it were Chriſt himſelfe or no, till the Angell tolde him. Once this is certaine, that* Iohn *did not formally (as they ſay) commit idolatry, nor ſinne at all herein, knowing all du-ties of a Chriſtian man, no leſſe then an Angell of heauen being alſo in as great honor with God, yea and in more then many angels. Which perhaps may bee the cauſe (and conſequently, another explication of this place) that the Angel knowing his great graces and merits before God, would not accept any worſhip or ſubmiſſion at his hands, though* Iohn *againe of like humilitie did it as alſo immediatly afterward chap. 22. which belike he would not haue done, if he had beene preciſely adviſed by the angell but a moment before, of errour and undutifulneſſe in the fact. Howſoeuer that be, this is evident, that this the Angels refuſing of adoration, taketh not away the due reuerence and reſpect we ought to haue to Angels or other ſanctified perſons and creatures, and ſo theſe words,* See thou doe it not, *ſignifie rather an earneſt refuſall, then any ſignification of crime to be committed thereby.*

S. Iohn ſinned not in this adora-tion. Another explica-tion of this place.

FVLK. 4. This place is not abuſed by Proteſtants, but proveth invincibly againſt Papiſts, that all religious worſhip and ſervice, belongeth to God, and may not bee yeelded to any creature. But you ſay, *it maketh for no ſuch purpoſe, but onely warneth us, that divine honour, and the adoration due to God alone, may not bee giuen to any creature*: yet the text is plaine, that all religious worſhip and ſervice, is due to God alone, and to no creature. For the Angell ſaith not, worſhip God onely with this kinde of ſervice, but worſhip God: ſignifying that this ſervice was due onely to God. And this is that which Saint *Auguſtine* ſaith: *De vera religione cap. ultimo. Quare honoramus eos &c. We honor the angels with loue, not with ſeruice, neither doe wee build temples to them: For they will not bee ſo honored of us, becauſe they know that we our ſelues, when we are good, are the temples of the higheſt God. There-fore it is rightly written, that a man was forbidden by the Angell, that he ſhould not worſhip him, but one God onely, under whom hee was a fellow ſeruant with him. But they which inuite us, that wee ſhould ſerue them, and worſhip them as Gods, are like to proud men, which if they might, would likewiſe bee worſhipped: but to ſuffer theſe men it is leſſe perillous, but to worſhip the Angel it is more dangerous.* Afterward he concludeth in theſe words. *Let religion therefore binde us to one God omnipotent, becauſe betweene our mind by which we underſtand him to be the Father and the truth, that is, the inward light by which we underſtand him, there is no creature interpoſed.*

All religious worſhip belong-eth only to God.

By which ſentences it is manifeſt that hee meaneth, that all religious worſhip and ſervice, is due onely to God, and that whoſoever Angell or man, requireth or receiveth any religious worſhip or ſervice, hee uſurpeth that which is due onely to God. Where it is to be noted, that hee overthroweth your diſtinction of *Latria* and *Du-lia*, ſeeing hee denieth religious *Dulia* or ſervice, to bee due unto Angels, who are to be honoured with loue, not with ſervice. But where wee reply that Saint *Iohn* ſo great an Apoſtle could not bee ignorant, that no Angell is to bee worſhipped as God, and therefore intended not to worſhip the Angell as God. You anſwere *by the like reaſon, if this later kinde of reverence had beene unlawfull, hee could not haue beene ignorant thereof, nor would haue done it.* Here againe wee reply, it is manifeſt by his owne confeſſion, that hee was twiſe deceived in this point, not of ignorance, but of forgetfulneſſe in this extaſie of minde, while hee beheld the glory of the Angell that ſhewed him theſe things. But the other errour of worſhipping the creature as the Creator was too groſſe an errour, to enter into any ſo religious and wiſe an heart as the Apoſtle had. Athanaſius contra. Arr. lib. 2. *Angelus in Apocalypſi ad Ioannem qui volebat ipſum adorare, vide inquit, ne feceris, &c. Quare Deus ſolus eſt a-dorandus id quod norunt etiam ipſi angeli. Quamvis enim inter eos alius alij gloria antecellat, omnes tamen creati ſunt, ideoque non adorari, ſed adorare dominum debent.* Euthym. Panopl. par. 1. tit. 11. Greg. Nyſſen. *Orat. ad Simpl. de filio. Qui creatum eſſe ipſum dicit, a veri Dei natura alienum facit. Quid igitur faciunt qui creatum aſſe-runt, adorant ne illum nec ne? Si non adorant, Iudæos imitantur, qui Chriſti negant adorationem. Sin adorant, ſunt Idolatræ cum alienum adorent a vero Deo.* Euth. Pan. par. 1. tit. 11. Cyrillus Theſau. lib. 2. *Quomodo non eſt De-us quem & angeli natura Deum agnoſcunt? Si enim ut inconſiderate iſti dicunt, factus eſt, apparet non ſolum nos, ſed ipſas cæleſtes decipi virtutes, adorantes rem creatam præter creatorem. Quod ſi abſurdum eſt dicere, ſanctos angelos errare, ſed verè potius in illis eſt cognitio Dei, & adorant eum ut natura filium: non eſt igitur creatus aut factus.* Gregorius Bæticus de fide ad Gallam. *plac. Aug. Ergo & hinc Deus verus oſtenditur filius, cum adoratur. Dei enim eſt adorari. Siquidem et alibi docet apoſtolus de filio Dei eſſe ſcriptum. Et adorent eum omnes angeli Dei; ſcilicet quia vere Deum et Dominum.*

Wee might haue learned (you ſay) of Saint *Auguſtine*, how this fact of Saint *Iohn* was corrected by the Angell.

Angel. Saint *Auguſtine* [illegible] ple [illegible] thou [illegible]) [illegible], that civill [illegible] proper to God. *Neither let it moue* (ſaith he) [illegible] *man to adore him: for the Angel ſeemed or* [illegible] *therefore the worſhipper was to bee corrected.* [illegible] the Angell deceived *Iohn*, to thinke that he [illegible] to God: whereas Angels are to be honoured (as he ſayd before) [illegible] ſervice. [illegible] ſay, *the Angell was ſo full of Maieſtie repreſenting Chriſts perſon, and in his name uſing diuers words proper to God, As, I am the firſt and the laſt, and aliue that was dead, that hee might well be taken by* Saint *Iohn, by errour of his perſon to be Chriſt himſelfe.* But this could not be for divers cauſes. For this was not the ſame perſon that appea-red in the firſt Chapter, like to the Sonne of man: which was Chriſt himſelfe, and no Angell that preſented his perſon. As Chriſt himſelfe appeared in his owne perſon to Saint *Paul, Actes* 9. and at other times, ſo did he there unto Iohn.

Secondly, S. *Iohn* confeſſeth, that this Angel which ſhewed him theſe things, was one of the ſeven Angels that had the ſeven vials, *Chap.* 17. 1. Therefore he could not be deceived in his perſon, to think he was Chriſt. Third-ly, he willed him immediatly before, to write, *Bleſſed are they that are called to the Supper of the Lambe*, which S. *Iohn* was not ignorant to be Chriſt, according to the viſion which he reporteth, *Chap.* 5. Therefore it is manifeſt, that S. *Iohn* knew this Angel not to be Chriſt, and therefore erred not in his perſon to thinke he was Chriſt, and intending to worſhip him as Chriſt, but to worſhip him as an heavenly Angel, that had ſhewed him theſe things, and opened theſe great myſteries unto him. Therfore in vaine you go about to excuſe his fault with your ſhame-leſſe diſtinction, which he doth plainly confeſſe, to the glory of God, and the edifying of the Church in the true and ſincere worſhip of God. Where you ſay, he was not culpable at all in his fact, and ſinned not in this adora-tion, you will belike remoue the crime from *Iohn* to the Angel, who forbade him the fact, wherein he ſinned not, nor was culpable at all. And it is a very groſſe error of your Schoolmen to hold, that if a man worſhip a devill in the ſhape of an Angel, he ſinneth not, nor committeth idolatry formally, but only erreth materially. As though ſin of ignorance and errour were no ſin, becauſe it is not ſo great as ſin againſt knowledge: and as though ſuch were not bound to learne to know God, that they worſhip none inſtead of God, nor with the worſhip that is due only to God. The man of God that beleeved the old Prophet which lied unto him, ſinned grievouſly, as appea-reth by his puniſhment, becauſe he tranſgreſſed the word of the Lord, and did not examine his prophecie, by that which he was aſſured to be the word of God, 1 *Reg.* 13. So if *Iohn* had worſhipped the Angel as Chriſt, he was culpable, becauſe he did not firſt conſider whether he were Chriſt indeed. But in truth he did ſo appeare to be one of the ſeven Angels, that *Iohn* could not be ignorant that he was not Chriſt.

But where you defend him by his knowledge of all duties of a Chriſtian man, you labour in vaine to excuſe him, ſeeing not onely in this place, but alſo after this admonition, he committed the ſame offence, as he confeſ-ſeth, *Chap.* 22. of humane frailtie and forgetfulneſſe, though not of generall ignorance of Chriſtian dutie. Up-on which place *Ambroſius Ansbertus* writeth thus: *It is greatly to bee marvelled why* Iohn *contrary to the prohi-bition of the Angel, would haue worſhipped him the ſecond time. For before in like manner hee had forbidden him to adore him, and taught that God onely is to bee adored. What meaneth it therefore, that contrarie to his commande-ment, who verely as a meſſenger of truth, had told him before, that this honour of reverence was of dutie to be offered not to a creature, but to the Creator, he would now honour him againe? Unleſſe perhaps, he ioyned this and the former viſion together, and repeateth the ſame things which hee did before: or elſe being ſtricken with great aſtoniſhment of the viſions, he confeſſeth that he had forgotten that which the Angell commanded him before, and ſo would haue a-dored him againe.*

That you affirme, *Iohn to haue been in as great honour with God, yea and in more then many Angels*: You ſhew your boldneſſe, to pronounce ſo confidently of that which no mortall creature knoweth. The word of God tel-leth us of the dignitie of the children of God after the reſurrection, to be equall with Angels, but in this frailtie of life whereto they are ſubiect, they muſt needs be inferiour to Angels, ſeeing Chriſt himſelfe in whom was no frailtie of ſinne, was made inferiour to the Angels, by the ſuffering of his death, *Heb.* 2. 9. Your ſecond explicati-on is yet more abſurd, that the Angel and S. *Iohn* ſhould ſtraine courteſie (as men doe) in yeelding and refuſing re-verence one of another. But the words of the Angel doe plainly confute this fond gloſſe. For rendring a reaſon why he will not be adored by *Iohn*, he ſaith, that *he himſelfe is his fellow ſervant*. He ſaith not that *Iohn* is in graces and merits before God as good as he. But he is a ſervant as well as he, bound to worſhip God their common Lord as much as he is: not to receiue worſhip of his fellow ſervant. Secondly he ſaith, that he is fellow ſervant not only of *Iohn*, but of the reſt of his brethren that haue the teſtimony of Ieſus. And *cap.* 22. and of them alſo that keepe the words of this booke, that is of all true Chriſtians. Therfore he ſtraineth not courteſie in reſpect of *Iohns* great graces & merites: for he will not receiue this worſhip of any Chriſtian, by the ſame reaſon that he re-fuſeth it of *Iohn*. Therfore as the words are manifeſt, *Iohn* is preciſely admoniſhed of the Angel, of error and un-dutifulneſſe in the fact, yet ſoone after of forgetfulneſſe falleth into the ſame errour and undutifulneſſe againe. *But howſoever that be* (you ſay) *this is evident, that this the Angels refuſing of adoration taketh not away the due re-verence and reſpect we ought to haue to Angels, or other ſanctified perſons and creatures.* This ſhould be eaſily gran-ted, if you could ſtay here. For we would not by any meanes take away the due reverence and reſpect we ought to haue to holy perſons and things, whatſoever be ſanctified by God. But it is evident, that this the Angels refu-ſing of adoration, taketh away all religious adoration or ſervice of Angels, or other creatures whatſoever, which is due onely to God. But where you ſay theſe words, *See thou doe it not, ſignifie rather an earneſt refuſall, then a-ny ſignification of crime committed thereby*, it is very abſurd. For theſe words be not only of refuſall, but of pro-hibition, (as every child knoweth,) and Saint *Auguſtine* in the places before mentioned doth teſtifie. Seeing therefore they prohibite that which was to be done (as Saint *Auguſtine* alſo confeſſeth) the doing of that which the Angell forbiddeth, muſt needs be a crime, whoſoever committeth it, and the greater after ſo earneſt a pro-hibition.

RHEM. 5. *And marvell it is, that the Proteſtants making themſelues ſo ſure of the true ſenſe of every doubtfull place by confe-rence of other Scriptures, follow not heere the conference and comparing of Scriptures that themſelues ſo much or onely require. We will giue them occaſion and a methode ſo to doe, thus. Hee that doubteth of this place, findeth out three things of queſtion which muſt be tried by other Scriptures. The firſt, whether there ought to be or may be any re-ligious reverence or honour done to any creatures, taking the word religion or religious worſhip not for that ſpeciall ho-nour, which is properly and onely due to God, as S. Auguſtine ſometime uſeth it, but for reverence due to any thing that is holy by ſanctification or application to the ſervice of God. The ſecond thing is, whether by uſe of Scriptures, that*

The [illegible] by conference of Scriptures might find religious a-doration of crea-tures.

Aug. de vera re-lig. cap. 55.

honour be called adoration in Latine, or by a word equiualent in other languages, Hebrew, Greeke, or Engliſh. Laſtly, whether we may by the Scriptures [illegible] *before the things, or at the feet of the perſons that we ſo adore. For of ciuill* [illegible] *to our Superiours by* [illegible]*, or other worſhip, I thinke the Proteſtants will not ſtand with vs, though indeed their arguments make as much againſt the one as the other.*

But for religious worſhip of creatures (which we ſpeake of) let them ſee in the Scriptures both old and new: firſt, whether the Temple, the Tabernacle, the Arke, the Propitiatory, the Cherubins, the Altar, the Bread of propoſition, the Sabbath, and all their holies, were not reuerenced by all ſignes of deuotion and religion: whether the Sacraments of Chriſt, the Prieſts of our Lord, the Prophets of God, the Goſpel, Scriptures, the name of IESVS, *and ſuch like (which be by vſe, ſignification, or ſanctification made holy) are not now to be reuerenced: and they ſhall find all theſe things to haue bene reuerenced of all the faithfull, without any diſhonour of God, and much to his honor. Secondly, that this reuerence is named* Adoration *in the Scriptures, theſe ſpeeches doe proue,* Pſal. 98. Adore ye his footſtoole, becauſe it is holy; *and* Heb. 11. He adored the top of his rod. *Thirdly, that the Scriptures alſo warrant vs (as the nature of the word adoration giueth in all three tongues) to bow downe our bodies, to fall flat on the ground at the preſence of ſuch things, and at the feet of holy perſons, ſpecially Angels, as* Iohn *doth here, theſe examples proue:* Abraham *adored the Angels that appeared to him, Moyſes alſo the Angel that ſhewed himſelfe out of the buſh, who were creatures, though they repreſented Gods perſon, as this Angel here did that ſpake to* S. Iohn. Balaam *adored the Angel that ſtood before him with a ſword drawen,* Num. 22. Ioſue *adored falling flat downe before the feet of the Angel, calling him his Lord, knowing by the Angels owne teſtimony, that it was but an Angel. Who refuſed it not, but required yet more reuerence, commanding him to plucke of his ſhoes, becauſe the ground was holy, no doubt ſo made by the preſence of the Angel.*

Three points herein examined and proued by Scriptures.

1 Religious worſhip of creatures.

2 The ſame is called adoration.

3 Falling proſtrate before the perſons or things adored.

Gene. 18.
Exod. 3.
Ioſue. 5.

Adoring of Angels.

Yea, not onely to Angels, but euen to great Prophets this deuotion was done, as to Daniel *by* Nabuchodonoſer, *who fell flat vpon his face before him, and did other great offices of religion; which the Prophet refuſed not, becauſe they were done to God rather then to him, as Saint* Hierome *defendeth the ſame againſt* Porphyrie, *who charged* Daniel *with intolerable pride therein: and the ſaid holy Doctor alledgeth the fact of* Alexander *the great, that did the like to* *Ioidas *the high prieſt of the Iewes. Howſoeuer that be (for of the ſacrifice there mentioned there may be ſome doubt, which the Church doth alwaies immediatly to God, and to no creature) the fact of the Prophets (4. Reg. 2.) to* Elizeus, *is plainer, where they perceiuing that the double grace and ſpirit of* Elias *was giuen to him, fell flat downe at his feet and adored. So did * the Sunamite. To omit that* Achior *adored* Iudith, *falling at her feet, as a woman bleſſed of God, and infinite other places.*

Adoration of Prophets and holy perſons. Dan. 2.

* Or, Iaddus.
4. Reg. 4.
Iudith 13.

All which things, by comparing the Scriptures, our aduerſaries ſhould haue found to bee lawfully done to men, and Angels, and ſoueraigne holy creatures. Whereby they might conuince themſelues, and perceiue, that that thing could not be forbidden S. Iohn *to do to the Angel, which they pretend: though the Angel for cauſes might refuſe euen that which* S. Iohn *did lawfully vnto him, as* S. Peter *did refuſe the honour giuen him by* Cornelius, *according to* S. Chryſoſtoms *opinion,* Hom. 23. in ca. 10. Acts. *Yea, euen in the third chapter of this booke (if our aduerſaries would looke no further) they might ſee where this Angel propheſieth, and promiſeth that the Iewes ſhould fall downe before the feet of the Angel of Philadelphia and adore. See the* Annot. *there.*

FVLK. 5. Concerning the expounding of doubtfull places of Scripture, by conference of other cleare places wherein you deride vs, Saint *Auguſtine* ſaith, *Nothing almoſt is fetched out of theſe obſcurities, which is not found elſewhere, to be vttered moſt plainely. De Doct. Chriſt. lib. 2. cap. 6.* Now this text is ſo cleare and euident of it ſelfe, as it is one of thoſe places, which may ſerue to expound the obſcuritie or difficultie of other texts, where any doubt may ariſe concerning religious adoration and ſeruice, which is due onely to God. But ſeeing you will be blind in the cleare light of the Sunne at mid-day, and make doubt of this place, where none at all needeth, but to cloake your ſhamefull idolatrie, yeelding religious worſhip and ſeruice to creatures: Let vs conſider your three doubts or queſtions. *Firſt, whether there ought to be or may be any religious reuerence or honor done to any creature.* But here (becauſe you haue Saint *Auguſtine* flat againſt the grand queſtion,) you diſtinguiſh of this word *Religion*, and religious by petition of principle or begging the matter in controuerſie, that there is one kind of religious worſhip proper to God, and another to creatures; whereas the queſtion is, whether all Religion, and religious worſhip and ſeruice be due onely to God. But becauſe I will not ſtriue with you about a terme, if we might agree about the matter: So that you will grant with Saint *Auguſtine* in the place by you quoted, *That we may haue no Religion or religious worſhip and ſeruice of the workes of men, that is of Images; for the work-men themſelues that make ſuch things, are better then their works, whom yet wee ought not to worſhip:* That we ought to haue no Religion or religious worſhip and ſeruice for dead men: *For if they liued godly, they are not ſo taken that they ſeeke ſuch: but they will haue him to bee worſhipped of vs, by whoſe illumination they reioyce, that we are fellow-ſeruants of their dignitie or worthineſſe. Therefore they are to bee honoured for imitation ſake, they are not to bee adored for Religion.*

Vnderſtanding of the Scriptures by conference.

God onely to be worſhipped with religious ſeruice.

Finally, that we ought to haue no religion of Angels, whom we honour with loue, not with ſeruice: I ſay, ſo that you will grant all this with S. *Auguſtine*, I will not hold you ſo hard at the ſtaues end for this terme *Religious*, but anſwer your queſtion. That there is a religious reuerence due to ſuch things as are holy by ſanctification, and application to the ſeruice of God, in reſpect that they are by God ſanctified and applied to his ſeruice. But this due reuerence and eſtimation of ſuch things, is no religious adoration, worſhip or ſeruice of thoſe things, or due to thoſe things. Therefore the Temple, the Tabernacle, the Arke, the Propitiatorie, the Cherubins, the Altar, the Bread of propoſition, the Sabbath, and all their holies, were eſteemed and reuerenced as holy things, but not adored, worſhipped or ſerued, by religious kneeling to them, bowing to them, or praying to them. Likewiſe the Sacraments of Chriſt, are to be reuerently eſteemed and honoured, as the ſeales of Gods promiſes: but not to be adored, worſhipped, ſerued, kneeled to, or prayed vnto.

For to omit the Lords Supper, becauſe it is in controuerſie, what true Catholike euer ſaid, that Baptiſme, or the water thereof is to be adored, worſhipped, ſerued, by bowing or kneeling to it, or by praying to it? The like I ſay of the Goſpel, Scriptures, or the name of Ieſus, to which no religious adoration, worſhip, or ſeruice is due, although they are to bee honoured and religiouſly eſteemed for God and Chriſts ſake, whoſe Word and Name they are. And although men may kneele while the Scripture is read, or bowe while Ieſus or Chriſt is named, yet to the Bookes or the ſound of the name, no adoration is to be giuen, but onely to God. As for Gods Prieſts and Prophets, are to be honoured with ciuill reuerence for Religions ſake, with Charitie as Saint *Auguſtine* ſaith of Angels, not with religious ſeruice, with duties of the ſecond Table, not with any dutie of the firſt Table.

Your ſecond queſtion is, *Whether that honour be called adoration in Latine, or by a word equiualent in other languages.* Whereto I anſwer, That in the Scripture that religious reuerence and due eſtimation of holy things, is neuer called Adoration, worſhip or ſeruice of thoſe things, nor by any word equiualent. For the Prophet, *Pſal. 98.* ſaith not, Adore his footſtoole, but Adore ye at or before his footſtoole: becauſe he is holy. For that 5. verſe is

plainly

[illegible] they [illegible] by the [illegible] Writers [illegible] in the fleſh, Angels might be adored, but [illegible] examples, [illegible] ſay, [illegible] adored the Angels that appeared to him, *Gen.* 18. Whereto I anſwere, he adored them with ciuill adoration, as honourable and reuerend perſonages, becauſe they [illegible] of men, ſuppoſing them to be men, as his preparation for them declareth: Yet one of them was Chriſt, whom he might haue worſhipped with diuine honor. Secondly, [illegible] *the Angel that ſhewed himſelfe out of the buſh, which was a creature, although he repreſented Gods* [illegible] *that ſpake here to Saint* [illegible] *Iohn*, I [illegible]: [illegible] text is plaine, that it was the Lord himſelfe, and the Hebrew text calling him the Angel of the Lord, [illegible] plainly Chriſt, and no creature. So doth Saint *Paul* call him expreſly, 1 *Cor.* 10. 9. And *Exod.* 13. 32. he is called the Lord which led his people out of Egypt, that ſometime is called the Angel, becauſe he is the Angel of the Couenant, as *Malachie* calleth him, *Malac.* 3. 1.

Thirdly, *Balaam adored the Angel that ſtood before him with a ſword drawen, Num.* 22. I might anſwer peraduenture, that *Balaams* example is meet for [illegible] to follow. But indeed the Hebrew text ſaith not, that he adored the Angel, but that he inclined his head, and bowed himſelfe vpon his face, adoring God, which he ſaw his Angel ready to take vengeance of him. *But Ioſue adored falling flat downe before the feet of the Angel, calling him his Lord, knowing by the Angels owne teſtimony, that it was but an Angel.* I anſwer, he knew by the Lords teſtimony, that it was Chriſt himſelfe, the Prince of the armies of the Lord, that appeared to him in the ſimilitude of a man; [illegible] within three verſes after he is called *Iehoua* the Lord himſelfe. Wherfore neither this, nor any other examples you can bring, [illegible] adore, worſhip, or ſerue Angels.

Yet you proceed and ſay, *that not onely to Angels, but alſo to great Prophets, this deuotion was done, as to Daniel by Nabuchodonoſor.*

I anſwer, that no religious adoration was euer lawfully giuen to any Prophet, but ciuill adoration of loue, not of religious ſeruice, (though in reſpect of God, whoſe ſeruants they were) as all ciuill honour giuen to earthly Kings and other perſons in authoritie, is in reſpect of God, [illegible] miniſters they are, yet is no religious adoration, worſhip or ſeruice. And therefore it was ſhamefull Idolatrie that *Nabuchodonoſor* would haue offered ſacrifice to *Daniel*, who (without doubt) did withſtand him, though it be not expreſſed. Yet it is eaſily to be gathered, not only by the piety of *Daniel*, that would neuer admit ſuch a ſacrilege, but alſo by the 47. verſ. of that chap. where the Kings anſwer to *Daniel* is rehearſed, acknowledging that the God of the Iewes, is the only God, to whom only all religious ſeruice and worſhip is due. Therefore you doe ſhamefully ſlander the holy Prophet, in ſaying that he did not refuſe that adoration and outward offices of Religion, yea and Saint *Hierome* that he doth defend the ſame. And laſt of all, although *Porphyrie* was a wicked blaſphemer, yet it is ſhame to belie the deuill: for neither did *Porphyrie* charge *Daniel* with intolerable pride, but ſaid it was incredible, that ſuch a proud King would adore his captiue.

Therefore theſe be the words of Saint *Hierome* vpon *Daniel* 2. 46. *At this place Porphyrie doth cauill, that the* [illegible] *King neuer would haue adored a captiue. As though the Lycaonians alſo would not haue offered ſacrifice to Paul and Barnabas, becauſe of the greatneſſe of their miracles. Therefore the errour of the Gentiles, which thinke all that is aboue themſelues to be Gods, ought not to be imputed to the Scripture, which doth report all things ſimply as they were done. But alſo wee may ſay this, that the King himſelfe did declare the cauſe of adoring and offering of hoſtes, incenſe, and ſacrifice, ſaying vnto* Daniel: *Verily, your God is the God of Gods, &c. Therefore hee doth not ſo much adore* Daniel, *as God which reuealed the myſteries in* Daniel: *as we reade that* Alexander *the great King of the Macedonians did to the high prieſt* Ioiada. *But if this interpretation be* [illegible]*, we will ſay, that* Nabuchodonozor *being confounded at the greatneſſe and aſtoniſhment of the wonders, knew not what hee ſhould doe: as he that vnderſtood who was the true God, and Lord of Kings, and adored his ſeruant, and burned incenſe to him.*

You ſee plainly, that S. *Hierome* doth not defend this religious ſeruice to haue bin lawfully offered to *Daniel*, but yeeldeth reaſons that might moue the proud King to worſhip *Daniel*, as the Lycaonians would [illegible]red *Paul* and *Barnabas*, or thinking to worſhip God in him, as *Alexander* did in giuing reuerence to *Iaddus* the high Prieſt. Finally, the falling downe before *Elizeus* by the children of the Prophets, and by the *Sunamite*, was ciuill and not religious adoration, ſo I ſay of *Achior* adoring *Iudith*. Therefore by comparing the Scriptures, we doe not find that religious adoration, worſhip, or ſeruice, may be done to any creature, how holy ſoeuer, but onely to God and Chriſt: which S. *Iohn* was manifeſtly forbidden to doe to any other. But you ſay, *The Angel for cauſes might refuſe that which* S. Iohn *did lawfully doe vnto him.* But the Angel might not forbid that which was lawfull to be done, except you will ſet him to ſchoole, and teach him ſuch diuinity as he neuer learned in heauen. For he doth here ſtreightly forbid him: ſaying, *See thou doe it not*, and addeth a reaſon why neither he ought to receiue ſuch adoration, nor *Iohn* to offer it: becauſe hee is fellow ſeruant with him, and all true Chriſtians, to whom no ſuch adoration is due: but onely to God. Which if it had not beene his expreſſe meaning, hee ſhould haue induced *Iohn* into an error, and cauſed him to thinke that God onely is to be adored, which is an errour by your doctrine, if Saints, Angels, Images, reliques, &c. may be adored with religious adoration. And if there were cauſes knowne to you, why the Angel might refuſe that which *Iohn* did lawfully vnto him, why doth he not rather expreſſe thoſe cauſes, then theſe which you hold to be no cauſes. If you know not thoſe cauſes, why do you dreame of that you know not, and deny thoſe to be cauſes which the Angel doth expreſſe? Namely, becauſe he is a ſeruant, not the Lord, a creature, not God to whom only all religious ſeruice is to be giuen.

But you coniecture there were cauſes why the Angel might refuſe, that *Iohn* might lawfully giue to him, as *Peter* did refuſe the honour giuen him by *Cornelius, according to Saint Chryſoſtomes opinion.* But you doe without ſhame ſlander Saint *Chryſoſtome*: for there is no word to proue that *Cornelius* did lawfully offer to adore *Peter*,

not

[illegible] For [illegible] Angel [illegible] [illegible] [illegible]

To conclude [illegible] worſhip not [illegible] [illegible] found [illegible] [illegible] to be given to [illegible] by [illegible] to adore [illegible] to ſhew. And leſt we ſhould thinke [illegible] he [illegible] may [illegible] ſee thou doe it not, I am thy fellow ſervant, [illegible] added and ſaith: and of thy brethren, having the teſtimony of Ieſus.

CHAP. XX.

An Angel caſteth the dragon (the devill) into the depth for a thouſand yeres, in which the ſoules of Martyrs in the firſt reſurrection ſhall reigne with Chriſt: 7 After which yeeres Satan being let looſe, ſhall raiſe Gog and Magog an innumerable army againſt the beloved citie: 9 but a fire from heaven ſhall deſtroy them. 12 The bookes are opened, and he that ſitteth upon the throne, judgeth all the dead according to their workes.

[illegible] in S. Auguſtine, lib.20. de Civ.c.7.8.& [illegible] the expoſition of this [illegible].

AND I ſaw an Angell deſcending from heaven, having the key of the bottomles depth, and a great chaine in his hand.

2 And he apprehended the dragon the old ſerpent, which is the devill and Satan, and ||bound him for a thouſand yeares.

3 And he threw him into the depth, and ſhut him up, and ſealed over him, that he ſeduce no more the nations, till the thouſand yeares be conſummate, and after theſe things he muſt be looſed a little time.

4 And ‖ I ſaw ſeates: and they that ſate upon them, and judgement was given them ‖ and the ſoules of the beheaded for the teſtimony of IESVS, and for the word of God, and that adored not the beaſt, nor his image, nor received his character in their foreheads or in their hands, and have lived, and reigned with Chriſt ‡ a thouſand yeares.

5 *The reſt of the dead lived not, til the thouſand yeares be conſummate, ‖ This is the firſt reſurrection.

6 Bleſſed and holy is he that hath part in the firſt reſurrection: in theſe the ſecond death hath not power: but ‖ they ſhall bee prieſts of God and of Chriſt: and ſhall raigne with him a thouſand yeares.

7 And when the thouſand yeares ſhal be conſummate, Satan ſhall be looſed out of his priſon and ſhall goe forth, and ſeduce ‡ the nations that are upon the foure corners of the earth, *Gog, and Magog, and ſhal gather them into battaile, the number of whom is as the ſand of the ſea.

8 And they aſcended upon the breadth of the earth, and compaſſed ‖ the campe of the Saints, and the beloved citie.

9 And ‖ there came down fire from God out of heaven, and devoured them.

10 And the devill which ſeduced them, was caſt into the poole of fire and brimſtone, where both the beaſt and the falſe Prophet ſhall bee tormented day and night for ever and ever.

11 And

‡ *Quid in millenario numero niſi ad proferendam novam ſobolem perfecta univerſitas præſcitæ generationis imprimitur? hinc per Ioannē dicitur, Et regnabunt cum illo mille annis, quia regnum ſanctæ Eccleſiæ, univerſitatis perfectionē ſolidatur. D.Gregor. li.9. Moral. c.1.*

‡ S. *Auguſtine* thinketh that theſe doe not ſignifie any certain nations but al that ſhal then be joyned with the devill and Antichriſt againſt the Church. *lib.20. de civit.c.11.* See S. *Hierom in Ezec. lib.11.* Ezech.38,14. 39,1.

AND I ſaw an Angell come downe from heaven, having the key of the bottomleſſe pit and a great chaine in his hand.

2 And hee tooke the dragon, that old ſerpent, which is the Devill and Satanas, and hee bound him a thouſand yeares,

3 And caſt him into the bottomles pit, and he ſhut him up, and ſet a ſeale on him, that hee ſhould deceive the nations no more till the thouſand yeares ſhould be fulfilled: and after that he muſt be looſed for a little ſeaſon.

4 And I ſaw thrones, and they ſate upon them, and judgement was given unto them: and I ſawe the ſoules of them that were beheaded for the witneſſe of Ieſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had taken his marke upon their foreheads, or in their hands, and they lived and raigned with Chriſt a thouſand yeares.

5 But the other of the dead men did not live againe, untill the thouſand yeares were finiſhed. This is the firſt reſurrection.

6 Bleſſed and holy is hee that hath part in the firſt reſurrection: for on ſuch the ſecond death hath no power, but they ſhall be the prieſts of God and of Chriſt, and ſhall reigne with him a thouſand yeares.

*7 *And when the thouſand yeares are expired, Satan ſhall bee looſed out of his priſon:* Eſa.32.

8 And ſhall goe out to deceive the nations which are in the foure quarters of the earth, Gog and Magog, to gather them together to battaile: whoſe number is as the ſand of the ſea. Ezech.38. 14.&39.2.

9 And they went up in the plaine of the earth, and compaſſed the tents of the Saints about, and the beloved citie: and fire came downe from God out of heaven, and devoured them:

10 And the devill that deceived them, was caſt into a lake of fire and brimſtone, where the beaſt and the falſe Prophet ſhall bee tormented day and night for evermore.

11 And

The 6. Viſion.

† They ſhal then be not in the ſubſtance, but the ſhape changed. 2 *Pet.*3, See S. Auguſt.*lib.*20. *de civit.c.*14.

Apoc 3.5.22.27.

c The bookes of mens conſciences, where it ſhall plainely be read what every mans life hath beene.

11 And I ſaw a great white throne, and one ſitting upon it, from whoſe ſight † earth and heaven fled, and there was no place found for them.

12 And I ſaw the dead, great and little, ſtanding in the ſight of the Throne, and c bookes were opened: and * an other booke was opened, which is of life: and the dead were judged of thoſe things which were written in the bookes according to their workes.

13 And the ſea gave the dead that were in it, and death and hell gave their dead that were in them, and it was judged of every one according to their workes.

14 And hell and death were caſt into the poole of fire. This is the ſecond death.

15 And † he that was not found written in the booke of life, was caſt into the poole of fire.

† Such as doe no good workes, if they have age & time to doe them are not found in the booke of life.

11 And I ſaw a great white throne, and him that ſate on it, from whoſe face fled away both the earth and the heaven, and their place was no more found.

12 And I ſaw the dead both ſmall and great ſtand before God: and the bookes were opened, and another booke was opened, which is the booke of life: and the dead were judged of thoſe things which were written in the bookes, according to their deedes.

Apoc. [illegible] & [illegible] Philip. [illegible]

13 And the Sea gave up her dead, which were in her: and death and hell delivered up the dead which were in them: and they were judged every man according to his deedes.

14 And death and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoever was not found written in the booke of life, was caſt into the Lake of fire.

ANNOTATIONS CHAP. XX.

RHEM. 1 2 Bound him.] *Chriſt by his paſſion hath abridged the power of the devil for a thouſand yeres, that is, the whole time of the new Teſtament, untill Antichriſts time, when he ſhall be looſed againe, that is, be permitted to deceive the world, but for a ſhort time only, to wit, three yeares and a halfe.*

FVLKE. 1. If a thouſand yeares ſignifie no certaine number of yeares, but the whole time of the new Teſtament, neither doe the 42 moneths of Antichriſts reigne ſignifie a certaine number of three yeares and a halfe, but rather the whole time of his reigne, which is but ſhort in compariſon to the eternall reigne of Chriſt.

The time of Antichriſts reigne.

RHEM. 2. 4 I ſaw ſeats.] S. Auguſtine li.20.de civit.Dei.c.9. *taketh this to be ſpoken*, not of the laſt judgement, but of the Sees or Conſiſtories of Biſhops and Prelates, and of the Prelates themſelves by whom the Church is now governed. And the judgement here given, can be taken no otherwiſe better, then of that which was ſaid by our Saviour, Matth.18. Whatſoever you bind in earth, ſhall be bound in heaven: and therfore the Apoſtle ſaith, What have I to judge of them that are without?

Biſhops conſiſtories and judiciall power. 1 Cor.5.

FVLK. 2. S. *Auguſtine* ſpeaketh not of popiſh Sees and Conſiſtories, in which the Prelates of the Antichriſtian Church take their eaſe in the one, and ſerve their covetouſneſſe, or exerciſe their cruelty in the other: but he ſaith, *they are to be underſtood of* Sedes præpoſitorum, *the Seats of the overſeers, or governours of the Church, and of the governours themſelves*, which exerciſe judgement by preaching the word of God, and exerciſing Chriſtian diſcipline.

RHEM. 3. 4 And the ſoules.] He meaneth (*ſaith S. Auguſtine in the place alleged*) the ſoules of Martyrs, that they ſhal in the meane time, during theſe thouſand yeres, which is the time of the Church militant, be in heaven without their bodies, and reigne with Chriſt: for the ſoules (*ſaith he*) of the godly departed, are not ſeparated from the Church, which is even now the kingdom of Chriſt: for elſe there ſhould be kept no memory of them at the altar of God in the communicating of the body of Chriſt: neither ſhould it availe to haſten to baptiſme in the perils of death, for feare of ending our life without it: nor to haſten to be reconciled, if we fortune for penance or of ill conſcience to be ſeparated from the ſame body. And why are all theſe things done, but for that the faithfull departed alſo be members of the Church? And though for an example the Martyrs be only named here, yet it is meant of others alſo that die in the ſtate of grace.

During a thouſand yeares (that is the time of this militant Church) Saints reigne with Chriſt in ſoule only.

FVLK. 3. *Ergo*, the reſt of the ſoules frie not in purgatory, while the Martyrs raigne in heaven with Chriſt. *For although* (ſaith S. *Auguſtine*) *they are not yet with their bodies, yet their ſoules doe even now reigne with him, while theſe thouſand yeares doe run: wherefore it is read elſewhere in the ſame booke: Bleſſed are the dead which die in the Lord, from henceforth now, even ſo ſaith the ſpirit, that they may reſt from their labours: for their works follow them. So the Church reigneth now, firſt with Chriſt in the living and in the dead. For therefore, as the Apoſtle ſaith, Chriſt died, that he might have dominion over the quicke and the dead. But he maketh mention of Martyrs ſoules only, for that they chiefly doe reigne being dead, which have fought for the truth to the death: But of a part we underſtand the whole, even the reſt that are dead which pertaine to the Church, which is the kingdome of God.*

Purgatory.

RHEM. 5 The reſt lived not.] *The reſt which are not of the happy number aforeſaid, but lived and died in ſinne, reigne not with Chriſt in their ſoules during this time of the new Teſtament, but are dead in ſoule ſpiritually, and in body naturally, till the day of judgement.* S. Auguſt. Ibid.

The reſt are dead and damned in ſoule, during the ſame time.

RHEM. 4. 5 This is the firſt reſurrection.] *As there be two regenerations, one by faith, which is now in Baptiſme: and another according to the fleſh, when at the latter day the body ſhall be made immortall and incorruptible: ſo there are two reſurrections, the one now of the ſoules to ſalvation when they die in grace, which is called the firſt, the other of the bodies at the latter day.* S. Auguſt. li.20.de civit.c.6.

The firſt reſurrection of the ſoule only.

FVLK. 4. Regeneration in the elect, is ſealed to them by baptiſme. But ſeeing baptiſme may be given out of the Church, which ſhall afterward be effectuall in the Church, when they that were baptized by Heretikes, come to the Catholike Church, it is manifeſt that regeneration is not made in Baptiſme *ex opere operato*, of the worke wrought. For they may have the right ſeale of Regeneration, which yet have not the right faith and ſpirit of God, whereby they ſhould be regenerated.

Opus operatum. The worke wrought.

RHEM. 5. 6 They ſhall be Prieſts.] It is not ſpoken (*ſaith S. Auguſtine lib.20. de Civit.cap.10.*) of Biſhops and Prieſts onely, which are properly now in the Church called Prieſts: but as wee call all Chriſtians, for the myſticall Chriſme or oyntment, ſo all, Prieſts, becauſe they are the members of one Prieſt, of whom the Apoſtle Peter ſaith, A holy people, a Kingly Prieſthood. *Which words be notable for their learning that thinke there be none*

Prieſts ſome properly ſo called, ſome unproperly. 1 Pet.2.

properly

[illegible] in the [illegible], or otherwiſe then all Chriſtian men and women, [illegible] [illegible] and ſpecially call them in Latine [illegible] [illegible] Biſhops & Elders [illegible] to them, but [illegible], that is in [illegible] time, [illegible] the [illegible] Chriſtians. For [illegible] Sacri[illegible] Chriſtians [illegible]: but the ad[illegible] [illegible] or peculiarly. There[illegible] is rather a [illegible] of [illegible] call [illegible] the Church properly or peculiarly by the name of Sacerdotes, which is common to all Chriſtian men and women. Neither is it any confuſion to them which [illegible] not the name of Prieſt, when it ſignifieth no [illegible] word importeth, which the holy Ghoſt uſeth, and from whence it is derived: but [illegible] when by [illegible] uſage of our Engliſh ſpeech, it is taken to ſignifie a ſacrificer, which indeed it doth not ſignifie. As for the name Miniſters, being uſed in ſcripture, no man ought to refuſe, but rather the name of *Sacerdotes*, which the ſcripture of the new Teſtament never uſeth for a Biſhop, Elder, or Prieſt of the new Teſtament.

RHEM. 6 7 Satan ſhall be looſed.] *In the whole 8. chapter of the ſaid* 20. *booke* de Civit. Dei, *in S.* Auguſtine, *is a notable commentary of theſe words, Where firſt he declareth, that neither this binding nor looſing of Satan is in reſpect of ſeducing or not ſeducing the Church of God: proving that whether he be bound or looſe, he can never ſeduce the ſame.* The ſame (*ſaith he*) ſhall be the ſtate of the Church at that time when the devill is to be looſed, even as ſince it was inſtituted: the ſame hath it been and ſhall bee at all times in her children that ſucceed each other by birth and death. *And a little after:* This I thought was therefore to be mentioned, leſt any man ſhould think, that during the little time wherein the devill ſhall be looſed, the Church ſhall not be upon the earth, he either not finding it here when he ſhall be let looſe, or conſuming it when he ſhall by all meanes perſecute the ſame. *Secondly, he declareth, that the devil to bee bound, is nothing els but not to be permitted by God to exerciſe all his force or fraud in tentations: as to be looſed, is to be ſuffred by God for a ſmall time, that is, for three yeeres and a halfe, to practiſe and prove all his power and arts of tentations againſt the Church and her children, and yet not to prevaile againſt them. Thirdly, this Doctor ſheweth by what great mercy our Lord hath tied Satan, and abridged his power during the whole millenary or thouſand yeeres, which is all the time of the new Teſtament untill then: and with what wiſdome he permitteth him to breake looſe that little time of three yeeres and ſix moneths, toward the latter day, which ſhall be the reigne of Antichriſt. Laſtly, he ſheweth what kind of men ſhall bee moſt ſubject to the devils ſeduction (even ſuch as now by tentation of heretikes goe out of the Church) and who ſhall avoyd it.*

The binding and looſing of Satan explicated by S. Auguſtine.

The ſhort reigne of Antichriſt.

By all which we may confute divers falſe expoſitions of old and late heretikes: firſt, the ancient ſect of the Millenaries, that grounded upon theſe thouſand yeares named by the prophet, this hereſie, that there ſhould be ſo many yeares after the reſurrection of our bodies, in which we ſhould reigne with Chriſt in this world, in our bodies, in all delights and pleaſures corporall, of meats, drinks, and ſuch like, which they called the firſt reſurrection: of which hereſie Cerinthus *was the author.* Epiph. hær. 77. in fine. Hier. Comment. in c. 19. Mat. Auguſt. hær. 8. ad Quod vult Deum. Euſebius *alſo*, li. 3. hiſtoriæ, c. 33. *ſheweth that ſome principall men were in part (though after a more honeſt manner concerning thoſe corporall delicacies) of the ſame opinion, by miſconſtruction of theſe words of S.* Iohn. *Whereby we learne, and all the world may perceive the holy Scriptures to be hard, when ſo great Clerks did erre, and that there is no ſecuritie but in that ſenſe which the Church alloweth of.*

Millenarij or Chiliaſtæ.

The Scriptures hard.

The late Heretikes alſo by the ſaid Saint Auguſtines words are fully refuted, affirming not onely that the Church may be ſeduced in that great perſecution of the devils looſing, but that it hath been ſeduced even a great piece of the time when the Devill is bound: holding that the very true Church may erre or fall from truth to errour and idolatry, yea (which is more blaſphemy) that the chiefe governour of the Church is Antichriſt himſelfe, and the very Church under him, The whore of Babylon: and that this Antichriſt (which the Scriptures in ſo many places, and here plainely by Saint Auguſtines Expoſition, teſtifie, ſhall reigne but a ſmall time, and that toward the laſt judgement) hath been reveiled long ſithence, to be the Pope himſelfe, Chriſts owne Vicar, and that he hath perſecuted the Saints of their ſect for theſe thouſand yeares at the leaſt. Which is no more but to make the devill to be looſe, and Antichriſt to reigne the whole thouſand yeres, or the moſt part thereof, that is, almoſt the whole time of the Churches ſtate in the new Teſtament (which is againſt this and other ſcriptures evidently, appointing that to be the time of the Devils binding:) Yea it is to make Antichriſt and the Devill weaker toward the day of judgement then before, and the truth better to be knowne, and the faith more common, the nearer we come to the ſame judgement: which is expreſly * *againſt the Goſpell, and this prophecie of S.* Iohn.

By S. Auguſtines foreſaid explication, is evidently deduced againſt the Proteſtants that the Church cannot erre, and that the Pope cannot poſſibly be Antichriſt.

Matth. 24. Luke 18, 8.

An invincible demonſtration.

We ſee that the ſects of Luther, Calvin, *and other be more ſpred through the world than they were ever before, and conſequently the Pope and his religion leſſened, and his power of puniſhing (or, as they call it) perſecuting the ſaid Sectaries, through the multitude of his adverſaries, diminiſhed. How then is the Pope Antichriſt, whoſe force ſhall be greater at the latter end of the world, then before? or how can it be otherwiſe, but theſe ſect-maſters ſhould be Antichriſts owne precurſors, [illegible] make Chriſts chiefe miniſters, and the Churches chiefe governours that have been theſe thouſand yeares and more, to be Antichriſts: and themſelves and their ſects to be true, that come ſo neare the time of the devils looſing and ſeduction, and of the perſonall Antichriſt?*

FVLK. 6. Saint Auguſtine ſaith, which you doe fraudulently omit, to have a ſimple colour of his authoritie againſt us, *If this be to the Devill, to be bound and ſhut up, not to be able to ſeduce the Church, then ſhall this be his looſing, that he may be able. God forbid. For the Church ſhall never be ſeduced by him, being predeſtinated and choſen before the conſtitution of the world, of which it is ſaid, The Lord knoweth who are his. And yet the Church ſhall be here even in that time in which the devill is to be looſed: as ſince the time it was inſtituted, it hath been here and ſhall be at all times in her children, or members which by birth ſucceed them that die.* By this it is manifeſt, that Saint Auguſtine ſpeaketh not of the viſible eſtate of the Church, in which are many hypocrites, but of the Congregation of the Elect, that ſhall never faile while the world ſtandeth. Now let us ſee what you gather out of him. Firſt, againſt the olde Heretiques the Chiliaſts, in which errour certaine great Clerkes were intangled: whereupon you inferre, *That the Scriptures are hard: and that there is no ſecuritie but in that ſenſe which the Church holdeth.* Concerning the hardneſſe of the Scripture, it is a ſorry concluſion: becauſe one prophecie of things to come is hard, therefore the whole Scriptures are generally hard. But although wee graunt unto you that many things are hard in the Scripture, yet it will not follow, that all things are hard therein. Saint Auguſtine doth plainely teach you, *De doctr. Chriſt. lib. 2. cap. 6. That the holy Ghoſt hath ſo magnifically tempered the Scriptures, that by plaine and eaſie places he might provide againſt famine, and by hard places he might wipe away loathſomneſſe*, that commonly ariſeth of plentie and abundance eaſily gotten. And whence the ſecuritie

of

The difficulty of the Scriptures. Interpretation of the Church.

[illegible]

And ſeeing the Church [illegible] what ſecuritie can there be in the ſenſe, which the Church holdeth, [illegible]? And if [illegible] the ſenſe, which the Church holdeth, [illegible] that [illegible] Papiſts, [illegible] ſo many of the ancient [illegible]: Of the kingdome of Chriſt to continue on the earth for a thouſand yeares: which [illegible] to comprehend all the [illegible] it may well be taken for a thouſand yeares after Chriſt, during which time the devill had no ſuch power [illegible] the grace of Chriſts redemption, as hee hath obtained ſince by [illegible] merits, ſatisfaction [illegible] by workes. And [illegible] Pope [illegible] lively [illegible] Babylon, found the looſing of Satan in Pope Sylveſter 2. Who being a [illegible] made Pope, as it is [illegible] Popiſh ſtories, a number alſo of whoſe Necromanticall [illegible] the Cardi[illegible] lived not long after him, afterward) by the ſame meanes, [illegible] the ſeat of Antichriſt. But to returne to your obſervations: you ſay, *The late heretikes are by the ſaid words fully refuted*, [illegible] *that the Church may be ſeduced but alſo holding that the very true Church may erre*, [illegible] *idolatry*. What [illegible] of lying and ſlandering is this, [illegible] that any one of Gods elect might fall from Chriſt to idolatry finally, much leſſe the whole Church of the elect and predeſtinate, of which S. Auguſtine ſpeaketh. But this we ſay [illegible]: *They which being overcome, doe follow the devill, pertained not to the predeſtinated number of the ſonnes of God.* And that, *It is to be confeſſed, that when iniquity aboundeth, the charitie of many waxeth cold: and what through the unaccuſtomed and moſt grievous perſecutions and deceits of the devill, when he is looſed, they which are not written in the booke of life are many that ſhould yeeld.* We ſay not therefore, that the whole Church or any true member thereof ſhould be ſeduced unto deſtruction, but that many of the viſible Church, whoſe names are not written in the booke of life, have been ſeduced by Antichriſts perſecution and deceits, ſpecially ſince Satan was let looſe. We ſay alſo that the Pope which is the devils Vicar, and not Chriſts, is Antichriſt, which hath no lawfull government of the Church, but uſurpeth tyranny againſt the true Church of the elect. And that he with his Clergy which ſeduce the world with his blaſphemous doctrine, are the whore of *Babylon*, and not the Church of Chriſt. We ſay further, that the kingdome of Antichriſt, is but a ſhort time, in compariſon of the eternall kingdome of Chriſt, yet hath it continued many hundred yeeres, though not alwayes in like pride and tyrannie. But that he hath perſecuted the Saints, for a thouſand yeeres at the leaſt, we ſay not. For after he was firſt revealed in Pope *Boniface* the third, he did foreſee the errors of Purgatory and invocation of Saints, the uſe of Images, and ſuch like, which were found in the Church before him, and added many other errors unto them, ſeducing, firſt by [illegible] doctrine of faſting and continencie, forbidding meats and mariage. Having afterward [illegible] (as is expreſſed in the viſion of the beaſt with two hornes like the Lambe, yet ſpeaking like the dragon,) and procuring the full reſtauration of the decayed Romane Empire, (which is the beaſt with ſeven heads and ten hornes,) in the See of Rome. Which once obtained, he wallowed in all filthy pleaſures of the fleſh, like an harlot, poyſoning, and alluring the Kings of the earth to commit fornication with him, and having bewitched the earthly Princes to become obedient unto him, then at length Sathan was looſed. And the true Church, which deteſting thoſe abominations, and not able any longer to abide the [illegible], and [illegible] of his wicked reigne, departed out of Babylon, was moſt cruelly perſecuted, in thoſe whom they called *Albigenſes*, *Waldenſes*, *Pauperes de Lugduno*, *Picardi*, &c. And that more cruelly then ever the heathen Emperours perſecuted the Chriſtians before *Conſtantines* time. For in thoſe heatheniſh perſecutions for the moſt part, the Chriſtians were accuſed and condemned in ſome forme of law, but in theſe cruelties, bloody warres were held, and cruell battailes fought againſt them to deſtroy them utterly, if it had beene poſſible.

In Pope Sylveſter a lively [illegible] of the looſing of Sathan.

After which moſt cruell warres, when they were often driven into mountaines and deſert places of the Alpes, *Appennine*, *Hercinia Sylva* and other corners of the world, or elſe diſperſed and kept cloſe in all regions of Europe, the bloody Inquiſition was ſet up againſt them, which alſo hath conſumed many thouſands of them. Yet was it never able ſo to overcome them, but that not only diſperſed members, but even whole Churches of them continued in the deſert corners, untill it pleaſed God in this laſt time, to have his Goſpell openly preached, and his word to make warre againſt Antichriſt, and to have the victory as in the chap. 19. *verſe* 11. to the end of the *chapter*. Which prophecy is now in fulfilling, and ſhall be accompliſhed, let Antichriſt and all that take his part, rage never ſo much againſt it. We doe not therefore aſſigne the whole thouſand yeeres, or the moſt part to Antichriſts reigne. For we hold that the open tyranny of Antichriſt (though he ſhewed himſelfe in claime and uſurpation in part, and deceived many before) began at the end of the thouſand yeeres, when Sathan was let looſe, after which time, the Popes cruelty was greateſt, when his hereſie by the Schoolemen and the new ſects of Fryers were moſt ſtoutly defended.

But that Antichriſt and the devill ſhall be weaker toward the day of judgement, then they were before, and the truth better be knowen, and the faith more common among many, after Antichriſt is begun to be conſumed with the breath of our Lords mouth, which is his holy word: it agreeth not only with the prophecy of Saint *Paul*, but it is moſt clearely deſcribed in the *chapter* 19. *verſe* 11. to the end. Yea through the whole *chapter*, which is a prophecy of the joy of the Church, after the condemnation of Antichriſt and the whore of *Babylon* is knowen therein: and of the preparation of the Church, which is the Bride to the day of her marriage: of the victory of the word of God againſt Antichriſt: of the vaine attempts of Antichriſt, and the Kings of the earth to reſiſt the word of God and the kingdome of Chriſt. Againſt which there is [illegible] contrary in the Goſpell or in this prophecy of Saint *Iohn*. For though faith ſhall bee hard to be found at the comming of our Saviour Chriſt, and in fewe, in compariſon of the multitude of the unbeleevers, both open enemies and counterfeit Chriſtians, yet faith ſhall bee found in the elect, whom hee ſhall finde at his [illegible] as it is manifeſt, 1. *Theſſ.* 4. 17. though they bee not ſo many in number, as have beene in other ages, [illegible] before Antichriſt, nor ſo fewe, as were during the time of his greateſt tyranny and perſecution. [illegible] you ſee and confeſſe, that the Pope and his religion is leſſened, and his power of [illegible] diminiſhed, [illegible] (if it bee poſſible) that you might alſo ſee that the Pope is Antichriſt, who is now conſumed [illegible]

LIII

[illegible] and with the [illegible] ſword that proceedeth out of the mouth of [illegible] of [illegible] made [illegible] and his [illegible] be [illegible], but [illegible] with the deuill and his angels, according to [illegible]. [illegible] and [illegible] of his Church [illegible] can any longer hide his wickedneſſe, which is laid ſo open by the preaching of the Goſpell, that all [illegible] ſee it: though ſuch as the God of this world hath blinded, will not open their eyes, but obſtinately reſiſt the light that is offered, to their owne [illegible].

RHEM. 7. 8 The campe of the Saints.] *Saint Auguſtine in the ſaid 20. booke de Ciu. Dei, c. 11. It is not ſaith he, to bee* taken that [illegible] gather in any place, as though the campe of the Saints or the beloued citie ſhould be but in one place, [illegible] indeed are no other thing but the Church of Chriſt ſpredde through the whole world. And [illegible] the Church ſhall then bee (which ſhall bee in all Nations euen then, for ſo much is inſinuated by the latitude of the earth here ſpecified) there ſhall the tents of Saints bee, and the beloued Citie of God, and there [illegible] ſhall bee beſieged by all her enemies, which ſhall bee in euery Countrey where ſhee is, in moſt cruell and forcible ſort. *So writeth this profound holy Doctor. Whereby we ſee, that as now the particular Churches of England, Scotland, Flanders and ſuch like, bee perſecuted by their enemies in thoſe Countries, ſo in the time of Antichriſt, the Churches of all Nations, as of Italy, Spaine, France, and all other which now be quiet, ſhall be aſſaulted where* [illegible] *are, and much more, for that the generall perſecution of the whole, ſhall be greater than the particular perſecution of any Churches in the world.*

The campe of Saints is the catholike Church through the world. As now Heretikes in particular countries, ſo Antichriſt ſhall perſecute the Churches of all nations.

FVLK. 7. That which you [illegible] ſay to be perſecution in the Church of *England, Scotland, Flanders*, &c. is in truth the leſſening and diminiſhing of Antichriſt and his Religion, which daily proceedeth euen in *Italy, Spaine, France*, and whereſoeuer hee maketh moſt cruell warres againſt the word of God. And that which you ſay ſhall bee, that the Church of all Nations is to bee aſſaulted moſt grieuouſly, hath already beene performed by Antichriſt the Pope. Although the battell here ſpoken of is a more generall conſent of all the enemies of the Church, inward and outward, ſecret and open, to make aſſault againſt it, though not in one place nor time, nor after one manner. But the vniuerſall hatred of all the reprobate, is figured under the names of *Gog* and *Magog*, in which the Papiſts and Mahometiſts are the chiefe, though enemies one to the other. Yet agreeing as the Phariſes and Sadduces in hatred of Chriſt, ſo theſe in perſecuting his Church. By this viſion therefore, the Church is comforted, alſo as ſhe is inſtructed in the former viſions, that neither the heathen perſecutors without the Church, nor Antichriſt ſitting in the middeſt of the temple of God, ſhould preuaile to deſtroy her, no more ſhould all the enemies of the Church conſiſting of hypocrites and infidels, which ſhould bee the greateſt number toward the end of the world, though they ioyned in one againſt her, be able to ouerthrow her, but in fighting againſt her, they ſhould gaine their owne vndoubted deſtruction.

RHEM. 9. There came downe fire.] *It is not meant of the fire of Hell (ſaith Saint Auguſtine lib. c. 12.) into which the wicked ſhall bee caſt after the reſurrection of their bodies, but of an extraordinary helpe that God will ſend from heauen, to giue ſuccour to the Saints of the Church that then ſhall fight againſt the wicked* [illegible]*, the very feruent and burning zeale of religion and Gods honour, which God will kindle in the hearts of the faithfull, to be conſtant againſt all the forces of that great perſecution.*

What is meant by fire from heauen.

RHEM. 8. 12. Another booke.] *This is the booke of Gods knowledge or predeſtination, wherein hee which before was hid to the world, ſhall be opened, and wherein the true record of euery mans workes ſhall be contained, and they haue their iudgement diuerſly according to their workes, and not according to faith onely, or lacke of faith onely. For, all infidels (as Turkes, obſtinate Iewes, & Heretikes) ſhall neuer come to that examination, being otherwiſe condemned.*

The booke of euery mans workes, opened in the day of Iudgement.

FVLK. 8. Men ſhall bee iudged according to their workes which are the fruites of faith or infidelitie. But in the booke of life is not contained the record of euery mans workes, but the names of the elect onely: for which record there are other bookes opened before. Where you ſay infidels are otherwiſe condemned then for lacke of faith onely, it is true, and yet if they had that faith onely, by which God iuſtifieth the ungodly, they ſhould not be infidels, but faithfull and fruitfull in good workes, and not condemned, but glorified with the reſt of the elect.

CHAP. XXI.

The 5. Part. The finall glorification of the Church.

Heauen and earth being made new, 8. Iohn ſeeth the new citie Hieruſalem prepared and adorned for the ſpouſe of the Lambe. 6. The iuſt are glorified, 7. and the wicked thruſt into the poole of fire. 12 The wall and gates and foundations of the citie are deſcribed and meaſured: 18 all which are gold, and chriſtall, precious ſtones and pearles.

The Epiſtle upon the dedication of a Church.

AND I ſaw a new heauen and a new earth; for * the firſt heauen and the firſt earth was gone, and the ſea now is not,

2 And I Iohn ſaw c the holy Citie Hieruſalem new, deſcending from Heauen prepared of God, as a bride adorned for her husband.

3 And I heard a loude voyce from the Throne ſaying: Behold the ‡ tabernacle of God with men, and he wil dwell with them. And they ſhall be his people: and hee God with them ſhall be their God.

4 And * God ſhall c wipe away all teares from their eys: and death ſhalbe no more; nor mourning nor crying, neither ſhall there be ſorow any more, which firſt things are gone.

5 And

Eſa.65,17. 66,22. 2, Pet,3,13.

c The Church triumphant.

‡ This tabernacle is Chriſt according to his humanity.

Eſa,25,8. Apoc.7,17.

c This happy day ſhall make an end of all the miſeries of this mortalitie. [illegible] the

*AND I ſaw * a new heauen and a new earth: for the firſt heauen and the firſt earth were vaniſhed away, and there was no more ſea.*

2 And I Iohn ſaw the holy city new Hieruſalem, come downe from God out of heauen prepared as a bride garniſhed for her husband.

*3 And I heard a great voice out of heauen ſaying, * Behold, the Tabernacle of God is with men, and he will dwell with them, and they ſhall be his people, and God himſelfe ſhall bee with them, and be their God.*

*4 * And God ſhall wipe away all teares from their eyes, and there ſhall be no more death, neither ſorrow, neither crying, neither ſhall there bee any more paine: for the former things are gone.*

5 And

Eſay 45. 6.17. 2,Pet.3.13.

Levit.46.19. 2,Cor.6.17.

Eſay 25. Apoc.7.

5 And hee that ſate in the throne, ſaid: * Behold I make all things new. And hee ſaid to me: Write, becauſe theſe words be moſt faithfull and true.

6 And he ſaid to me: It is done. * I am Alpha and Omega, the beginning and the end. To him that thirſteth I will giue of the fountaine of the water of life, gratis.

7 He that ſhall ouercome, ‡ ſhall poſſeſſe theſe things, and I will be his God: and hee ſhall be my ſonne.

8 But c to the fearfull and incredulous, and execrable, and murderers, and fornicators, and ſorcerers, and idolaters, and all liars, their part ſhall bee in the poole burning with fire and brimſtone, which is the ſecond death.

9 And there came one of the ſeuen Angels that had the vials full of the ſeuen laſt plagues, and ſpake with me, ſaying: Come, and I will ſhew thee the bride, the wife of the Lambe.

10 And hee tooke mee up in ſpirit unto a mountaine great and high: and he ſhewed me the holy citie Ieruſalem deſcending out of heauen from God,

11 ‡ Hauing the glorie of God; and the light thereof like to a precious ſtone, as it were to the iaſper ſtone, euen as chryſtall.

12 And it had a wall great and high hauing twelue gates, and in the gates twelue Angels, and names written thereon, which are c the names of the twelue Tribes of the children of Iſrael.

13 On the Eaſt, three gates: and on the North, three gates: and on the South, three gates: and on the Weſt, three gates.

14 And the wall of the Citie hauing twelue foundations: and in them twelue names, of the twelue Apoſtles of the Lambe.

15 And hee that ſpake with mee, had a meaſure of a reede, of Gold, to meaſure the citie, and the gates thereof, and the wall.

16 And ‡ the citie is ſituated quadranglewiſe, and the length thereof is as great as alſo the breadth: and hee meaſured the citie with the reede for twelue thouſand furlongs, and the length and height and bredth thereof be equall.

17 And he meaſured the wall thereof of an hundred fourtie foure cubits, the meaſure of a man which is of an Angel.

18 And the building of the wall thereof was of iaſper ſtone: but the citie it ſelfe pure gold, like to pure glaſſe.

19 And the foundations of the wal of the citie, were adorned with all precious ſtone. The firſt foundation, the iaſper: the ſecond, the ſaphire: the third, the calcedonius: the fourth, the emerald.

20 The fifth, the ſardonix: the ſixt, the ſardius: the ſeuenth, the chryſolithus: the eight, the berillus: the ninth, the topazius:

the

Eſa 43, 9.

Ap.1,8.22.13.

‡ He that hath the victory againſt ſinne in the Church militant, ſhall haue his reward in the triumphant.

c Al that commit mortal ſins and repent not, ſhal be damned.

The 7. and laſt Viſion.

‡ The glory of the Church triumphant.

c The names of the Patriarkes and Apoſtles honourable & glorious in the triumphant Church.

‡ See S. Hier. ep.17. touching this deſcription of the heauenly Hieruſalem, which is the Church triumphant, teaching that theſe things muſt be taken ſpiritually, not carnally.

*5 And he that ſate upon the throne, ſaid, * Behold, I make all things new. And hee ſaid unto me, Write: for theſe wordes are true and faithfull.*

6 And he ſaid unto me, It is done: I am Alpha and Omega, the beginning and the end. I will giue unto him that is athirſt, of the well of the water of life freely.

7 He that ouercommeth ſhall inherite all things, and I will be his God, and he ſhall be my ſonne.

8 But the fearefull and unbeleeuing, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all lyars, ſhall haue their part in the lake which burneth with fire and brimſtone: which is the ſecond death.

9 And there came unto me one of the ſeuen Angels, which had the ſeuen vials full of the ſeuen laſt plagues, and talked with mee, ſaying, Come hither, I will ſhew thee the Bride, the Lambes wife.

10 And he carried me away in the ſpirit to a great and high mountaine, and he ſhewed me the great citie holy Hieruſalem, deſcending out of heauen from God,

11 Hauing the glory of God: and her ſhining was like unto a ſtone moſt precious, euen like a Iaſper cleare as Chriſtall:

12 And had a wall great and high, and had twelue gates, and at the gates twelue Angels, and names written, which are the names of the twelue tribes of Iſrael.

13 On the Eaſt ſide three gates, and on the North ſide three gates, and towardes the South three gates, and from the Weſt three gates.

14 And the wall of the Citie had twelue foundations, and in them the twelue names of the Lambes twelue Apoſtles.

15 And hee that talked with mee, had a golden reede to meaſure the Citie withall, and the gates thereof, and the wall thereof.

16 And the Citie lyeth foure ſquare, and the length was as large as the breadth: and he meaſured the Citie with the reede twelue thouſand furlongs, and the length, and the breadth, and the height of it are equall:

17 And hee meaſured the wall thereof, an hundred and fourtie and foure cubites, by the meaſure of man, that is, of the Angel.

18 And the building of the wall of it was of Iaſper, and the citie was pure gold like unto cleere glaſſe.

19 And the foundations of the wall of the citie were garniſhed with all manner of precious ſtones. The firſt foundation was Iaſper, the ſecond Saphyr, the third a Calcedony, the fourth an Emerald.

20 The fifth Sardonyx, the ſixt Sardius, the ſeuenth Chryſolite, the eight Beryl, the ninth a

Topaze,

the tenth, the Chryſopraſus: the eleventh, the hyacynth: the twelfth, the Amethyſte.

21 And the twelve gates: [illegible] are twelve pearles, one to every one: and every gate was of one ſeverall pearle, and the ſtreet of the citie pure gold, as it were tranſ[illegible] glaſſe.

22 And ‡ temple I ſaw not therein: for our Lord the God omnipotent is the temple thereof, and the Lambe.

60,19. 23 And *the city needeth not Sunne nor Moone to ſhine in it: for the glory of God hath illuminated it, and the Lambe is the lampe thereof.

ſa.60,3. 24 And *the Gentiles ſhall walke in the light of it: and the Kings of the earth ſhall bring their glory and honour into it.

.60,11. 25 And *the gates thereof ſhal not be ſhut by day: for there ſhall be no night there.

26 And they ſhall bring the glory and honour of nations into it.

27 There ſhall ‡ not enter into it any polluted thing, nor that doth abomination and maketh lie, but *they that are written in the book of life of the Lambe. po,20,12.

Topaze, the tenth, a Chryſopraſus, the eleventh a [illegible], an Amethyſt.

21 The twelve gates were twelve pearles, every gate was of one pearl, and the ſtreet of the citie was [illegible] gold, as it were ſhining glaſſe.

22 And I ſaw no Temple therein: For the Lord God almighty, and the Lambe are the temple of it.

23 And the citie hath no need of the Sunne, neither of the Moon to lighten it: for the glory of God did lighten it, and the Lambe is the light of it. Eſa.60.19.

24 And the nations of them which are ſaved ſhall walke in the light of it: and the kings of the earth doe bring their glorie and honour unto it. Eſa.60.3.

*25 *The gates of it ſhall not be ſhut at all by day: for there ſhall be no night.* Eſa.60.11.

26 And they ſhall bring the glory and honor of the Gentiles unto it.

27 And there ſhal in no wiſe enter into it any uncleane thing, neither whatſoever worketh abbomination, or maketh *lies: but they onely which are written in the Lambes book of life.* Phil.4.3. Apoc.1.5. & 20.12.

MARGINALL NOTES. CHAP. XXI.

RHEM. 1 22 Temple.] *All externall ſacrifice which now is neceſſary dutie of the faithfull, ſhall then ceaſe, and therefore there ſhall neede no materiall temple.*

FVLK. 1 There is no externall ſacrifice of propitiation any more required, not any materiall temple, but the ſpirituall ſacrifices of mortification, prayſe, thankeſgiving, prayers. For teaching and the publike exerciſes whereof, the Church hath now neede of houſes of aſſemblies; which then ſhall be needleſſe, yet prayſe and thankeſgiving ſhall never ceaſe.

RHEM. 2 27 Not enter into it.] *None not perfectly cleanſed of their ſinnes can enter into this heavenly Hieruſalem.*

FVLK. 2 All that are cleanſed by the bloud of Chriſt, are perfectly cleanſed, and neede no purgatory paines to make them cleaner.

ANNOTATIONS. CHAP. XXI.

RHEM. 18 Pure gold.] *Saint* Gregory (lib. 18. Moral. cap. 28.) *ſaith, the heavenly ſtate is reſembled to golde, precious ſtone, Chryſtall, glaſſe, and the like, for the puritie, claritie, glittering of the glorious bodies: where one mans bodie, conſcience, and cogitations are repreſented to another, as corporall things in this life are ſeene through Chryſtall or glaſſe.* The ſtate of glorified bodies.

CHAP. XXII.

The tree of life being watered with living water, yeeldeth fruites every moneth. 3 There is neither curſe nor night in the citie. 6 The Angel that ſhewed Iohn all theſe things, refuſeth to be adored of him. 14 He telleth him that the iuſt ſhall enter into the citie, but the reſt ſhall be caſt foorth. 18 Laſtly, hee proteſteth and threatneth againſt them that ſhall preſume to adde to this prophecie, or take away from the ſame.

AND hee ſhewed mee a river of ‖living water, cleare as chriſtall, proceeding from the ſeat of God and of the Lambe. ‖water of life.

2 In the midds of the ſtreet thereof, and on both ſides of the river, ‡ the tree of life, yeelding twelve fruits, rendring his fruit every moneth, and the leaves of the tree for the curing of the Gentiles.

3 And no curſe ſhall be any more: and the ſeat of God, and of the Lambe ſhall be in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face: and his name in their foreheads.

5 And *night ſhalbe no more: and they ſhall not neede the light of lampe, nor the light of the Sun, becauſe our Lord God doth illuminate them, and they ſhall reigne for ever and ever. Apoc 21. Eſ.60.

AND hee ſhewed mee a pure river of water of life, cleare as chriſtall proceeding out of the Throne of God, and of the Lambe.

2 In the middeſt of the ſtreete of it, and of either ſide of the river, was there ‖ wood of life, which bare twelve manner of fruites, and gave fruit every moneth: and the leaves of the wood ſerved to heale the people withall. ‖Or the tree.

3 And there ſhal be no more curſe, but the throne of God and the Lambe ſhall be in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face, and his name ſhall be *in their foreheads:*

*5 *And there ſhall bee no night there, and they need no candle, neither light of the Sunne, for the Lord God giveth them light, and they ſhall reigne for evermore.* Eſa.60.19.

The Concluſion. 6 [illegible] Prophets ſent his Angel to ſhewe his ſervants [illegible] which [illegible] be done quickly.

7 And behold I come quickly. Bleſſed is he that keepeth the words of the prophecie of this booke.

8 And I Iohn which have heard, and ſeen theſe things. And *after I had heard and ſeen, I fell downe ‡ to adore before the feet of the Angel which ſhewed me theſe things: Apoc.19,10.

9 And he ſaid to me, See thou doe not, for I am thy fellow-ſervant and of thy brethren the Prophets, and of them that keepe the words of this booke. Adore God.

10 And hee ſaith to mee, Seale not the wordes of the prophecie of this booke; for the time is neere.

11 ‖He that hurteth, let him hurt yet: and he that is in filth, let him be filthy yet: and he that is iuſt, ᶜlet him be iuſtifyed yet: and let the holy be ſanctifyed yet.

12 Behold I come quickely; and my reward is with me, *to render to every man ‡according to his works.

13 I am *Alpha and Omega, the firſt and the laſt, the beginning and the end. Rom.2,6. Apo.21,1.1,8.

14 Bleſſed are they that waſh their ſtoles: that their power may bee in the tree of life, and they may enter by the gates into the city.

15 Without are dogs and Sorcerers, and the unchaſt, and murderers, and ſervers of idolls, and every one that loveth and maketh a lye.

16 I IESVS have ſent mine Angel to teſtifie to you theſe things in the Churches. I am the roote and ſtocke of David, the bright and morning ſtarre.

17 And the ſpirit and the bride ſay, Come, And he that heareth, let him ſay, Come. And *he that thirſteth, let him come: and he that will, let him take the water of life gratis. Eſa.55,1.

18 For I teſtifie to every one, hearing the wordes of the prophecie of this booke, ‖ If any man ſhall adde to theſe things, God ſhall adde upon him the plagues written in this booke.

19 And if any man ſhall diminiſh of the words of the booke of this prophecie: God ſhall take away his part out of the booke of life, and out of the holy Citie, and of theſe things that be written in this booke.

20 Saith hee that giveth teſtimonie of theſe things. Yea I come quickely: Amen. ‖Come Lord IESVS.

21 The grace of our Lord IESVS Chriſt be with you all. Amen.

6 [illegible] Prophets [illegible] the things which muſt ſhortly be fulfilled.

*7 Behold, I come ſhortly: *Happy is hee that keepeth the ſayings of the prophecie of this booke.* Apoc.

*8 I Iohn ſaw theſe things, and heard them. And when I had heard and ſeene, I fell downe to *worſhip before the feete of the Angel, which ſhewed me theſe things.* Apoc.19.1

9 Then ſaith he unto me, See thou do it not: for I am thy fellowſervant, and the fellow *ſervant of thy brethren the Prophets, and of them which keepe the ſayings of this booke: but worſhip God.*

10 And he ſaith unto me, Seale not the ſayings of the prophecie of this booke: for the time is at hand.

11 He that doth evill, let him doe evill ſtill: and he which is filthy, let him be filthy ſtill: and hee that is righteous, let him bee righteous ſtill: and he that is holy, let him be holy ſtill.

12 And behold, I come ſhortly, and my reward is with me, to give every man according as his deed ſhall be. Rom.2.6.

13 I am Alpha and Omega, the beginning and the end, the firſt and the laſt. Eſa.41,6.44.6.

14 Bleſſed are they that doe his Commandements, that their power may be in the tree of life and may enter in through the gates into the city.

*15 *For without ſhall be, dogs and inchanters, and whooremongers, and murderers, and idolaters, and whoſoever loveth or maketh leaſings.* Eſa.44.

16 I Ieſus ſent mine Angel, to teſtifie unto you theſe things in the Churches, I am the roote and the generation of David, and the bright morning ſtarre. Rev.1.

*17 And the ſpirit and the bride ſay, Come. *And let him that heareth ſay alſo, Come. *and let him that is a thirſt, Come. And whoſoever will, let him take of the water of life freely.* Eſa.55. Iohn 7.

*18 For I teſtify unto every man that heareth the wordes of the prophecie of this booke, *If any man ſhal adde unto theſe ſayings, God ſhal adde unto him the plagues that are written in this booke.* Deut.4. Pro.30.

19 And if any man ſhall take away from the wordes of the booke of this prophecie, God ſhall take away his part out of the booke of life, and out of the holy citie, and from the things which are written in this booke.

20 He which teſtifieth theſe things, ſaith, Surely I come quickely. Amen. Even ſo, come Lord Ieſus.

21 The grace of our Lord Ieſus Chriſt bee with you all, Amen.

MARGINALL NOTES. CHAP. XXII.

RHEM 1. 2 The tree of life.] *Chriſt is our tree of life: in the Church, by the B. Sacrament: and in heaven by his viſible preſence and influence of life everlaſting both to our bodies and ſoules: of whom Salomon ſaith, the tree of life* to all that apprehend him. Prov.3.

RHEM. 1. Christ is our [illegible], not onely by the [illegible] (for [illegible] they onely should be partakers of [illegible] of his Works, which last is [illegible].

2. [illegible] to adore the Angel: though [illegible] 10.

FVLK. 2. We [illegible] are [illegible] the word of God, [illegible], and to adore before an Idol, yet [illegible] they not [illegible] one. For [illegible] boweth before an Idol, that in [illegible] detesteth it. But to [illegible] before the Arke, propitiatorie, [illegible] which God by his word alloweth, is not to adore the Arke, propitiatorie, Altar, &c. But God in those places, or in presence of those things.

Adoration.

RHEM. 3. 11 Let him be iustifyed yet.] *Man by Gods grace, and doing good works, doth increase his iustice.*

FVLK. 3. Man doing good workes by Gods grace, doth increase that iustice which is a fruit of iustification by faith. But that iustice by which he is iust in the sight of God, [illegible] increaseth not by good workes: for it is perfect in Christ, in whom we are iust through faith. *Iustus autem iustitia factus.* [illegible] *Psal* 10. Christ saith, [illegible]

Iustification.

RHEM. 4. 12 According to his workes.] *Heaven is the reward, hire, and repayment for good works, as all the Scriptures, yet the adversaries* [illegible] *not see it.*

FVLK. 4. Heaven is the reward freely given to our good workes by the grace of God, not of the merite of workes, nor as an hire to him that worketh, *Rom.* 4. 4. But as an inheritance to the children of God, *Matth.* 25. 34. *Rom.* 8. 17. And it is said to be due, and rendred or repayed, not because it is merited or deserved by us, but by Christ, and promised to us. And this is the doctrine of all the Scriptures, howsoever the enemies of Gods grace labour to obscure it.

Merite.

ANNOTATIONS. CHAP. XXII.

RHEM. 11 He that hurteth.] *It is not an exhortation, but a commination or threatning, that how farre soever the wicked increase in* [illegible], *God hath provided answerable punishment for them.*

RHEM. 5 18 If any man shall adde.] *The author of the Commentaries upon this booke, bearing the name of Saint* Ambrose, *saith thus of this point:* He maketh not this protestation against the expositors of his prophecy, but against Heretikes, for the Expositor doth adde or diminish nothing, but openeth the obscuritie of the narration, or sheweth the morall or spirituall sense. Hee curseth therefore Heretikes that used to adde somewhat of their owne that was false, and to take away other things that were contrary to their heresies. *So saith this auncient Writer. And this was the propertie of them in all ages, and so is it of ours now, as we have noted through the whole Bible, and as we have in sundry places set forth to the sight of all indifferent Readers in the new Testament, that all the world may see that the Apostles curse is fallen upon them, and may beware of them.*

The curse against adding or diminishing is against Heretiks, not Catholike expositors.

FVLK. 5 You shall never be able to prove that we have added any thing that is false, or taken away any thing that is true in the whole Bible. What you have done even in this translation, and in your annotations, I leave to the iudgement of the indifferent Readers that will peruse this answer, as also the defence of our translations against the slanderous booke of *Gregory Martin*.

RHEM. 6. 20 Come Lord Iesus.] *And now O Lord Christ most iust and mercifull, we thy poore creatures that are so afflicted for confession and defence of the holy, Catholike, and Apostolike truth, conteyned in this thy sacred booke, and in the infallible doctrine of thy deare spouse our mother the Church, we cry also unto thy Maiesty with tendernes of our hearts unspeakeable,* COME LORD IESVS QVICKLY; *and iudge betwixt us and our Adversaries, and in the meane time, give patience, comfort, and constancy, to all that suffer for thy name, and trust in thee. O Lord God our onely helper and protector, tarry not long.* AMEN.

A briefe petition unto IESVS Christ, to come quickly, as S. Iohn heere speaketh, and to iudge the cause of Catholikes and Protestants.

FVLK. 6 The words of your prayer bee good and godly, but that they proceede not from a faithfull heart, not onely your wilfull and obstinate maintaining of errours, against the most cleere light of the truth, with your intollerable licentiousnesse of lying and slandering the Saints of God, doe sufficiently declare: but also your horrible practices of treason and murder, of our most gracious and Soveraigne Lady, your naturall liege Queene, by your emissaries, *Campion, Parsons*, and other like trumpets of sedition, and other ministers of your wickednesse, *Throgmorton, Somervill, Parry, Savage, Babington, &c.* and the Spanish invasion by you procured and intended against your country, doth openly crie out against you, that you are men void of all feare of God, faith, good conscience, and religion: so that every true Christian man may say of you with the Prophet, *Ps.* 36. The wickednes of the ungodly hath said in my heart, there is no feare of God before his eies, &c. Therfore though you can speake good words in hypocrisy, yet your heart knoweth, and your cauterized conscience cannot but beare witnesse that you dare not abide the triall of Gods iudgement, howsoever (as al wicked offenders do commonly) you doe presumptuously appeale unto it: I will say no more, but with the whole Church of GOD conclude:

COME LORD IESVS.
AMEN.

God be praysed.

A TABLE DIRECTING TH READERS TO ALL CONTROVERSIES handled in this worke: gathered according to the Table drawne by the RHEMISTS.

(*,*)

A

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What

[illegible] affaires agree not with ſpiri- [illegible] 2.
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Whether the *Faith* of the Proteſtants bee a vaine ſecuritie of ſaluation, Roman. 8. ſec.9. 1. Corin 9. ſec.9. 1. Cor. 10. ſect. 1. Hebr.11. ſec.6. Rom 3. ſec.1. Rom. 4. ſec. 9. Luke 12. ſec.1. 1. Pet.4. ſec.3. 1. Iohn 4. ſec.5. Rom.11. ſec.2. Philip.3. ſec.1. See *Saluation*.

Whether the ſeuen Catholike Epiſtles were written againſt iuſtification in the ſight of God by *Faith* onely. Argum. of the Epiſtles in generall. Argum. of the Epiſtle of S. Iames, Iam. 2. ſec.6. Argum. of S. Iohns third Epiſtle.

Why *Faith* is ſo often named in the caſe of iuſtification, Galat.3. ſec.3. See *Iuſtification*.

In what ſenſe moſt of the ancient Fathers ſay, that onely *Faith* doth iuſtifie, Iames 2. ſec.9.

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Whether *Faith* may be had and loſt again, Luke 8. ſec. 1. Rom. 11. ſect. 2. 1. Tim. 1. ſect.2.

Whether grace and charitie may bee loſt, Apoc.2. ſec.2.

What is the Apoſtles analogie or preſcript rule of *Faith*, Romans 12. ſec.1. Hebr.6. ſec.2.

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Whether Lent be an Apoſtolical tradition, ibid. & Luke 4, ſec.1.

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Seruile *Feare*, whether not ill, 1, Iohn 4, ſec. 6. Acts 24, ſec.1.

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Whether the Scriptures be groſſly abuſed by the Proteſtants againſt popiſh *Feſtiuities* and Holy-daies, Rom.14, ſect.2. Galat 4, ſec.5. Colo.2, ſec 2.

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Whether man haue any *Freedome* of will from the ſeruitude of ſinne, without the grace of God, Iohn 8, ſec.2. Apoc. 3, ſec. 4.

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Whether their betraying and crucifying of Chriſt, and Iudas treaſon was onely of their *Freewill*, Acts 2, ſect.9. Likewiſe the refuſing of the Goſpell when it is preached, Rom. 10, ſec.2.

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What is the preeminence of the *Goſpell* or new Teſtament aboue the old, 2, Cor. 3, ſect. 4. Hebr.7, ſect. 9. Hebr. 8, ſect.7. Hebr.9, ſec.5.

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H

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Whether Chriſt deſcending into *Hell*, deliuered the Fathers and iuſt men of the old Teſtament, Luke 16, ſec.7. Actes 2, ſec.10, & 11. 1, Pet.3, ſec.2, & 3.

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Whether Saint Auguſtine call them Infidels that denie the deſcending of Chriſt into *Limbus Patrum*, 1, Pet.3, ſec.2. Act. 2, ſec.3.

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Heretike, who is, Titus 3, ſec.2.

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Whether they diſſent as *Heretikes*, Matt. 23, ſec.3. Actes 15, ſec. 12. Philip. 3, ſec.5.

Whether they preach otherwiſe, and contrarie to the faith receiued from Chriſt and his Apoſtles, as *Heretikes* doe, Gal.1, ſec.3, & 4. 1, Timoth. 1, ſec.3. 1, Tim. 5, ſec.13.

Whether they deceiue with *Hypocriſie* and ſweete words, Luke 6, ſec.8. Rom.1, ſec.4. 2, Cor.11, ſec.1. 2, Tim.4, ſec. 3. 2, Pet.2, ſec.2.

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Whether they vſe meretricious and painted eloquence, 1, Tim.6, ſec.3.

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Whether they boaſt of the Spirit without the Word, 1, Iohn 4, ſec.1.

Whether they contemne Councels and Fathers, Actes 15, ſec.10, and 11. Galat. 2, ſect.3. 1, Timoth. 6, ſect. 5. Hebr. 9, ſec.16.

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Whether they deny the bookes of the Canonicall Scriptures, or of the Doctours that be not canonicall, Iames 2, ſect.5. Acts 17, ſect.6.

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Whether they ſlander the Church of God, Iude 6, ſec.8.

Whether hatred of the See of Rome, as it is now the See of Antichriſt be a marke of *Heretikes*, Rom. 16, ſec.4.

Whether the Proteſtants acknowledge no Iudge of controuerſies; 2, Cor. 1, ſec.8. Gal.2, ſec.3.

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[illegible]

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[illegible] ced by [illegible]

[illegible]

Zeale [illegible]

What [illegible] of [illegible]

Simon Magus [illegible] ther [illegible] Rom, A[illegible].

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Hoſpitalitie towards the afflicted for religion, whether it cauſe participation of merits, Mat.10, ſec.5. See *Almes*.

I

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[illegible] ſec. 6. Epheſ. 2, ſec. 2. Rom. 3, [illegible]

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[illegible] ſec. 6.

[illegible]

[illegible] fec.

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VVhether the Church is bound to hold her feſtiuities, Acts 1, ſec. 7. Luke 1, ſec 15.

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VVhether they derogate from her, honour that is due to her, Luke 1, ſec. 12. Acts 2, ſec. 8.

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VVhether the iuſt of the old Teſtament were not in heauen before the aſcention of Chriſt, Luke 16, ſec. 1.

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[illegible]

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Kiſſing the pax, Rom. 16 ſec. 5.

Domine non ſum dignus in the *Maſſe*, Matt. 8, ſec. 2. 1, Cor. 11, ſec. 18.

Communion which is a part of the *Maſſe*, 1, Cor. 11, ſec 14.

Whether Antichriſt and his miniſters ſhal aboliſh the *Maſſe*, Mat. 24, ſec. 5. Marke 13, ſec. 2. 2, Theſ. 2, ſec. 11.

Mediator: See *Saints*.

VVhether Chriſt be our onely *Mediator*, 1, Tim. 2, ſec. 4.

Merits or workes meritorious, whether any be, Mat. 25, ſec. 1, & 2.

VVhether it hath correſpondence to *Merites* here, and rewards, Mat. 5, ſec. 2. Mat. 6, ſec. 2, Mark. 9, ſec. 2. 1, Cor. 13, ſect. 2. Apoc. 11, ſec. 3. Apoc. 22, ſec. 4. Col. 3, ſec. 1.

VVhether the meaning and word of *Merit* and *Meritorious*, are in the Scripture, Luke 10, ſec. 1, & 2. 1, Cor. 3, ſec. 2. Heb. [illegible] 8. Col. 1, ſec. 3. 2, Theſ. 1, ſec. 2. Apoc. 3, ſec. 3.

VVhether the grace of God make mens works *Meritorious*, Mat. 25, [illegible] Rom. [illegible] ſec. 5. Rom. 11, ſec. 4. 1, [illegible] 3, [illegible] 1 Cor. 1, ſec. 1. 2, [illegible] 4.

Whether difference of reward proue [illegible]

[illegible] Mat. 19. [illegible] Luke [illegible]

[illegible] See [illegible]

[illegible] in all [illegible] Theſ. [illegible]

[illegible] of *Meriting* in [illegible] works.

[illegible] the word *merit*, [illegible]

[illegible] Chriſts own merits, [illegible] Rom. 5. ſec. 2.

[illegible] *Miracles* are neceſſary to [illegible] of [illegible] Caluine [illegible] the Scriptures, Iohn [illegible] ſec. 5.

[illegible] do works *Miracles* properly [illegible] Act 3, ſec. 4. & 5.

[illegible] true *Miracles* may be done onely [illegible] Catholike Church, Mat. 7, ſec 5. & 6. Mat. 13. ſec. 3.

When heretikes may worke true *Miracles*, Marke [illegible] ſec. 4.

Forged *Miracles* where to be found, 2, Theſ. 2. ſec. 15. Apoc. 13. ſec. 1.

How *Miracles* are wrought by application of [illegible] by the name of Ieſus, of the Apoſtles, and other holy [illegible] Saints, and their [illegible] Peters ſhadowe, S. Pauls [illegible] Mark. 9. ſec. 4 Mark 6. ſec. 6. Iohn 5. ſec. 4 Iohn 14. ſec. 3. Actes 3. ſec. [illegible] Acts 5. ſec. 8 Acts 8 ſec. 4. Acts 12. ſec. 5. Acts 19. ſec 8, & 9. Acts 28 ſec. 2.

By touching Chriſt and whatſoeuer belonged to him, Marke 3. ſec 2. Marke 7. ſec. 4. Marke 8. ſec. 1.

Why *Miracles* are in one place and at one time more then another, Luke 4. ſec. 3. Iohn 5, ſec 4. 1. Cor. 12. ſec. 2.

Whether *Miracles* bee peculiar to certaine countries, Acts 28. ſec. 1. & 3.

Whether the Proteſtants be as faithleſſe to beleeue true *Miracles* as the old Pagans, Iohn 14. ſec. 3.

Whether they attribute true *miracles* to the deuill as the heathen did, Mat. 9. ſec. 3.

Whether they derogate from the vnfained *miracles* of Saints vnder pharaſaical pretence of Gods honour, Iohn 9. ſec 2.

Whether the popiſh Church haue the gift of *Miracles*, Marke 16. ſec. 5.

Monkes whether they ſhould worke with their hands, 2. Theſ. 3. ſec. 2.

Whether there was any religion in ſhauing of their heades, and Nunnes clipping of their haire in the ancient Church, ibid. See *Eremites*, *Religious*.

N

Name of Chriſtians deuided in Italy, Act. 11. ſec. 4. Of the authors of ſects, ibid. Of the firſt inſtituters of ſeuerall religions of poperie, ibid.

Nouelties of words whether vſed by the Papiſts or Proteſtants, 1. Tim 6. ſec. 4.

Whether they be not [illegible] *nouelties*, which [illegible] in words [illegible] are found in the Scriptures, ibid.

How they are to be tried *Nouelties* of words [illegible]

Numbers [illegible] whether euer curiouſly to be [illegible] ſec. 3.

Whether [illegible] Falſe, [illegible]

O

[illegible] Orders [illegible] holy Orders are [illegible] 1. Tim [illegible] 7.

Whether [illegible] ly maried be [illegible] 1. Tim. 3. ſec. 3. 4. & 5. 1. Tim. 5 ſec. 5. Tit. 1. ſec. 3.

Whether all the ſeuen popiſh Orders haue been ſince the Apoſtles time, 1. Tim. 3. ſec. 5.

Whether the Order of popiſh Deacons was inſtituted by the Apoſtles, Acts 6. ſec. 2.

Whether holy Orders is a Sacrament, 1. Tim. 4 ſec. 18. inſtituted by Chriſt at his laſt Supper, Luke 22. ſec. 6. 1. Cor. 11. ſec. 13.

How giuen by impoſition of hands, Acts 13 ſec. 6. Actes 14. ſec. 2. & 3. 1. Tim. 4. ſec. 17. 2. Tim. 1. ſec. 1.

Whether the Proteſtants holde election by the peoples voices to exclude impoſition of the Biſhops hands, Act. 19. ſec. 3.

Whether impoſing of hands giue grace, 2. Tim. 1. ſec. 1.

What prayer and faſting the Papiſts vſe at giuing of their *Orders*, Luke 6 ſec. 4. See *Imber dayes*.

Orders, which are vnlawfull, Acts 23. ſec. 2.

P

Popiſh *Pardons* or indulgences, whether they be grounded vpon Chriſtes owne words, 2. Cor. 2. ſec. 4. Or vpon his example, ibid. & Luke 23 ſec. 1. Or vpon his merites and mutuall ſatiſfaction of one for another, Col. 1. ſec. 4. whether practiſed by S. Paul, 2. Cor. 2. ſec. 2. & 4. Or by the holy Biſhops of the primitiue church 2. Cor. 2. ſec. 5.

Whether a popiſh *Pardon* be only a remiſſion of temporall puniſhment due for ſinne, and not of ſinne it ſelfe, 2. Cor. 2. ſec 2, 4, & 6.

Why *Pardons* more common now then of old time, 2. Cor. 2 ſec. 7.

To whom the authoritie of *Pardoning* pertaineth, Mat. 16. ſec. 15. 2. Cor. 2. ſec. 2, 3, 4, 5, & 7. Gal. 1. ſec. 4.

Whether popiſh *Pardons* are giuen in the perſone and name of Chriſt, 2. Cor. 2. ſec. 6

Parents whether to be releeued rather then churches or altars garniſhed, Mat. 7. ſec. 2

Penance, which is perfect repentance, whether it imply confeſſion and painefull ſatiſfaction, Mat. 3. ſec. 2. Mat. 11. ſec. 3. Lu. 10. ſec. 2.

Whether the Greeke wordes [illegible] and [illegible] doe ſignifie ſuch penance, Mat. 3. ſec. 2. Mat. 11. ſec. 3. Luke 11. ſec. 2. Luk. 13. ſec. 1 2. Cor. 12. ſec. 2. Apoc. 9 ſec. 2.

Whether S. Iohn Baptiſt firſt, then Chriſt and his Apoſtles preached popiſh *penance* Math. 3. [illegible] Luke 2. ſec. 1 & [illegible] Actes 20 ſec. 2. Acts 26. ſec. 2.

What [illegible] *penance*, Matt. 3. ſec. 2, & [illegible] 2.

What was [illegible] *penance*, Luke 7. ſec. 3.

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Whether [illegible] his body by popiſh [illegible] Cor. 9. ſec. 2.

Whether [illegible] paines [illegible]

[illegible] Acts [illegible] 1. [illegible]

VVhether [illegible] 4. 1. Cor. 2. ſec. [illegible]

The [illegible] at [illegible]

VVhether [illegible] ibid.

VVhether [illegible] giue, ibid.

VVhether the [illegible] againſt the [illegible]

VVhether [illegible] condition, [illegible] 20. ſec. 2.

VVhat [illegible]

VVhether Luther [illegible] ibid.

VVhether [illegible] 20. ſec. 5. See [illegible]

VVhether all ſins [illegible] pretended ſatiſfaction, [illegible] 10. ſec. 11.

VVhether it be the [illegible] is neceſſary, [illegible] ſec. 5. See [illegible]

VVhether popiſh [illegible] ſore Baptiſme [illegible] 2. ſec. 5.

Perfection, whether [illegible] life, Phil. 3. ſec. 4.

The ſtate of [illegible] life, *Religious*.

VVhether any [illegible] is not allowed, [illegible] Church, [illegible]

Perfection of [illegible] be meritorious, [illegible]

VVhether the [illegible] piſts be in [illegible] Chriſt, Acts 1 [illegible] Acts 17. ſec. [illegible]

Peter [illegible] Iohn 2. [illegible]

VVhether [illegible] deſigned [illegible] his Church, [illegible] ſec. 15.

VVhether [illegible] vpon him, [illegible] 7. [illegible]

VVhether [illegible] L [illegible]

VVhether [illegible] Church were [illegible] Apoſtles, & [illegible] 21. ſec. 4. Ephe. [illegible] of both the Epiſtles of [illegible]

VVhether the [illegible] *Peters* [illegible] or confeſſion [illegible]

[illegible] ſec. 1. [illegible]

[illegible] 1, Luke 5. ſec. 1, 2, &c. [illegible] Luke 8. ſec. 2. Luke 22. [illegible] ſec. 5. Galath. 2 ſec. 6. [illegible] 2. Acts 12. ſect. 4, 5, and 6. [illegible] 2.

[illegible] Paul ſubmitted his doctrine to [illegible] approbation, Gala. 2. ſec. 4.

[illegible] the keyes were giuen to him [illegible] then to the reſt of the Apoſtles, [illegible] authoritie he hath by them, [illegible] 16. ſec. 12, and 13.

[illegible]er he had greater authoritie to bind [illegible] looſe then euery one of the other [illegible]les, Math. 16. ſec. 14, and 15.

[illegible]er hee euer practiſed any primacie [illegible]oritie, Acts 1. ſec 8. Acts 2. ſec. 2. [illegible] ſec. 5. Act. 15. ſect. 6, 7, 8. Gal. 2. ſec. [illegible]nd 8. Argument of both the Epi[illegible] S. Peter.

[illegible] the Pope is Peters ſucceſſor, and [illegible] the ſame primacie and authoritie [illegible]h he had, Math. 16. ſec. 3, and 5, and [illegible]e reſt of the ſections. Luke 22. ſec. [illegible] Iohn 21. ſec. 4. Acts 15. ſec. 6. Gala. [illegible] 4, and 7.

[illegible]er by the rock be ſignified not onely [illegible]eters perſon, but alſo his chaire and [illegible]he church of Rome, Matth. 16. ſec. [illegible], and 10.

[illegible]her he breaketh the Churches vnitie [illegible]at forſaketh the See of Rome, Gala. 2. ſec. 7. Ephe. 4. ſec. 4, and 5.

VVhat way Peter is the rocke, foundation, and head of the Church, as the Papiſts ſay, Matth. 16. ſec. 8, and 9. Ephe. 1. ſec. 5. Ephe. 2. ſec. 5.

[illegible]hether Peters ſhip ſignified the Church, [illegible]uke 5. ſec. 1.

VVhether Peter gouerneth and protecteth the Church continually, Acts 5. ſec. 8. 2. Pet. 1. ſec. 3.

[illegible]hether the Proteſtants and Puritans diſagree about his preeminence and primacie, Iohn 21. ſec. 4.

VVhether they denied it before, and now confeſſe it, ibid.

VVhether they derogate from Peter any thing that the Scripture giueth to him, Gala. 2. ſec 8.

VVhether Beza thinketh the text of the Scripture to be falſified in fauour of Peters primacie, Mat. 10. ſec. 1.

VVhether the arguments againſt Peters primacie be fooliſh, Acts 8. ſec. 5. Rom. 16. ſec. 2. Galat. 2. ſec. 7.

VVhether it bee an impudent aſſertion to hold that Peter was neuer at Rome, Ro. 16. ſec. 4. Gala. 2. ſec. 6. 1. Pet. 5. ſec. 4.

VVhether for that onely purpoſe they deny that Babylon ſignifieth Rome, 1. Pet. 5. ſec. 4.

VVhether their greateſt reaſon againſt his beeing there be fooliſh, Rom. 16. ſec. 2. and 4.

VVhether they wrangle about the time of his being there, 1. Pet 5. ſec. 4.

VVhether it be certaine that S. Peter and S. Paul planted the Church at Rome. Argument of the Acts of the Apoſtles, Actes 27. ſec. 2. Gala. 2. ſec. 6.

VVhether it be certain that he wrote from Rome, 1. Pet. 5. ſec. 4. and was crucified there. Argument of the Acts of the Apoſtles, Iohn 21. ſec. 5.

Popiſh *Pilgrimage* whether warranted by Scripture, Matth. 2 ſec. 1. Acts 8. ſec. 2.

What *Pilgrimage* was vſed in the Primitiue Church to the holy Land, Matth. 17. ſect. 1.

To the holy ſepulchre, Mat. 28. ſec. 1.

To the memories of Saints, Iohn 5. ſec 4.

VVhat kinde of deuotion and in what maner was vſed by *Pilgrims* in thoſe holy places, Luke 7. ſec. 7. Mat. 28. ſect. 1. See *Reliques*.

Pope. How the ſucceſſion of the Biſhop of Rome is vſed as an argument againſt heretikes by the Fathers, Eph. 4. ſec. 5.

Pope whether of the ſame religion with the ancient Biſhoppes of Rome that were martyrs, ibid. and 2. Theſ. 2. ſec 7.

Whether the *Popes* roome or dignitie were euer rightly called an Apoſtleſhip, Eph. 4. ſec. 4.

The *Popes* ſupremacie how prooued, Iohn 21. ſec. 4. Ephe. [illegible] ſec. 5. 1. Tim. 3. ſec. 8.

VVhether it was practiſed by S. Leo the great, and S. Gregorie the great, as by the late *Popes*, Iohn 21. ſec. 4.

How they refuſed the name of vniuerſall Biſhop, ibid.

Whether the Councel of Chalcedon called the *Pope* vniuerſall Biſhop, ibid. How impudently they write themſelues *Seruos ſeruorum Dei*, ibid.

VVhether the *Pope* be miniſteriall head of the Church vnder Chriſt, Eph. 1. ſec. 5.

VVhether the *Pope* be Peters ſucceſſor, Ioh. 21. ſec. 4. Ephe. 4. ſec. 5.

VVhether not to communicate with the *Pope* is to be againſt Chriſt or with Antichriſt, Mat. 12. ſec. 5. See *Antichriſt*.

VVhether the *Pope* cannot bee Antichriſt, Mat. 24. ſec. 6, & 8. Iohn 5. ſec. 3. 2. Theſ. 2. ſec. 2. See *Antichriſt*.

VVhether hee may erre perſonally, but not iudicially or definitiuely, Luke 22. ſec. 11. Iohn 11. ſec. 2. Iohn 16. ſec. 5. Rom. 3. ſec. 1. Galat. 2 ſec. 9.

VVhether the *Pope* hath any priuiledges of office to be reſpected, what-ſoeuer his perſon be, Mat. 23 ſec. 1, & 2. Luke 22. ſec. 11. See *Romane church*, and *Peter*.

Prayer: See *Canonicall howres*.

VVhether the Papiſts vſe much babbling in their ſuperſtitious *prayers*, Mat. 6. ſec. 3.

How we ſhould *pray* alwaies, Luke 18. ſec. 1.

VVhether the popiſh Churches Collects as they be briefe, ſo they be all godly, Mat. 6. ſec. 3.

VVhether ſeruice and *prayer* in the Latine tongue be much better than in the vulgar, 1. Cor. 14. ſec. 8, 9, 10, 11, 12, 13, 14, and 15.

VVhether it was alwaies in Latine in the Weſt Church, 1. Cor. 14. ſec. 14.

VVhether our people at their conuerſion ſong *Alleluia*, & not, Praiſe ye the Lord, *Surſum corda*, and *Kyrie Eleiſon*, ibidem. See *Maſſe*.

VVhether Auguſtine the Monke brought ſeruice in the Latin tongue from Rome, 1. Cor. 14. ſec. 8.

VVhether the peoples priuate *prayers* in Latine be agreeable to the Apoſtles doctrine, 1. Cor. 14. ſect. 13.

VVhether the people vnderſtand not the *prayers* in the Engliſh tongue, neither are they any thing the more edified by them, 1. Cor. 14. ſec. 9, 10, and 14.

VVhether it is neceſſarie that the people ſhould vnderſtand their *prayers* either publike or priuate, ibidem.

VVhether their intention and deuotion be as great and acceptable in a tongue vnknowen as in a knowen tongue, 1. Cor. 14. ſec. 13, and 14. Mat. 15. ſec. 2. *Mat.* 21. ſec. 4.

VVhether the people are [illegible] and take profit by the Prieſts [illegible], though they neither hear nor ſee what [illegible] doth, Luke 1. ſec. 1.

VVhether they are taught the [illegible] of ceremonies and ſeruice, and doe knowe them perfectly in all popiſh Countries, 1. Cor. 14. ſec. 11.

VVhether the popiſh Church hath alwaies allowed Latine *prayers* to be tranſlated, 1. Cor. 14. ſec. 13.

VVhether S. Pauls place be falſely alleaged againſt the Latine ſeruice or *prayer*, 1. Cor. 14. ſec. 8. and ſo in all the reſt to the 16.

Whether he ſpeak of no ſuch thing, much leſſe againſt it, ibidem.

VVhat it is to pray with the lips only, Mat. 15. ſec. 2.

VVhat faith is required in *prayer*, Iames 1. ſec. 2.

VVhether the Aue Maria be a *prayer*: See L. *The B. virgine Mary, called of the Papiſts, our Lady.*

Prayer for the dead whether allowed in the Scripture, Acts 23. ſec. 1. 2. Cor. 5. ſec. 1. 1. Iohn 5. ſec. 4.

Whether it be a good argument for *prayer* for the dead, that the Sadduces or any other heretikes denied it, Act 23. ſec 1.

How other mens *prayers* and interceſſion auaile vs, Luke 5. ſec. 4. Rom. 15 ſec. 2.

Whether the popiſh Churches Proceſſions, Matins, Pilgrimage, be Chriſtian publike *prayers*, 2. Cor. 1. ſec. 4.

How *prayers* of Prieſts are more auaileable than of other men, Heb. 5. ſec 5.

Predeſtination, and reprobation how they conſiſt with free will, Acts 27. ſec. 3. Ro. 8. ſec. 8. Rom. 9. ſec 1, and 5.

How good works muſt concurre with Gods *Predeſtination*, and whether as a cauſe or an effect, 2. Pet. 1. ſec 2.

What and how far we may & ſhould learne therein, Rom. 8. ſec. 8. Rom. 11. ſec. 7.

VVhether the Proteſtants haue ſette foorth hereticall and preſumptuous bookes of *Predeſtination*, Rom. 9. ſect. 6. Rom. 11. ſec. 7.

Prieſt, whether in common vſe it hath the ſame meaning that the Greeke whereof it is deriued, Act. 14. ſec. 4.

VVhether it be heretically changed into Elder, ibidem.

VVhether it be the office and vocation of a *Prieſt* of the new Teſtament, called ἀρχιερεὺς in Greek, in Latin *Presbyter*, to offer ſacrifice propitiatorie, Hebr. 5. ſec. 1, 2, 3, 4, and 5.

VVhether the ſacrificing office of Chriſt be the ſame in dignitie that the miniſterie, *Prieſthood* or eldership of the Goſpel is, Heb. 5. ſec. 3.

Why they are called Angels, Apoc. 1. ſec. 9.

How they are coadiutors with and vnder Chriſt, and worke in his name, Mark. 2. ſec. 3. Luke 17. ſec. 4. 1. Cor. 9. ſec. 4. 2. Cor. 2. ſec. 6. 2. Cor. 5. ſec. 3.

Wherein conſiſteth their authoritie to remit ſinnes, Mat. 8 ſec. 1. Mat. 9. ſec. 5. Mat. 19. ſec. 3. Marke 2. ſect. 2, and 3. Luke 5. ſec. 5. Luke 17. ſec. 4. Iohn 20. ſec. 3, & 4. 2. Cor. 5 ſec 3. Iohn 11. ſec. 1.

Whether the Proteſtants carpe at this authoritie as the Iewes did at Chriſt for the ſame, Luke 7. ſec. 5.

Whether we may not bee inſtructed by lay men in default of *Prieſts*, Act. 10 ſec. 8.

Whether none may haue gouernement of the [illegible] but *prieſts*, 1. Cor. 14. ſec. 16.

VV[illegible] *prieſts* may not be deſpiſed, [illegible].

VVhether [illegible] liuelihood be due to good *prieſts*, 1. Tim. [illegible].

VVhat [illegible] they ought to haue aboue [illegible] Tim. 4. ſec. 9. Heb. 7. ſec. 5. 1. [illegible] 8. 2. Cor. 8. ſec. 2.

VVhether [illegible] Proteſtants make the name an odious and reprochfull name, Mat. 23. ſec. 5. Marke 5. ſec. 5.

VVhy they auoide the word in their Engliſh tranſlations of the new Teſtament, Acts 15. ſec. 4.

VVhether perpetuall continence is required in Elders of *prieſts* of the new Teſtament, Luke 1. ſect. 10. 1. Tim. 3. ſect. 3, 4, 5. 2. Tim. 2. ſect. 2. Tit. 1. ſect. 5. 1. Cor. 7. ſec. 2. 1. Tim. 3. ſec. 1.

VVhether the mariage of *prieſts* be vnlawfull, Mat. 8. ſect. 3. 1. Tim. 3. ſect. 3, 4, & 5. 1. Tim. 4. ſec. 7.

VVhether it be contrary to the ancient canons, 1. Tim. 3. ſec. 5.

VVhether it be contrary to the Councell of Nice, Ibidem. & Mat. 1. ſec. 3.

VVhat was the ſentence of Paphnutius and the Nicen Councell concerning this matter, ibid.

VVhether euer any were lawfully married after holy orders, ibid.

VVhether married men being made *prieſts*, muſt no more company with their wiues, and that according to example of the Apoſtles, Mat. 8. ſec. 3. Act. 1. ſect. 4. 1. Cor. 9. ſect. 5. And according to the cuſtome of the Primitiue church, 1. Tim. 3. ſec. 3, 4, & 5.

VVhether the Church may annexe perpetuall continencie to holy orders, 1. Tim. 3 ſec. 5.

Whether the forbidding of ſuch perſons to mary is no condemnation of mariage, 1. Tim. 4. ſec. 7.

VVhether Iouinians hereſie of mariage be called of the Proteſtants Gods word, 1. Tim. 5. ſec. 12.

VVhat harme it is to be like Vigilantius in allowing the mariage of *prieſts*, 1. Tim. 3. ſec. 3. See *Vow*.

Whether *prieſts* muſt haue ſhauen crownes, 1. Pet. 5. ſec. 2.

VVhat was the *prieſtly* petalon of S. Iohn, Apoc. 1. ſec. 7.

VVho be called *prieſts* properly, and who vnproperly, Apoc. 20. ſec 5.

VVhether all Chriſtians be not ſpirituall *prieſts* and kinges, 1. Pet. 2. ſec. 1. Apoc. 1. ſec. 5. Apoc. 5. ſec. 5.

VVhat be their ſpirituall ſacrifices, 1. Pet. 2. ſec. 4.

VVherein the excellencie of Chriſts *prieſthood* conſiſteth, Heb. 5. ſect. 1, and 4. Heb. 7. ſec. 3, 8, & 12. Marke 15. ſec. 3.

VVhether Chriſt be not a *prieſt* as hee is both God and man, Heb 5 ſec. 4.

VVhether the Proteſtants be either Arrians, or ignorant in teaching that he is a *prieſt* as he is God and man, ibidem.

Whether Chriſts *prieſthood* be eternall by the ſucceſſion of the Popiſh prieſthoode, Marke 13. ſec. 3. Heb. 7. ſec 8, 11, 12, and 13. Heb. 8. ſect. 5, & 3. And concurreth [illegible] in all their prieſtly actions, Hebr. 7. ſec. 12.

Whether hee be not the onely ſacrificing high *prieſt* of the new Teſtament, Hebr. 5. ſec. 1. Heb. 7. ſec. 12.

Whether there be many *prieſts* of the new Teſtament properly and peculiarly ſo called, and prieſthood is externall and not onely ſpirituall, Heb 5. ſect. 1. Hebr. 7 from the 5. ſection to the end of the chapter.

Princes, whether they are to be obeyed in matters of religion, Mat. 22. ſect. 3. *Mat* 12. ſect 2 Rom. 13. ſect. 2, 3, 4, and 5. 1. Pet. 2. ſec. 5, and 6.

Whether *Princes* may not make & execute lawes concerning religion, Mat 22. ſec. 3. Heb. 5. ſec 1. Heb. 13. ſec. 9.

Whether heathen *Princes* commaunding rightly in matters of religion are not to be obeyed, 1. Pet. 2 ſec. 6.

Whether popiſh prieſts may deny to obey the godly lawes of Chriſtian *Princes* vnder pretence, that Peter and Iohn refuſed to obey the wicked commandement of the Iewiſh high Prieſt & Rulers, Act. 4. ſec. 1.

VVhether obedience to *Princes* be not due as well in cauſes Eccleſiaſticall as ciuill, Rom. 13. ſec. 2, and 3.

VVhether the Proteſtants or the Papiſts be authors of rebellion and tumults, Mat. 10. ſec. 5. 2. Cor. 10. ſect. 1.

VVhether Wickliffe held any hereſie againſt ciuill rule and ſuperioritie, Rom. 13. ſec. 4. 1. Pet. 2. ſec. 7, and 8.

VVhether Papiſts be obedient in all temporall cauſes, Rom. 13. ſec. 4.

How far *Princes* muſt obey & be ſubiect in matters of faith & religion, He. 13. ſec. 9.

Whether all *Princes* are vnder Peter and his ſucceſſours, Iohn 21. ſect. 4. Acts 25. ſec. 1.

How far inferior the election and creation is to Gods inſtitution of the ſpirituall magiſtrate, 1. Pet. 2. ſec. 5.

VVhy the temporall magiſtrate is called an humane creature, ibid.

How the Papiſts pray for Kings and *Princes* in their Maſſe, 1. Tim. 2. ſec 1.

Proceſſion on Palmſunday whether grounded on the Scripture, Mat. 21 ſec 1.

Purgatory whether grounded on the Scripture, Mat. 5. ſect. 1. Mat 12. ſec. 6. Marke 3. ſect. 4. Mat. 12. ſec. 4. Luke 16. ſec. 8. 1. Cor. 3. ſect. 3, 4, 5, and 6. Iam. 2. ſect. 4. 1. Pet. 3. ſec. 2.

VVhether men cannot be perfectly cleanſed by the bloud of Chriſt, but they muſt goe to *purgatorie*, Apoc. 21. ſec. 1.

Purgatorie fire, whether it paſſe all the paines in this life, 1. Cor. 3. ſec. 6.

Whether it be releaſed by the prayers of the liuing, Acts 9. ſec. 3.

Whether there be ſuch a third place, Luke 8. ſec 5. Apoc. 5. ſec. 1.

Whether the Scripture be abuſed by the Proteſtants againſt *purgatory*. Ap. 14. ſec. 5. See *Prayer, Sacrifice for the dead.*

R

R*Econciliation* to the See of Rome, whether it be to the Catholike Church of Chriſt, 2. Cor. 1. ſec. 2. See *Schiſme*.

Religious life, ſo called by the Papiſts, whether like the ſolitarie life in the ancient Church, 2. Cor. 3. ſec. 2. Rom. 15 ſec. 2.

Whether the profeſſion of ſuch ſorts of *Religion*, is according to Chriſts counſell and the Apoſtles example, Mat. 10 ſect. 9, 10, 12, 13. Luke 6 ſec. 6. Luke 18. ſec 5. Acts 2. ſec. 12.

Whether Vigilantius held any hereſie againſt ſuch as forſooke all for Chriſt, Rom. 15. ſec. 2.

VVhether [illegible] F[illegible] Acts [illegible].

[illegible] himſelfe, Phil. 3 ſec. 2. [illegible]

VVhether their [illegible] ſtolen, Act. 2 ſec. [illegible]

Their riſing [illegible] according to the Scripture, [illegible] ſec. 10.

Their bleſſing how beneficiall, [illegible] ſec. 8.

Whether their life bee the [illegible] life, preferred before the [illegible] Sauior himſelfe in the [illegible] and Martha, Luke 10. ſec. [illegible]

VVhether both theſe [illegible] waies in the Church of [illegible] *Monkes and Monaſticall* [illegible]

Reliques, what vertue or [illegible] By touching of them, Mat. 9. ſec. [illegible] Mat. 5. ſec 1. Argum. of S. L[illegible] Act. 7. ſec. 6. Act. 8. ſec. 4. Act. 1[illegible] Act. 19. ſec. 8, & 9. Act. 28. ſec. [illegible] 1. Tim. 4. ſec. 13. Heb. 9. ſec. 3.

VVhat vertue in the touching of [illegible] perſon, or any thing that be[illegible] him, Marke 3. ſec. 1. The hem of [illegible] ment, Mat. 9. ſec. 2, and 9. Mat. [illegible] 2. Marke 5. ſec. 1.

His ſepulcher, Mat. 28. ſec. 1. Heb. 9. ſec. 3.

Mount Tabor, and all the holy land, Ma[illegible] 17. ſec. 3. 1. Tim 4 ſec. 13.

His Croſſe: See *Croſſe*.

Peters ſhadow, Iohn 14. ſec 3. Acts 5. ſec. [illegible] His chaines, Acts 12. ſec. 5.

S. Pauls napkins, or that had touched [illegible] body, Acts 19. ſec. 8 His chaines, Act. [illegible] ſec. 4. His bleſſing of the Ile of Malta ibid. His priſon and other memories there, Acts 28. ſec. 1.

The *Reliques* of S. Iohn Baptiſt, Elias, and Abdias, Mat. 14. ſec. 2.

S. Steuens *Reliques*, Act. 7. ſec. 6 Act. [illegible] ſec. 4.

VVhat S. Auguſtine held of *Reliques*, Acts 7. ſec. 2. Acts 8. ſec 4.

What S. Chryſoſtome held of them, Iohn 14. ſec. 3. Acts 19. ſec. 8.

VVhat S. Hierom held of them, Mat. 28 ſec. 1. Argument of Saint Lukes Goſpel Heb. 9. ſec. 3.

What S. Gregory held of them, Act. 28. ſec. 4.

VVhether the greater vertue be aſcribed to *Reliques*, the more [illegible] of Chriſt, Iohn 14. ſec. 3. Act. 19. ſec. 2. Iohn 9. ſec. 2.

VVhether Saints *Reliques* be of greater force after their death, Act. 19. ſec. 8, and 9.

Whether *Reliques* be miraculouſly preſerued from putrefaction, Heb. 9. ſec. 3.

VVhat *Reliques* were reſerued in the old Teſtament, ibid.

VVhether Vigilantius helde any hereſie againſt *Reliques*, Argum. of S. Lukes Goſpel Acts 19. ſec. 8.

VVhat deuotion the old Chriſtians had towards *Reliques*, Mat. 14. ſec. 2. Acts 28. ſec. 4. Heb. 9. ſec. 3. Iohn 20. ſec. 1.

VVhether the deuotion toward Chriſts bodie when he was dead, fauour the Popiſh ſuperſtition of *Reliques*, Matth. 15. ſec. 3. Marke 16. ſec. 2.

VVhether the Proteſtants abuſe holy *reliques* as the Pagans did, Mat. 14. ſec. 2.

Tranſlation of *Reliques*, whether warranted by the Scripture, Argum. of S. Lukes Goſpel, Heb. [illegible] 4. Acts 7. ſec. [illegible]

Reprobation, whether it is [illegible] foreſeene Rom. 9. ſec. 2, 3, 8.

[illegible]

[illegible] a free gift, 1, Cor. 5,

[illegible] ing the perſecuted Chri- [illegible] it be participatis of their [illegible] 10, ſec. 6. 2, Tim. 1, ſec. 2, & 6. [illegible] it is the reward of the [illegible] g any thing for Gods [illegible] 8, [illegible] 7.

[illegible] Babylon. Argument of [illegible] Ep[illegible]es of S. Peter, 1, Pet. 5, ſec. [illegible] 17, ſec. 4, 6, 7, & 9.

[illegible] er the Popiſh Church there bee not [illegible] Babylon, ibid.

[illegible] the Proteſtants thinke that Babylon [illegible] not ſignifie Rome, 1, Pet. 5, ſec. 4. Apoc. 17, ſec. 4.

[illegible] her the Angel expounded the 7. hills otherwiſe than of Rome, Apoc. 17, ſec. 7.

Whether the auncient commendation of the Church and faith of Rome pertaine to the popiſh Church. Argum. in Epiſt. ad Rom. Rom. 1, ſec. 5.

VVhether the Goſpel was tranſported from Hieruſalem to Rome. Argument in Act. Apoſt. Act. 19, ſec. 5.

[illegible] hether the Romane faith and the Catholike faith be all one, Rom. 1, ſec. 5.

VVhether the See of Rome haue a priuiledge not to erre, Mat 23, ſec. 1, & 2. Luke 22, ſec. 11. Luke 5, ſec. 1.

VVhether Gods prouidence is towards the ſame more then all other ſtates, Acts 27, ſec. 2. 2, Theſſ. 2, ſec. 7.

Whether the See of Rome be the rock of the Church, and S. Peters chaire, and See Apoſtolike, Mat. 16, ſec 8, 9, 10, & 11.

VVhether it hath ſtood and euer ſhall ſtand vnmoueable, 2, Theſſ. 2, ſec. 7.

VVhether Princes and Emperours ought to ſtand in awe thereof, Act 25, ſec. 1.

Whether the ancient fathers of all countries ſought vnto it for reſolution of doubts, and why many did, Luke 22, ſec. 11.

VVhether all true preachers ought ſo to do, Gal. 2, ſec. 3, & 4.

[illegible] hether heretikes only refuſe ſo to do, ibid.

[illegible] hether they be heretikes that hate this See, Rom. 16, ſec. 4.

VVhether heretikes barke about the See of Rome in vaine, Mat. 16, ſec. 11.

VVhether the Proteſtants place Antichriſt there in S. Pauls time, 2, Theſſ. 2, ſec. 9.

VVhether the great Apoſtaſie that S. Paul ſpeaketh of, 2, Theſſ. 2. ſhall bee from this See of Rome, or of the See of Rome [illegible] the Catholike Church, 2, Theſſ. 2, ſec. 6.

VVh[illegible] deuotion of the Popiſh Romane [illegible] C[illegible]ches of Martyrs relikes [illegible] mages, [illegible] ſec. 5.

S[illegible]

VVhether Popiſh Sacraments [illegible] nies bee few and [illegible] the Iewes Sacraments, G[illegible] ſec. 1.

Whether the Sacraments of the new Teſtament be more [illegible] then the Iewes Sacraments [illegible] Iohn 4, ſec 5. 1 Corint. 10, [illegible] and 4. Heb. 8, ſec. 2, [illegible] ſec. 3, and 4.

VVhether the popiſh Sacraments and ceremonies [illegible] elements and obſeruations be not burdenous, Iudaicall, not heathen[illegible], Gal. 4, ſec. 1 Iohn 4, ſec. 5.

VVhether the Church not commaunded may vſe external elements and ceremonies in winning of ſoules by example of Chriſt, Iohn 9, ſec. 3.

What it is to adore in ſpirit, Iohn 4, ſec. 5.

VVhether S. Auguſtine be falſly alleadged for two Sacraments only, Gal. 4, ſec. 3.

VVhether grace is giuen in and by the Sacraments, ex opere operato, of the worke wrought, Iohn 3, ſec. 2 Iohn 4, ſec. 5. Iohn 20, ſec. 4, & 5. Acts 8, ſec 6, & 7. Act. 22, ſec. 1. Rom. 4, ſec. 2, & 8. Gal 3, ſec, 6. Ephe. 5, ſec. 5. Iohn 13, ſec. 3. 1, Timot. 4, ſec. 16. 2, Tim. 1, ſec. 1. Titus 3, ſec. 1 Heb. 10, ſec. 4. Iames 5, ſec. 5, & 7.

How the Sacrament flowed out of Chriſts ſide, and haue their vertues thence, Iohn 19, ſec. 3.

How the contempt or omiſſion of the Sacraments is damnable, Luke 7, ſec. 2. Acts 10, ſec. 9.

Whether the Sacraments are firſt to be called for in ſickneſſe, Marke 1, ſec. 1.

The bleſſed Sacrament of the altar why called bread, Iohn 6, ſec. 2.

VVhat is the myſtery and inſtitutiō thereof, by our Sauiour Chriſt, who were preſent at it, Mat. 26, ſec. 5. Marke 14, ſec 2. Luke 22, ſec. 2, & 6. 1, Cor. 11, ſec. 2, & 7.

VVhether the Papiſts doe imitate Chriſtes inſtitution thereof, and the Apoſtles tradition, the Proteſtants not, 1, Cor. 11, ſec. 7, 8, 9, and all the reſt of the ſection to the end of the notes of that chapter.

VVhether the Proteſtants haue taken away the bleſſed Sacrament altogether, Iohn 6, ſec 11. 1, Cor. 11, ſec. 11.

VVhether the reall preſence which the Papiſts affirme bee true, Mat. 26, ſec. 4, & 9. Marke 14, ſec 6. Luke 22, ſec. 4, 7, & 9. Iohn 6, ſec. 6, & 10, 11, & 15. Actes 1, ſec. 6. 1, Cor. 10, ſec 4, 5, & 6. 1, Cor. 11, ſec. 16. 1, Corinth. 15, ſec. 5 Hebr. 9, ſec. 6. Hebr. 10, ſec. 7.

VVhether the Goſpell be ſo plaine for the reall preſence that Beza controlleth it, Luke 22, ſec. 1, & 9.

Tranſubſtantiation how proued, Mat. 26, ſec. 8. Iohn 2, ſec. 2. Iohn 4, ſec. 5. Iohn 6, ſec. 15.

VVhether Chriſt did euer deale ſo miraculouſly and ſupernaturally with his bodie that he tooke away the eſſentiall properties of a bodie, Mat 14, ſec. 4. Mat. 16, ſec. 1. Mat 19, ſec. 11. Mar. 11, ſec. 5, Mar. 16, ſec. 3. Luke 4, ſec. 4. Iohn 6, ſec. 5, 10, 13, & 15. Iohn 20, ſec. 2. Acts 9, ſec. 1. Col. 2, ſec. 1. Heb. 11, ſec 7.

VVhat faith is neceſſarie in this Sacrament, Marke 14, ſec 8.

W[illegible]

VV[illegible] 13.

W[illegible] a Iewiſh w[illegible] 5.

VV[illegible] Sacraments, or [illegible] 13, ſec. 4. [illegible] Marke 6, ſec. 3. M[illegible]

Whether C[illegible] conſecration though [illegible] Cor. 10, ſec. 4. 1, Cor. 11, [illegible]

How the arguments of the Proteſtants be anſwered, Mar. 14, ſec. 1 Iohn 18, ſec. 1.

Whether the B. Sacrament is to bee adored, Mat. 2, ſec. 3. Mat. 8, ſec. 2. 1, Cor. 11, ſec. 18. Heb. 1, ſec. 2.

VVhether it is to be honoured by carrying it in ſolemne proceſſions, Mat. 21, ſec. 1.

By coſtly altars, chalices, ornaments, Mat. 26, ſec. 2. Mar. 14, ſec. 4.

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By many other meanes, Marke 11, ſec. 1. 1, Cor. 11, ſec. 16.

VVhether the Angels are preſent at the Popiſh Maſſe, Apoc. 4, ſec. 2.

VVhether the B. Sacrament ſanctifieth the altar, Mat. 23, ſec. 7. Acts 7, ſec. 4.

VVhether it be the ſuperſubſtanciall bread deſired in the Lords prayer, Mat. 6, ſec. 4.

VVhat preeminences it hath aboue Manna to them that receiued it worthily, Iohn 6, ſec. 4. 1, Cor. 10, ſec. 2.

VVhat wonderfull effects it hath in the receiuers, Iohn 6, ſec. 9. 1, Cor. 10, ſec. 5, 6, 7.

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VVhether it can bee both a figure and the thing figured, Luk. 22, ſec. 7. Heb. 1, ſec. 1.

How it is called bread after Conſecration, Mat. 26, ſec. 11. Iohn 6, ſec. 2.

VVhether S. Paul call the B. Sacrament the Lords Supper, 1, Cor. 11, ſec. 6.

Whether the Sacrament may be receiued in one kind only, Mar. 14, ſec. 2. Luk. 24, ſec. 3. Iohn 6, ſec. 7. & 11.

VVhether the authoritie of the Scriptures and of the primitiue Church bee for the ſame, ibid. Acts 2, ſec. 6. Acts 20, ſec. 1.

VVhether it bee a thing indifferent to receiue in one or in both according to the Churches ordinance, Iohn 6, ſec. 11. Iohn 13, ſec. 3.

Whether for any cauſe the Church can appoint one kind, Iohn 6, ſec. 11.

VVhether the whole grace be in one kind, and therefore the people are not defrauded, ibid.

VVhether the arguments of the Proteſtants be anſwered, ibid. & Mar. 14, ſec. 2.

VVhether the Prieſts onely ſaying Maſſe, muſt receiue in both kinds, Ioh. 6, ſec. 11.

VVhat puritie and preparation is required to the worthy receiuing of the bleſſed Sacrament, Iohn 2, ſec. 3. Iohn 13, ſec. 1. 1, Cor. 11, ſec. 16, 17, 18, 19, 20, 21.

VVhether confeſſion of euery mortall ſinne be neceſſary before the receiuing, 1, Cor. 11, ſec. 17.

VVhether wicked men receiue the true body and blood of Chriſt, 1, Cor. 11, ſec. 16.

The puniſhment of vnworthy receiuing, whether it proue the corporall preſence, 1, Cor. 11, ſec. 16, 19, 20.

VVhether it be both a Sacrament and a ſacrifice, Mat. 26, ſec 6. Mar. 15, ſec. 3.

The Sacrifice of the Maſſe how proued, Luke

[illegible]

VV[illegible] Heb. [illegible]

[illegible] offered, and in many [illegible]

VVhether the [illegible] of the croſſe bee a [illegible] and yet a true [illegible] ſice, Luk. 22, ſec. 7.

[illegible] in place of all the [illegible] of the old law, 1, Cor. 10, ſec. 8. [illegible] 7, ſec. 7. [illegible] ſec. 8.

Whether Chriſt by his death did not take away all S[illegible] but change them into a better, Hebr 7, ſec. 7, and 8. Hebr. 9, ſec. 7. Heb. 10 [illegible] 8, and 9.

VVhether the external religion of the new Teſtament, is principally in the Sacrifice of the Maſſe, Luke 22, ſec. 8.

Whether Chriſtes eternal prieſthood conſiſt in the Sacrifice of the Maſſe, Hebr. 7, ſec. 8.

Whether the Fathers call it the vnbloudie Sacrifice, Heb. 9, ſec. 10.

Whether the moſt ancient Fathers call it the Maſſe, 1, Cor. 10, ſec. 8.

Whether it be called the Euchariſt, and why, Heb. 13, ſect. 7.

Whether the generall Redemption vpon the croſſe be particularly applyed in the Sacrifice of the Maſſe, Heb. 10, ſec. 9.

VVhether Caluins argument againſt the Sacrifice of the Maſſe make no leſſe againſt the Sacrifices of Moiſes, Luke 22, ſec. 7. Heb 9, ſec. 7.

Whether the Proteſtants argument, againſt Chriſts body often offered and in many places, was anſwered by the Fathers long agoe, Heb. 10, ſec. 9.

Whether it is offered to God onely, yet in the memorie and honor of Saints, Acts 14, ſec. 2. 1, Cor. 11, ſec. 22. Apoc. 14, ſec. 5.

Whether it be a Sacrifice for the liuing and for the dead, 1, Cor. 11, ſec. 22. 1, Corin. 10, ſec. 8 Apoc. 14, ſec. 5. See Maſſe.

Sacriledge, whether the Proteſtants doe allow, Acts 5, ſec. 4.

VVhether prophaners of holy things may be puniſhed in body by the ſpirituall power, Acts 2, ſec. 7.

In what caſes all veſſels and ornaments of the Church may be broken and otherwiſe imploied without ſacriledge, Mat. 26, ſec. 3.

Saints in heauen whether they knowe our doings and our hearts, and heare our prayers, Mat. 21, ſec. 4. Luk. 15, ſec. 2 Luk. 16, ſec 2, & 9. 1, Cor. 2, ſec. 1. 1, Cor. 13, ſec. 2.

In what reſpect they be as Angels, Luk. 20, ſec. 3.

VVhether they may be preſent with the liuing, Mat 17, ſec. 2. Mark. 9, ſec. 1.

VVhether they may bee preſent at their owne tombs and monuments, Apoc. 6, ſec. 1.

VVhether they are to be prayed vnto, and whether they pray for vs, Luke 16, ſec. 4. Acts 5, [illegible] 8 2, Cor. 1, ſec. 3 2, Pet. 1, ſec. 3. 1, I[illegible] 2, ſec. 5. Apoc. 5, ſec. 4. Apoc. 6, ſec. 2. Acts 7, ſec. 3.

VVhether they bee our Mediatours and Ad-

[illegible]

VVhether [illegible] ret[illegible] 1, Tim. [illegible]

W[illegible] refuſed by [illegible]

How [illegible] and his Saints [illegible]

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Whether it be blaſphemy againſt the holy Ghoſt to attribute falſe miracles to the diuel, Mat 12, ſec. 2. See Miracles, Reliques.

VVhether the great honor giuen to Saints by the Papiſts, is no derogation to Chriſts honour, Mat. 10, ſect. 14. Acts 19, ſect. 9. 2, Theſſ. 1, ſec. 3. 1, Tim. 4, ſec. 10. Philem. ſec. 2. Iam. 5, ſec. 22. Apoc 2, ſect. 13. Apoc. 5, ſec. 2.

VVhether the Saints departed are patrons of men and countries, Apoc. 2, ſec. 13.

VVhether they are called, by the Papiſts, Sauiours and Redeemers, &c. without derogation to Chriſt, 1, Timot. 2, ſect. 4. 1, Tim 4, ſec. 19. Iam. 5, ſect. 12. Acts 7, ſect. 2.

VVhether they may be called our hope, 1, Theſſ. 2, ſec. 1.

God and our Lady ſaue vs, and the like ſpeeches, whether they be godly, Act. 15, ſect. 10. Apoc. 1, ſec. 4.

VVhether we may beleeue in Saints, Rom. 10, ſec. 4. Philem. ſec. 2.

Saluation, whether any man can be ſure of, but in an vncertaine hope, Iohn 15, ſec 4. Rom. 5, ſec. 4. Rom. 8, ſect. 3, & 9. 1, Cor. 2, ſect. 2. 1, Cor. 4, ſec. 2. 1, Cor. 9. ſect. 9. 2, Cor. 13, ſect. 1. Philip. 2, ſect. 3. Rom. 5, ſec. 1 See F. The Proteſtants Faith.

Satisfaction: See Penance.

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Z

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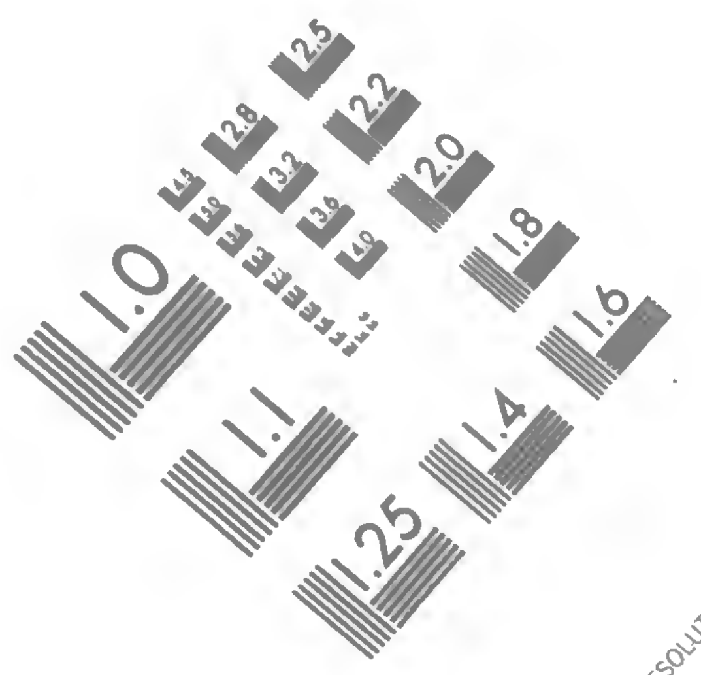

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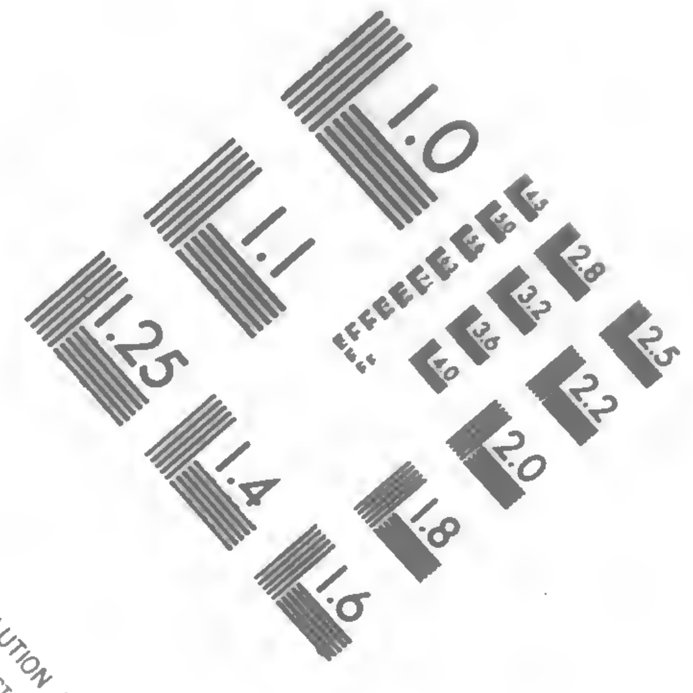

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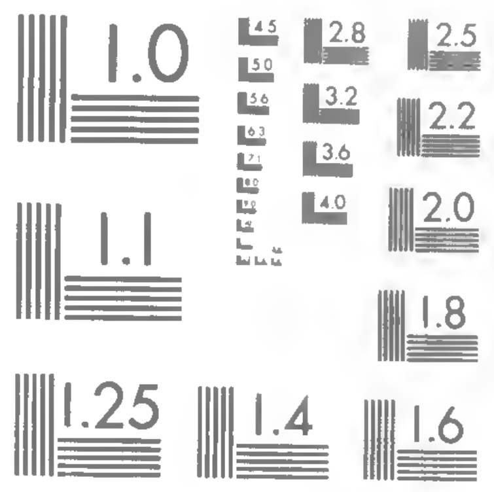
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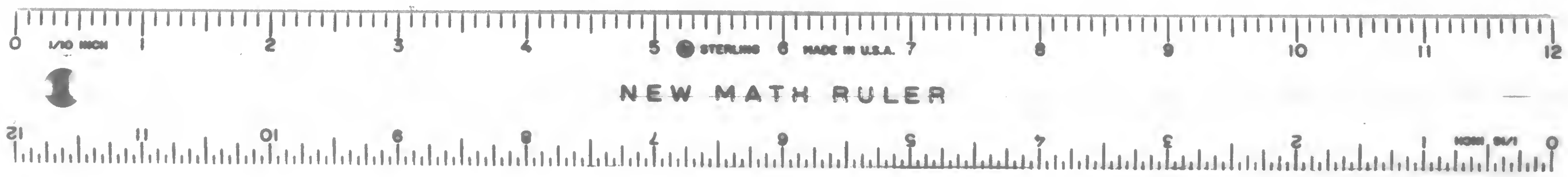
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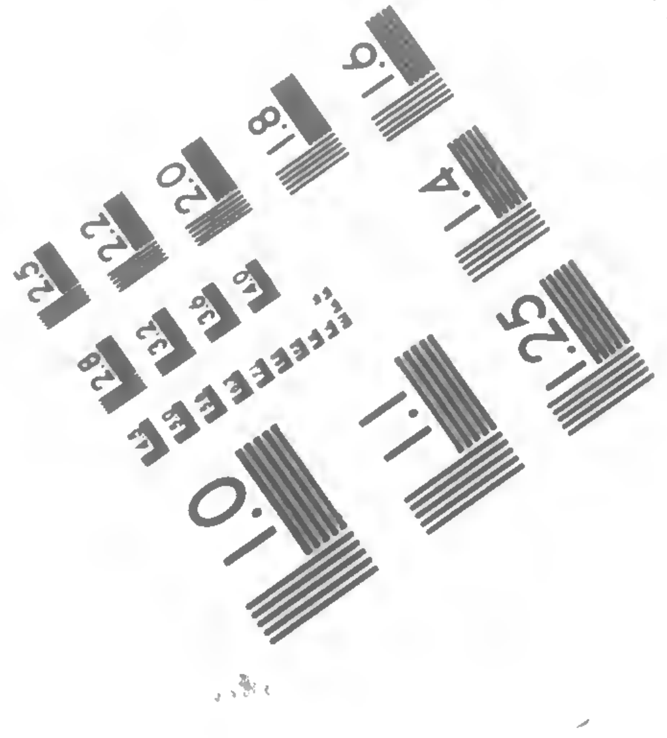

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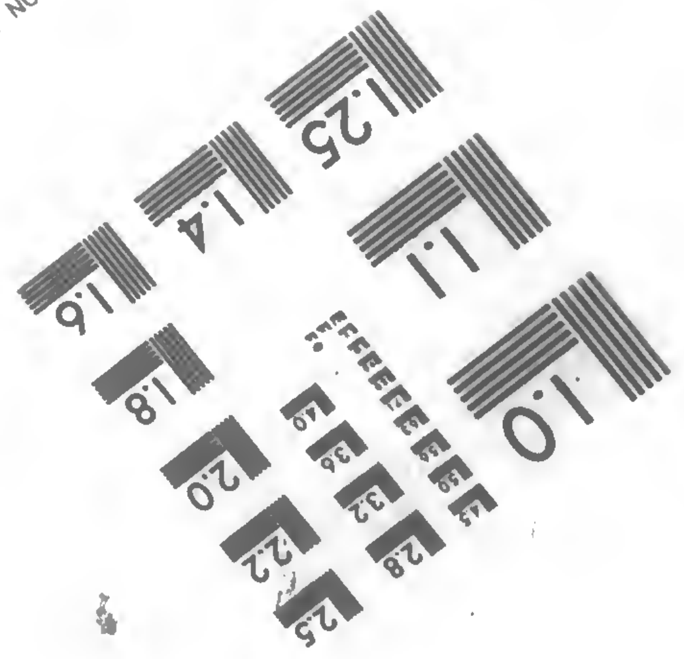

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